COMMUNITY EMPOWERMENT STRATEGIES ANDPOVERTY REDUCTION: A CASE STUDY OF LOCALPROTESTANT CHURCHES IN KIBRA SLUM, NAIROBI COUNTY, KENYA

BY

NANCY WANJIKU NJAGI

PDSLRM/5429/18

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS OF THE AWARD OF DOCTOR OF PHILOSOPHY IN DEVELOPMENT STUDIES OF ST. PAUL'S UNIVERSITY

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ST. PAUL'S UNIVERSITY

SUPERVISOR: PROF. CHARITY IRUNGU

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OCTOBER 2022

DECLARATION

This thesis is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. I agree that this thesis may be available for reference and photocopying, at the discretion of the University.

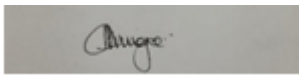


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We confirm that the work reported in this thesis was carried out by the student under our supervision

PROF CHARITY IRUNGU Signature of Supervisor:



Date: 3rd October 2022

DR. PETER KOOME Signature of Supervisor: 

Date: 3rd October 2022

DEDICATION

This work is dedicated to my family; Paul Musyoka, Pete Njagi, and Francis Mbithi who have always encouraged me and given me the space to work on my studies. My mother, Dr. Severina Wambeti Njagi who was the first to get a doctorate in our family and set out a clear path that embraces resilience and determination. To my father, Jamleck Njagi Ireri, this work is dedicated to you for your selfless nature and the hard-working genes I acquired from you. To my sister, Roselyn Wanjiru Njagi for always keeping hope alive.

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ABBREVIATIONS

ACK	Anglican Church of Kenya
AIDS	Acquired Immune Deficiency Syndrome
CCO	Christ Centred Organizations
CIDPs	County Integrated Development Plans
EU	European Union
FBNGO	Faith Based Non-Governmental Organizations
FBO	Faith Based Organizations
FPFK	Free Pentecostal Fellowship in Kenya
GDP	Gross Domestic Product
HDI	Human Development Index
HIV	Human Immunodeficiency Virus
IMF	International Monetary Fund
KANU	Kenya African National Union
MDG	Millennium Development Goals
MPI	Multidimensional Poverty Index
MTET	Mid-Term Expenditure Framework
NACOSTI	National Commission for Science, Technology and Innovation
NGOs	Non-governmental Organizations
NHIF	National Health Insurance Fund
NPEP	National Poverty Eradication Plan
OECD	Organisation for Economic Co-operation and Development
PCEA	Presbyterian Church of East Africa
PPP	Purchasing Power Parity
PRSP	Poverty Reduction Strategy Paper
SAP	Structural Adjustment Programs
SDD	Social Dimensions of Development
SDG	Sustainable Development Goals
SHOFCO	Shining Hope for Communities
UN- Habitat	United Nations Human Settlements Programme
UNDP	United Nations Development Programme
USD	United States Dollar

ABSTRACT

Urban poverty is on the increase due to rapid urbanization experienced worldwide. World cities are bound to increase by almost 90% in 2030 and due to this, one billion people around the world currently live in slums or informal settlements. This growth has been experienced in Kenya with towns attaining city status as others grow due to the devolution of government services. In Kenya's capital city of Nairobi, urban poverty is evident in its over 200 slums that host 60% of the city's population. Amidst the realities of urban poverty is the presence of local churches within slum communities offering holistic programmes among the urban poor. This study therefore assessed the relationship between community empowerment and poverty reduction within programmes implemented by local protestant churches in the slum of Kibra, Nairobi, Kenya. The specific objectives were assessing the efficacy of beneficiary participation; effectiveness of local leadership; efficacy of local organizational capacity; and the relationship of both community capacity building and resource mobilization alongside poverty reduction efforts of local church programmes in the slum. The study was guided by the capability approach theory, the neighbourhood effect theory and its link to urban poverty, the community empowerment theory, and the holistic development theory. A mixed research designthat incorporated both qualitative and quantitative research methods was used to gather data. Research respondents comprised of church leaders and residents of Kibra slum in Nairobi County Kenya. Through systematic random sampling, a sample size of 464 Kibra residents from four administrative wards in the slum, 22 village leaders, and 9 church leaders were identified to participate in the study. Qualitative data was collected through an open-endquestionnaire, focus group discussions, and key informant interviews and processed through thematic concepts, for presentation through texts and stories. The quantitative data was collected through closed-end questionnaires, processed and analysed through tables, frequencies, percentages, t-test, chi-square and multiple regression. A multidimensional poverty index using 16 poverty indicators was also developed and used to rate the poverty index of each respondent. The results were that 68.2% of the respondents were deprived in 33% of total deprivations namely; income; rent; cooking fuel; maintaining an active NHIF registration; toilet; and sewage facilities. Like in many other studies on poverty reduction programs, the church programs were no different. The poorest of the poor were left out. The poverty levels of church programme beneficiaries were not significantly different from those of non-beneficiaries. Unlike studies that have mentioned the participation of beneficiaries in the implementation of poverty reduction programmes, the findings of this study identified low level participation of beneficiaries which was not significant to reduced poverty levels

while on the other hand, the involvement of local community leaders contributed towards poverty reduction. The research therefore recommends a community empowerment model that increases the involvement of community leaders in church poverty reduction programmes, enhances high beneficiary participation, reduces dependency by putting a stop to hand-outs, and resources community and church leaders to run holistic programmes targeting the poorest of the poor. Additionally, theological institutions should regularly review their curriculum to resource pastors and church leaders to respond to the growing realities of urban cities.

CHAPTER ONE
INTRODUCTION

1.1 Overview of the chapter

This chapter begins by laying out a global, regional, and national background of the key concepts that this research builds upon namely poverty reduction, community empowerment, local churches, and slums. The relationship between these four concepts is explained. Chapter one also presents the problem statement, outlines the objectives, and hypothesis, the justification, scope, limitations, and assumptions of this thesis. The last section of this chapter presents and defines terms uniquely used in this thesis.

1.2 Background

To aid in putting the various variables of this study in perspective, this section details the understanding of poverty; including urban poverty; poverty reduction strategies; including community empowerment strategies; and the involvement of the church in poverty reduction. The purpose of this study is also documented

According to the World Bank, poverty is the inability to attain a minimum standard of living. The absence of these minimum standards is quantified as lack of access to resources, lack of education and skills, poor health, malnutrition, lack of political freedom and voice, lack of shelter, poor access to water and sanitation, vulnerability and crime, political discrimination and marginalization (World Bank, 2013). Following onto this definition, statistics show that of the world's 7.3 billion people, 1.3 billion are poor, that is living on less than US$ 1.25 purchasing power parity (PPP) per person per day and another 1.7 billion are also poor, living on between US$ 1.25 and 2.50 PPP (Fields, 2012). One person in every nine people in the world is hungry with one in three malnourished (United Nations, 2016). Fifteen million girls a year marry before their 18th birthday (United Nations Children's Fund, 2014). Eighteen thousand people a day die because of air pollution (International Energy Agency, 2016). HIV infects two million people a year (UNAIDS, 2016). On average, twenty-four people are displaced from their homes every minute with two hundred and forty-four million people living outside their home countries as economic refugees. Sixty-five million are refugees living in difficult human conditions with no livelihoods having fled from their countries due to violence.

In all regions, women have a lower Human Development Index (HDI) though they have a longer life expectancy than men. However, in most regions of the world, girls' years in school are similar to those of boys. One of the reasons explaining low HDI is discrimination of women with respect to opportunities, and ownership of assets such as land and property. That may explain why only 10 to 20% of landholders in developing countries are women. Additionally, more than a billion people are estimated to live with a form of disability. Persons with disability are marginalized, face stigma and are discriminated against resulting into limited or lack of access to services and public spaces (UNDP, 2016). From the statistics above it is clear that various groups of people are poor because according to the definition of poverty by the World Bank, they lack the minimum standards of living.

Poverty has also been defined as a social, economic, political, and environmental deprivation that keeps families, communities, and nations in an involuntary vicious cycle of want. A multidimensional approach to defining poverty extends the thought that poverty is not only limited to economic deprivation or the lack of income but should be extended to include lack of adequate health care and nutrition, education and skills, a source of livelihood and poor living conditions among other gaps within a community system. According to a study by Sen as cited in (Todaro & Smith, 2012)says that income and wealth are not an end to themselves. He urges that what any person needs for survival is not income, but the "capability to function". John Friedmann proposes that the poor lack social and political power (Myers, 2011, p. 29). These two authors bring out the multidimensional nature of poverty. United Nations Development Programme thus introduced the multidimensional poverty index (MPI). The MPI helps to measure the health, education, and living standard of both a nation and the household. It is used to identify poor households while aiding in the design of policies that address the association of the multiple deprivations (Supravat, 2015, p. 2). This study uses the MPI to quantitatively measure the poverty levels of respondents.

The multidisciplinary and minimum standard of living definitions to poverty described by multinationals and development scholars leave out the definition of poverty by the people experiencing this situation; the poor. The definition of poverty and the source of this definition, determines the response towards its eradication. For instance, if poverty is defined as having many children, then the response will be the development of family planning methods imposed on the poor who may not embrace such an initiative. The poor then become a case study or objects to be developed through well intended initiatives (2011, p.

106) that are not sustainable. The argument therefore is that the poor within their contexts should be given opportunities to define their circumstance therein and develop strategies towards poverty reduction. This research built on this understanding and in addition to the MPI scores, conducted focus group discussions with Kibra residents to draw out contextual definitions of poverty that can be subsequently used to identify local and sustainable strategies towards its reduction.

Urban poverty is attributed to rapid urbanization which has brought about the growth of slum communities and further widened the gap between the poor and the non-poor. Rapid urbanization is driven by growth in population and large-scale migration (Aryaningsih et al, 2018, p. 2). The growth of world cities is expected to increase from 56.2% in 2020 to 60.4% by 2030 with 90% of this growth experienced in East Asia, South Asia, and Africa. Further in 2020, 1.6 billion people live in housing that is not adequate with 1 billion living in informal settlements and slums (UN-Habitat, 2020).

According to the latest national estimates on poverty headcount rate sin 2015/16, 36.1% of Kenya's population is income poor and 8.6% being extremely poor. Income poverty is highest in rural communities at 40% as compared to peri-or core urban areas at 28-29% (Diwakar & Andrew, 2018, p. 11). However, people living in slum areas experience severe deprivations and inequality. Slums are the most deprived forms of informal settlements and are characterised by dilapidated housing and located around the most hazardous urban lands. Slum dwellers lack security of tenure for the land they occupy, and suffer from inadequate supply of basic services and infrastructure such as water and sanitation, public space, green spaces, and are constantly exposed to evictions, diseases, and violence. Poverty in slums is accelerated by urban growth through rural urban migration, a lack of proper housing for urban dwellers, poor urban planning by governments, economic vulnerability, discrimination, and marginalisation (ibid, 2015, p.5).

Kibra slum, the location of this study, fits the description above and the situation in the slum is further compounded by marginalization. According to the Kenya national housing and population census conducted in August 2019, Kibra houses 185,777 people in a land area of 12.1 square kilometres. The number of people in the slum living in a square kilometre (sq. Km) is 15, 311, while the people living in the neighbouring constituency; Lang'ata are 197, 489, living within 216.8 sq. Km. The number of people in Lang'ata living in a sq. Km is 911

(KNBS, 2019, p. 38). Table 1.1 helps to elaborate this land inequality through a comparison of the population density in Kibra and Lang'ata constituencies.

Table 1.1: Comparison of population density in Kibra and Lang'ata constituencies; 2019

Constituency	Population Size	Sq. Km	Population Density (No. per sq. Km)
Kibra	185,777	12.1	15,311
Lang'ata	197,489	216.8	911

Source: (KNBS, 2019)

Residents in Kibra do not have land tenancy rights, have limited legal electricity connections, and poor sewerage and waste management services including no or limited access to basic needs among residents (Diwakar & Andrew, 2018, p. 26). The large numbers of people living in deprivation is a crisis that is deteriorating not only in Kenya but around the world cities. This increased urban growth within slum communities is being referred to as the next humanitarian crisis (Mpanje et al, 2018, p. 1).

Poverty reduction is entrenched within Kenya's development plans and evidenced through policies traced way back to the Swynnerton Plan of 1952-1954. More currently is Kenya's Vision 2030 plan developed in 2008 and broken down into five-year implementation periods. The First Kenya Medium Term of 2008 to 2012 aimed at reducing the number of Kenyans living in poverty from 46% to 28%. The average annual income per person was targeted to increase from USD 650 in 2006 to USD 992 by 2012 and in turn raise the country's Human Development Index from 0.5 in 2007 to 0.7 by 2012. The plan also aimed at raising the transition rate to secondary to 75% and to university by 15%. (Government of the Republic of Kenya , 2008, p. 4).

The Second Kenya Medium Term Plan of 2013-2017 aimed at reducing poverty levels that then affected 45% of the Kenyan population (Government of Kenya, 2013, p. 2). To make this possible, the government planned among other strategies to increase resources directed towards social protection. It projected to construct 200,000 low housing units annually to respond to the rapid population growth rate and proliferation of informal settlements (Government of Kenya, 2013, p. 3). As at 2012, the government had surpassed the target set in 2008 and increased the transition rate from primary to secondary school to 77%; however, transition to university remained a challenge, standing at 6.5% in 2010(Government of Kenya, 2013, p. 72). The second medium term plan focused on the high levels of

unemployment and poverty, with youth unemployment rates which according to the government records in 2013 was at 25%. To address the unemployment challenge, the government intended to create one million jobs annually (Government of Kenya, 2013, p. 12)

Kenya is currently on the 3rd implementation phase of the Vision 2030 through the Third Medium Term Plan of 2018-2022. The plan is designed to achieve the Big Four agenda through industrialization, affordable housing, food and nutrition security and universal health coverage. The government achieved a reduction of poverty from 46% in 2006 to 36.1% in 2016 (Government of the Republic of Kenya, 2018, p. 1) and the increase in secondary school enrolment from 2,104,262 in 2013 to 2,830,800 in 2017 (2018, p.81). However, with urban population being31.8% (2018, p.77) and the challenge of uncontrolled urban settlements (ibid, p.76) with limited facilities in the informal settlements (2018, p.74), the task of responding to urban poverty remains a challenge.

Policy formulation in the area of poverty reduction has been driven by levels of inequality, and low economic growth complicated by growing numbers of people who cannot access social services such as clean drinking water, universal health care, education, electricity, and affordable housing. Kenya experiences high levels of unemployment and inequalities among the citizens especially those living in informal settlements. Poverty reduction policies were developed as first and foremost strategies towards addressing poverty but also to grow the economy, reduce inequalities among citizens through inclusion of those excluded. Implementation of the government development plans and poverty reduction strategies has not been without challenges. There has been limited community participation (2013, p.73), low absorption of development partner funds and the lack of a coordinating mechanism to oversee the implementation of the plans (Government of the Republic of Kenya, 2018, p. 2).

Strategies geared towards community empowerment would advance the desire towards poverty reduction and sustainable human development. Community empowerment falls within the theories that embrace 'post-development' or 'post-modernism' theories. Community empowerment advocates that there is no true development without the participation of the people therefore community participation entails the involvement of the people seeking development. Participation requires that the voices of the people are heard: the people tell their stories; identify their challenges; and develop strategies of solving their

challenges. This process then enables the people to acquire skills, knowledge, gain confidence, strength, and a vision to work for positive changes in their lives (Mulwa, 2010). Empowerment and thus true and sustainable development can never be acquired when others do the thinking and implement projects on behalf of the community. Doing things for people is disempowering. Instead, the community should be allowed to assert thought and effort in their development and in the process become empowered. In addition to inclusion and participation, the World Bank identified another three elements to aid in observing a successful community empowerment outcome: access to information; accountability; and local organizational capacity. Laverack(2006)further identified nine community empowerment elements namely: participation; local leadership; problem assessment capacities; critical analysis; organizational structures; resource mobilization; strengthening links to other organizations and people; creating an equitable relationship with outside agents; and programme management (Chowdhury et al., 2018, p. 4). Community empowerment is the independent variable of this research that tested the efficacy of five elements identified by Laverack (2006) on poverty reduction. These five elements are participation, local leadership, local organizational capacity, capacity building, and resource mobilization.

International organizations and civil society have propagated community empowerment strategies in their efforts toward urban poverty reduction. Additionally, academicians; policy makers; and humanitarian organizations have realized that solutions to challenges faced by vulnerable communities should come from within affected communities through what is referred to as a localised response (Mpanje et al, 2018). Mpanje et al. (2018) conducted a research in Kibra, Kawangware, and Eastleigh in Nairobi to assess the effectiveness of social capital and strengthening local structures towards poverty reduction in these communities and found out that slum residents adopt social capital mechanisms as copying strategies. More than half of the residents (56%) reported being worried about food. When asked how they cope when there is no food in their homes (36.4%) said they purchase food on credit and (28.8%) seek support from neighbours or relatives while the others remove children from school(Mpanje et al, 2018, p. 9). These statistics demonstrate that residents build trusting relationships with shop owners and maintained bonding relationships with neighbours and relatives for survival.

Localized responses in implementing programmes in slum communities is also cited by (Mukeku, 2018). He recognizes the use of the bottom-up approach to participation in the

process of constructing new houses in slum upgrading programme in Kibra. Community groups formed platforms for residents to participate and interact towards the designing and construction of their homes, which served the purpose of mobilizing Kibra residents socially and financially. Children were also invited to planning forums where they shared their expectations in regard to spaces that meet their needs such as play areas(Mukeku, 2018, p. 18) When it came to building of the new homes, community members managed the budget, procurement of materials and onsite management at the site. In addition, they agreed to provide labour during the construction however, this was not feasible because they had to choose between being at the construction site and looking for a source of income that would provide daily sustenance. The participatory process however was not without challenges. The very poor were excluded because they could not save enough money for the deposit required to own a house on completion. Additionally, community resource persons who are mostly community leaders limited access to first-hand information intended to reach Kibra residents(Mukeku, 2018, p. 19). Building human competencies through entrepreneurship is yet another strategy employed within slum communities towards poverty reduction. This strategy embraces the principles of supply and demand encouraged by the process of urbanization (Aryaningsih et al, 2018, p. 2).

The slum upgrading project in Kibra by Mukeku (2018) identifies a gap that is instrumental to this study. The very poor within Kibra could not participate in the upgrading project because they could not meet the requirements of the project. One wonders if they were initially involved in developing these requirements. This research will ask the questions, who participates in the poverty reduction programmes, how are they identified, and how are they involved in the implementation and decision making of poverty reduction programmes. Also identified by Mukeku (2018) was that community leaders served as brokers in the development process. A study through this research, on the involvement of local leadership in poverty reduction programmes and their interaction with the very poor will be of interest.

In addition, to the work of civil society and government programmes, local churches have made their contribution towards poverty reduction. Churches have been identified as organizations that derive their mission from religious and spiritual teaching that includes caring for all human needs which would translate to loving one's neighbour. They have been referred to as God's instrument for human transformation. Literature around church and development has brought to light the concept of holistic development. Holistic development

emphasises that God is concerned in the development of all aspects of human kind; not just the spiritual, but also the social, physical, emotional, and environmental aspects. The church's ministry to its surrounding community should therefore be holistic by responding to all aspects of humankind (Ayiemba et al., 2015).

Local churches have a presence in many communities upholding social significance within the said community and in many situations remain in the community after other organizations have left. Centre for Urban Mission, an organization working among local churches in the slums of Nairobi carried out a survey that documented 162 local churches in the slum of Kibra (Centre for Urban Mission, 2013). Due to its presence in the community, a local church can identify local problems through its day to day interactions with community members. Churches have over the years provided education, health care services, addressed HIV and AIDS stigma, cared for abandoned orphaned children and provided micro finance options among other interventions towards alleviating suffering among the poor (Woolnough, 2014). Local churches however are not documenting empirical evidence of their interventions among the poor. Drew Smith (2001) in his journal paper clearly articulates this problem by stating that churches have contributed to the wellbeing of persons in low income communities however, very little systematic research has been done that actually measures the extent to which religion has served as a resource for persons in context of concentrated urban poverty (Smith D. R., 2001).

In contrast to Drew's findings, a study on Pentecostal churches in Kibra discovered that churches' contribution to social transformation was lacking (Smith C. G., 2007). The gap identified through this study were a lack of training among the church leaders on strategies towards social transformation such as networking and collaboration. Is it therefore a lack of documentation, or the absence of sustainable programmes that contribute to poverty reduction? This question was of interest to this study; to identify the development significance of the church.

1.2.1 Purpose of the study

This research therefore sought to address the challenge of poverty because it is widespread and affects a facet of people's lives. Evidently people living in resource constrained settings experience unemployment resulting into crime among other negative coping mechanisms, hopelessness, pain, suffering, and lack opportunities to live out their full potential. The researcher further proposed to test the efficacy of five community empowerment strategies in

solving poverty within the slum of Kibra. A case study on poverty reduction programmes implemented by protestant churches located within Kibra formed the focus of the study. Thus, the research studied Kibra residents who benefited from programmes implemented by the church and compare their levels of poverty with those who have not benefited from such programmes. The study drew input from church leaders on the efficacy of their programmes in incorporating community empowerment strategies for poverty reduction. The next section takes time to expound on the research gap.

1.3 Problem statement

Several studies on poverty reduction in Kibra have been conducted in response to the socio-economic needs of residents, human rights, including the response of civil society and faith-based organizations. Kenya identified poverty reduction as a social ill in 1965 and every national development strategy since then has had poverty reduction as a goal. The plans recommend the construction of low-income houses to address the mushrooming of slums in cities, access to affordable health care, quality education for all, employment, conducive business environment, access to clean water and sanitation facilities, infrastructure among other development programmes (Njeru, 2005). However, the plans lack a people driven implementation plan for slum communities. Contrary to the findings of Njeru(2005), Mukeku (2018) while documenting an urban slum morphology and socio-economic analogy of Kibra slum mentioned the use of a bottom up approach to the participation of Kibra residents in the housing and resettlement programme in Kibra. He later mentions the challenge of local community brokers who determine the flow of development related information which waters down the principles of the bottom-up participation. These studies fall short of determining the most effective strategy towards the inclusion of the poorest of the poor in slum programmes.

Slums are not short of local churches situated right within these communities to respond to community issues such as poverty. This is no surprise because Kenya benefits from being a Christian nation. Local churches are known to offer care and refuge to community members especially in times of great need such as the dehumanizing poverty experienced within slum communities. Slum residents will visit the church priest for physical, emotional, and spiritual assistance either as their first point of help or after all other avenues do not succeed. Churches are rooted in communities and are sources of social capital. The church itself is aware of the privileged position that it holds within its community through the respect it receives from the community and Faith Based Non-Governmental Organizations (FBNGOs)

that have chosen to work with the local church as an agent of transformation within slum communities (Moyer, Sinclair, & Spaling, 2012).

The efforts of the church towards poverty reduction in Kibra have been studied. A case study on church involvement in poverty, and development in Kibra slum was conducted by (Muvengi, 2011). This study sought to identify factors that contribute to the poor engagement of churches in poverty and development in the slum. The researcher purposefully sampled the respondents and came to the conclusion that low church engagement in integral mission was mainly attributed to a lack of training among church leaders on integral mission. After this study an evaluation of the role played by Christ-Centred Organizations (CCO) in the development of Kibra slum was conducted by (Wando et al., 2016). This study sought to profile and ascertain the contributions of CCO within Kibera slum. The study revealed that churches in Kibra were not engaging the poor when it came to matters poverty reduction as had been assumed in the previous study. The researchers documented the socio-economic programmes of CCO's such as improving their livelihood, provision of basic needs, including education. The study identified the challenges faced by CCO and sought to understand the measures to address these challenges. Prior to this study, the Centre for Urban Mission a faith-based organization working in Kibra since 2003 had documented the ministries of 162 churches within Kibra. Only 18 of these churches exclusively offered spiritual care while the other 144 churches offered a combination of spiritual, social, economic, environmental, and advocacy services to the residents (Centre for Urban Mission, 2013). An action research that documented an analysis on the efforts of a Catholic Parish in Kibra (Bodewes, 2010)once again revealed the efforts of the church in equipping congregation members with civic education to effectively advocate for their human rights. All these studies document the ministry of churches among Kibra residents. They fail to compare the outcomes of church programme beneficiaries and non-beneficiaries to conclusively make a case on the contribution that the church makes towards poverty reduction. The studies do not scientifically test the efficacy of community empowerment strategies in poverty reduction within the church programmes.

Amidst a large number of local churches in the slums, efforts towards poverty reduction may not be effective for various reasons which this research identifies. Dehumanizing poverty is being experienced amidst a growing church and large Christian community. Questions can be posed as to why the residents of Kibra continue to experience dehumanizing poverty even with a large number of churches' responding to poverty in a multi-dimensional manner. Following a study on the work of Faith based Non-Governmental Organizations (FBNGO),

some international faith-based organizations supporting local churches in poverty reduction do so to fulfil some political agenda from their country of origin. In the long run, the programmes that are implemented in the community address the goals of the organizations and not of the residents. Subsequently, the project funds are given to the local church to implement activities that may not be meeting the genuine needs of the community residents (Chowdhury et al., 2018). The local church thus becomes a broker in a vertical participatory process, and is used to identify the projects that are implemented in the community. This top-down approach to poverty reduction contributes to the limited success of development efforts in sub-Saharan Africa (Niamboue, 2012). A study done on the impact of donor-funded community empowerment projects on poverty alleviation in Zimbabwe revealed that these projects had a high dependency on outside funding for community projects and did not bring about positive transformation to the lives of the community members (Tanga & Mundau, 2014). In Kenya the dependency on donor funding is no different within impoverished communities such as Kibra slum; rated among one of the poorest in Nairobi County, with over 6,000 local and international organizations operating in the slum (Reyna, 2012).A study on the activities of faith-based organizations in Kenya, noted that these organizations targeted people of their faith, and recognized this as one of the main challenges experienced (Moyer, Sinclair, & Spaling, 2012). Additionally, churches make available development services to people who attend the church worship services thus leaving out the poorest of the poor who may not muscle up enough self-worth to appear at a church service.

Therefore, this research sought to scientifically compare the poverty index of beneficiaries and non-beneficiaries of church poverty reduction programmes to test out effectiveness. Further, this research then investigates the effectiveness of five community empowerment strategies towards poverty reduction among the beneficiaries of local protestant churches in Kibra slum, Nairobi County. The relevance of this study is derived from the need to reduce poverty among the poorest of the poor through local church ministries. Identifying community empowerment models that work to enhance the church ministries towards poverty reduction.

1.4 Objectives of the study

The objectives of this thesis are drawn from the field of community development with a specific emphasis on the programmes of local churches located in the slum of Kibra.

1.4.1 General objective

The general objective of the study is to identify the efficacy of community empowerment strategies on poverty reduction by local protestant churches in Kibra slum among the residents of Kibra slum of Nairobi County.

1.4.2 Specific objective

1. To examine the efficacy of beneficiary participation in poverty reduction within programmes of local protestant churches in Kibra slum;
2. To assess the effectiveness of local leadership in poverty reduction within programmes of local protestant churches in Kibra slum;
3. To assess the efficacy of local organizational capacity in poverty reduction within programmes of local protestant churches in Kibra slum;
4. To analyse the relationship between community capacity building and poverty reduction within programmes of local protestant churches in Kibra slum;
5. To examine the relationship between local resource mobilization and poverty reduction within programmes of local protestant churches in Kibra slum;

1.5 Research questions

1. How effective is beneficiary participation in enhancing poverty reduction within programmes of local protestant churches in Kibra slum?
2. How effective is the incorporation of local leadership in reducing poverty within programmes of local protestant churches in Kibra?
3. How effective is the local organizational capacity in enhancing poverty reduction within programmes of local protestant churches in Kibra slum?
4. What is the relationship between community capacity building and poverty reduction within programmes of local protestant churches in Kibra slum?
5. What is the relationship between local resource mobilization and poverty reduction in Kibra slum?

1.6 Hypothesis

1. H_0: There is no significant relationship between participation and the level of poverty within Kibra slum, Nairobi Kenya
2. H_0: There is no significant relationship between capacity building and the level of poverty within Kibra slum, Nairobi Kenya
3. H_0: There is no significant relationship between local organizational capacity and the level of poverty within Kibra slum, Nairobi Kenya

4. H_0: There is no significant relationship between resource mobilization and the level of poverty within Kibra slum, Nairobi Kenya
5. H_0: There is no significant relationship between local leadership and the level of poverty within Kibra slum, Nairobi Kenya

1.7 Justification

With an understanding that poverty remains a global challenge, this study offers valuable insights to development practitioners and organizations working towards the transformation of the poorest of the poor within slum communities. Through this study community development models associated with poverty reduction are tested and working models identified and thus its significance to practitioners in this field. Further the relevance of local churches as development agents and catalysts within communities was tested. This offers insights to development practitioners and organizations as they identify agents of transformation to form partnerships within resource deprived communities. Local churches serving within slum communities and interested in transforming the lives of the poorest of the poor will also benefit from this study. An association between the institutional capacity of the local church, their programmes, and the programmes' ability to reduce poverty are of great importance in this study. Others who gain great insight from the study are the Members of Parliament, area chiefs, and ward representatives, government ministries, UN-Habitat, UNDP, policy makers, and other community-based organizations keen on poverty reduction in slum communities.

1.8 Scope

This study focused on the problem of poverty within an urban community in the city of Nairobi, Kenya. Urban poverty is referred to as the next humanitarian crisis due to the rapid growth of cities that have not appropriately planned for the people who move into these cities. To this effect, research was carried out among residents and local churches in Kibra constituency in Nairobi County, Kenya. The researcher picked Kibra as the location of study because it is one of the largest slum communities in Kenya and within the region; and whose residents experience absolute poverty. Kibra is one of the over 200 slums and informal settlements in Nairobi (UN-HABITAT, 2003).

Kibra is rated as a slum due to its characteristic nature portrayed in lack of basic services, temporary housing, and congestion (UN-HABITAT, 2003). Kibra is also a constituency gazetted and given electoral mandates by the Kenya Independent Electoral and Boundaries

Commission (IEBC) as proposed in the commission's review of boundaries for constituencies and wards. It was proposed that Kibra constituency be split from Langatta constituency and be comprised of four wards namely; Makina, Sarango'mbe, Laini Sabaa, and Lindi wards (IEBC, 2012). According to the national population census carried out in August 2019, Kibra constituency has a population size of 185,777 people, within 61,690 households, living within an area size of 12.1 square kilometres (KNBS, 2019). Kibra is described as having three social groups; the group that comes from the rural areas into the slum in search for employment or education. This first group is expected to move out of the slum once their livelihood improves. The second group comprises of the permanent residents mainly from the Nubian community who do not have any other home other than Kibra. The Nubians own houses in Kibra while others are tenants. Then there is the third group of landlords and business owners who do not live within the slum but remain connected to the slum to safe guard their property and economically gain from the masses (Reyna, 2012). The researcher accessed data from all the four wards of Kibra that are home to the first social group of immigrants into the city through the slum of Kibra. The researcher also targeted local churches located within these wards.

The study narrowed its work to local Protestant churches in Kibra with the understanding that there are other churches, FBOs, CBOs, NGOs, and INGOs that work within Kibra as catalysts toward community development. Uniquely this community has a large number of churches including about 6,000 local and international organization documented as implementing community development projects in the community. The study limited itself to local churches that have structures within the slum and with an active congregation that meets weekly. Local churches that fit this criterion and that run poverty reduction programmes were randomly sampled and interviews conducted with programme beneficiaries and church leaders. This study sought to investigate the relationship between community empowerment models used within church programmes and their efficiency in reducing poverty among Kibra residents. The intent of the study was to contribute to knowledge around sustainable poverty reduction strategies for residents in slum communities. Sample size sampling, pilot testing, and data analysis helped address the reliability of the study to allow for generalization within other slum communities.

The researcher sampled residents who visit the chief's and ward representative's offices within selected wards of Kibra constituency seeking for aid including those living within the poorest sections of the slum. This group of participants were not beneficiaries of any church programme on poverty reduction and the findings on their poverty levels were compared with

those of programme beneficiaries. Focus group discussions were held with ward representatives as opinion leaders within the slum community.

1.9 Limitations

Due to the COVID-19 situation that has impacted the Globe, the researcher anticipated the restrictions around meetings with groups of people. The hesitation of respondents to attend a community meeting was put into consideration. To that effect, the primary researcher approached the various members of county assembly (MCAs) within the 5 wards of Kibra and obtained authorization to meet respondents but in small manageable groups. This authorization was communicated to the respondents. The primary researcher also ensured that all meetings observed social distancing and provided face masks where necessary.

1.10 Assumptions

This study assumed that the community empowerment model reduces poverty and that the local churches implement community programmes in appreciation of this model. Further the study assumes that local churches are interested in reducing poverty and that members of the community will identify the association between the programmes of local churches in the slums and poverty reduction. Poverty reduction policies and programmes have historically targeted the government and non-governmental organization in their implementation without appreciating the contributions made by local organizations such as churches. The researcher therefore took time before the interviews with the community members to discuss the purpose of the study so that respondents may appreciate the link between the local church and poverty reduction.

1.11 Definition of terms

Below is a discussion of how this study will define key terms;

Poverty: This study understands poverty as being multi-dimensional. It is not just the lack of basic needs but also a lack of social networks, lack of access to education and health care, lacking access to water and sanitation, including a lack of access to emotional and spiritual support.

Poverty reduction: This study takes a multidimensional approach in defining poverty and states that a lack in social, economic, physical, emotional, spiritual, and environmental wellbeing is poverty. This lack brings about deprivations that result into a vicious cycle of

need. Poverty reduction therefore signifies a multidisciplinary, multidimensional approach of tackling poverty. This study will use the Multi-Dimensional Poverty Index (MPII); a multidisciplinary approach of gauging the extent of poverty in Kibra slum.

Slums: The term informal settlements and slums are used synonymously however UN-Habitat brings out the difference. Slums are mainly characterised by poor housing that is not permanent, whose residents lack land tenure and live in overcrowded spaces. Persons who live in slums lack water, sewerage, and sanitation services, lighting, adequate, and affordable health care, and education opportunities. This study chooses to use the word slums and refers to this community as one comprised of poor human living conditions that portray poverty. The term slum is not used with the intent of further dehumanizing the people who live in these communities but to clearly show that there is a difference between slums and informal settlements.

Kibra resident: for the purpose of this study, a Kibra resident is as a person who has lived in Kibra for not less than 5 years. This ensures that the person is well aware of the programmes and social environment of Kibra.

Beneficiary: this study defines a beneficiary as the head of a household who has benefited from a poverty reduction programme initiated by the local church

Local churches: Local churches are community organizations whose functions are described as religious and spiritual. Local churches aim at leading people to the knowledge of Jesus Christ which should be through word and deed. This research focused on local Pentecostal churches located right in the heart of Kibra slum. For a church to qualify for this study, it should have a presence in the community through visible structures and coordinated by local church leaders. The researcher carried out this research among nine local churches namely; A.C.K St Jerome Church in Gatwekera; A.C.K Emmanuel Church in Silanga; P.C.E.A Emmanuel Church in Karanja; F.P.F.K Church in Makina; Victory Golgotha Ministries in Lindi B, Ebenezer Ministry in Raila; Calvary Evangelistic Mission Church in Kianda; and Patmos Fellowship Centre in Mashimoni.

Programmes: This study refers to programmes as a group of church and community initiatives managed together by the local church addressing holistic needs of community members.

Community empowerment strategies: - this study identifies five community empowerment strategies to form the bases of the independent variable. These strategies which are further defined below include participation, local leadership, local organizational capacity, community capacity building, and local resource mobilization.

Participation: Participation is the involvement of all relevant stakeholders in all the stages of a development process. Community development practitioners believe that true transformation comes from authentic participation of the beneficiaries in bringing about the change they desire. Authentic participation ensures that the beneficiaries do not just participate in their development, but instead make the development happen. In assessing if authentic participation is a component of the programmes run by local churches, this study will find out if the beneficiaries are involved in decision making from the start of the project to the end, if there is regular genuine dialogue between the church leaders and the beneficiaries, if there are local committees that are formed to steer project development, and if beneficiaries are involved in raising funds for the project and accounting for the funds.

Local leadership: This research considers leadership as the ability to influence community members towards their development. Influencing people can be achieved through organizing and creating structures aimed at community development. The researcher will assess if programmes run by local churches in Kibra incorporate beneficiaries and local community leaders in their leadership structure and if these leaders receive training on institutional building, poverty reduction, including having clear roles and responsibilities.

Local organizational capacity: The researcher seeks to identify if local churches have simple and flexible yet transparent organization structures such as small community groups and local committees to manage the functions of the groups. Local committees should be instituted by the beneficiaries to steer the programmes and uphold transparency. Transparency entails openly serving the interests of the beneficiaries.

Community capacity building: this study defines community capacity building as training offered to programme beneficiaries aimed at increasing their knowledge and skills towards poverty reduction

Local resource mobilization: this study defines resource mobilization as the ability of the beneficiaries to pull together their own resources with the aim of using these resources in reducing their levels of poverty

Holistic mission: Holistic mission is a term used in faith-based organizations' circles as referring to the mission of the local church in all spheres of life. What the development scholar would refer to as multi-dimensional development. Holistic mission for the local church is very critical because churches have been known to focus on the spiritual wellbeing of its members and neglecting the emotional, social, physical, political, and environmental aspects of their life. This research therefore considers holistic mission as being a strategy of the local church. This strategy requires the church to act as an agent of spiritual and social transformation by demonstrating the love of Jesus Christ in all spheres of life through word and deed.

1.12 Organization of the Thesis

This chapter has taken the time to discuss how this thesis is organized. It begins by clearly demonstrating the research gap within the field of community development. As the researcher I have been perplexed by the levels of poverty within the slum community of Kibra, the long existence of the slum since the end of the Second World War, and the large number of development organizations that are attracted to the slum. One wonders why poverty reduction is a challenge in this community amidst numerous long serving churches, FBOs, NGOs, INGO, government agencies among other mission agencies. Kibra has been in existence for over 70 years, the unstated question therefore is, what needs to change if at all to address absolute poverty among some of the residents of this community. This study thus tested community empowerment strategies implemented through local church programmes on poverty reduction to create new knowledge in this field. The researcher chose to study five community empowerment strategies. These are participation, local leadership, local organizational capacity, capacity building, and resource mobilization. The researcher proposed to do this research in consideration of the assumptions that the local churches

identified for the study are aware of and apply these community empowerment strategies in their programming. Chapter two gives the theoretical and empirical back bone to this study.

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

In this chapter, literature on theories that guide this study are reviewed and their link to the research variables discussed. An empirical review of the poverty reduction agenda globally, regionally, nationally, and in Kibra slum is documented. A connection between local church programmes and poverty reduction in Kibra is explored, including a link between community empowerment strategies and poverty reduction. Additionally, a conceptual framework in this chapter shows the relationships between the research variable and indicators that measure the variables. Chapter two concludes by clearly demonstrating the knowledge gap that exists from the studies and theories discussed and clearly state how this research intends to fill the knowledge gap.

2.2Research Theories

This study is guided by four theories; the capability approach by Amartya Sen that brought into focus the understanding of poverty adopted in this thesis and a subsequent response to the same. The urban theory on neighbourhood effect by William Julius Wilson addressed the effects of slum communities in poverty reduction. The holistic development theory proposed by the Lausanne Congress of 1974 that embraced the churches' biblical mandate to not only preach but also care for the holistic needs of the people within its community. The community empowerment theory as proposed by Laverack (2001) outlining nine community empowerment strategies that are instrumental in poverty reduction. This study adopts five of these strategies as independent variables and tests them against poverty reduction programmes by local churches in Kibra. See Appendix 8 on a summary of the theories used including a description of each theory, proponents, other authors using the theory, application of the theory to my work, and a connection of other theories used in this study.

2.2.1 Understanding Poverty and Poverty Reduction

Poverty has been defined as the inability to provide for one's well-being(Mowafi, 2015). Well-being is then understood as having enough resources to meet basic needs. Poverty is further defined through the lens of three concepts; income poverty, human poverty and capabilities deprivation. Income poverty can be measured through absolute poverty which is having resources to maintain one at the minimum standard of living. Income poverty can

also take the form of relative poverty which is referred to as comparative well-being of an individual, relative to the rest of society (Mowafi, 2015). Income poverty will consider the household structure and its characteristics and inquire if the head of the household is married or single, male or female, presence of children, elderly, unemployed, or persons with disability (Mowafi, 2015).According to Mowafi (2015), Human poverty is measured through the three indicators of life expectancy, access to basic education, and access to public and private services, such as health care, water, or sanitation. The third concept of poverty; capabilities deprivation is about having inadequate command over resources such as access to land ownership, markets, and services. Kakwani (2006), states that there is a distinction between poverty and capability deprivation. To illustrate this difference a scenario of a person with a disability but has a source of income is given. This person is not poor but lacks services thus causing capability deprivation (Kakwani, 2006).

This study embraces a multi-dimensional approach to defining poverty. It considers poverty as the social, economic, physical, environmental, and even spiritual need experienced by individuals and households. In essence, looking into the three concepts of poverty; income poverty, human poverty and capabilities deprivation. Poverty keeps individuals and households in a continuous cycle of need. It is still a pressing concern for many developing countries and has continued to receive a lot of attention in the fields of business, politics, and academics. In Kenya for instance, the government's development agenda since independence has been eradicating poverty, illiteracy, and health concerns. Globally, Millennium Development Goals and now the Sustainable Development Goals have been identified with the aim of reducing poverty levels. However, due to issues such as urbanization and urban growth, urban poverty and the increase of slums and informal settlements have changed the landscape of poverty. Poverty still remains a challenge towards achieving sustainable development.

One of the dilemmas in reducing poverty has been derived from a clear understanding of the causes of poverty, but most importantly its definition and the sources of these definitions. The developed world and multi-national organizations have set development goals and poverty indicators such as the poverty line without considering an approach that anchors poverty in the perspective and understanding of the individuals and communities experiencing it (Alfred, 2008). In defining the nature of poverty, scholars have identified absolute and relative poverty. Absolute poverty is a total lack of means of subsistence or

absolute failure to meet basic needs. It is a condition of severe deprivation of basic human needs, including food, safe water, sanitation facilities, health services, shelter, education, and information (Guillaume, 2007). Then there is relative poverty which is defined as a situation where, people's resources do not allow them to fulfil the elaborate social demands and customs which have been placed upon citizens of that society. This could be access to appropriate diets and nutrition, amenities, standards, services, cannot fulfil certain social roles, then they will be termed as being poor (Guillaume, 2007). The main indicators of poverty have been identified as income, access to health care, good and sufficient food, education, living conditions, safety, and respect for human rights.

However, even with the understanding of poverty as many-faced, multi-layered, and multi-dimensional, its definitions, causes, and indicators remain narrow. The pastoralist communities in Kenya may not have money, but will have large herds of cattle and live in mud houses and in large families. From the perspective of their community, they are not poor and should therefore not be considered poor by outsiders. Alfred (2008) actually states that a major reason contributing to the stagnation of poverty reduction efforts is the fact that many development interventions have been external to local contexts and imposed, living behind white elephant physical structures and dysfunctional systems.

In a research among poor communities in Nebbi district in Uganda that sought to derive the meaning of poverty from the community, respondents agreed that poverty is not foreign to the local community because it has a word in the local language. The opposite of the word poor was also defined by the community and ways of categorizing poor and rich defined. Poverty is not a static state; people move in and out of poverty. Respondents described poverty as lack of, inability to achieve and isolation from the desired well-being. They also identified the causes of poverty as deprivation which is due to lack of a sizeable and steady income, inadequate knowledge and skills to live a productive and healthy life and lack of access to public services such as extension services, quality healthcare and road networks. Respondents agreed that the components of well-being were; material, body, socio-political, financial, and knowledge well-being (Alfred, 2008). A local definition of poverty is imperative to give a voice to the poor within the community. Communities have measures of poverty that need to be explored therefore development workers should not be narrowed to measurements of income and consumption alone. Development efforts should not be far

removed from the local context in terms of including local meaningful participation of community members.

One of the initial tasks of this study was to conduct a participatory wellbeing ranking with Kibra residents aimed at determining local variables that describe poverty and wellbeing. With this in mind, indicators of poverty used in this study assess income poverty, human poverty, and capabilities deprivation.

2.2.2 The Capability Approach Theory

To better understand the multi-dimensional approach to poverty, this study explores Amartya Sen's capability to function approach as a means of understanding and responding to poverty. Unlike the notion that income is the sole determinant of poverty, Amartya Sen in his "capability to function" approach to poverty urges that income and wealth are not an end to themselves and that what the poor or non-poor person needs to survive is not income but the capacity to function. Development should not be limited solely to economic growth but should be about enhancing lives and people's freedoms (Sen, 1999). Sen says that having a commodity may not make sense if that commodity is of no value to the owner. He gives an example of offering a book to an illiterate person who sees no value in the book other than to use it to light a fire. To make sense of poverty, Sen proposes that practitioners should look beyond having commodities and consider their use (Alkire, 2007). In support of Sen, there are communities that received donations of mosquito nets to use during the night to prevent malaria but have instead used them to fence off chicken from their kitchen gardens. Others received garbage bags and used them to store clothes for their children. Sen refers to how the commodity is used as "functionings"; which is what a person can do or does with a commodity.

UNDP also embraces the notion that development is about building people's capacities, access to freedom and allowing them to actively participate in shaping and improving their lives (UNDP, 2016). Further, UNDP states that development should not be a privilege for some people but instead, should be universal for all persons. Therefore, if a nation has high levels of inequality with large groups of people experiencing deprivations, then development is yet to be attained(UNAIDS, 2016), UNDP is actually building on Amartya Sen's definition of development as freedom. Sen says that "what people can positively achieve is influenced by economic opportunities, political liberties, social powers, and the enabling

conditions of good health, basic education and the encouragement and cultivation of initiatives" (Simons, 2000). In essence, Sen is saying that development is not just about giving people economic opportunities but should also include creating a conducive, social environment where people can freely be involved in the process of transforming their lives. An illustration is given of the irrelevance of teaching people to fish and yet their county council for instance has imposed hefty levies for fish mongers that deter one from fishing in the first place. Or worse still, the fish rots by the shore because the fisherman cannot access a ready market for the fish. Sen therefore urges that there needs to be integration between economic policies and social policies for enhanced human development which results in poverty reduction (Simons, 2000). He goes on to say that people are not poor because they are lazy, but there could be social factors that are holding them back from transformation. Sen having been an advisor of the World Bank worked at convincing the bank to consider development models that do not totally define development in economic terms. He urges that human capability and freedom be considered as being vital for economic growth and social cohesion. Sen asserts that development should expand people's freedom by removing impediments such as poverty (Simons, 2000).

Mulwa (2010) then draws from the above definition and says that human development should be holistic. It should call for social justice; what Sen refers to as instrumental freedoms in defence of people's individual and collective rights (Simons, 2000). Development workers should ensure that there are policies, frameworks, and working marketing strategies to protect the peasant farmer from middle men traders who would want to take advantage of the produce price to maximize their gain at the expense of the farmer. True human development Mulwa says, should concern itself with human needs that transcend physical factors. The late Nyerere contributes to the discourse of human development and says that it is not about material acquisition but human growth. He says that freedom and development cannot exist without each other and gives an analogy of the chicken and the egg to illustrate their relationship. Development therefore has to come from within a person. An outsider cannot give one pride, confidence, or dignity. These have to come from within and thus result to development and freedom (Mulwa, 2010).

Borrowing from this broad understanding of poverty and development, UNDP developed a common index that measures a nation's ability to address poverty leading to its development. This index commonly referred to as the Multi-Dimensional Poverty Index (MPI) applies

economic and non-economic measures of human development. It is the most widely used index of socioeconomic development and measures a nation's achievement in three dimensions of development; health, education and living standards. UNDP developed the Human Development Index (HDI) in the late 1980s and over the years has been modified into a multi-dimensional poverty index. UNDP has since the 1980 published a Human Development Report each year with the purpose of categorizing world countries based on their levels of development and setting benchmarks for growth. This development index seeks to highlight that human development is not just about the richness of economies but rather the richness of human life (UNDP, 2016). HDI ranks all countries from a scale of 0 (lowest human development) to 1 (highest human development) by measuring the three dimensions; a long and healthy life; whose indicator is life expectancy at birth, knowledge; whose indicators are a percentage of adult literacy of those aged 15 years and above and a percentage of gross school enrolment ratio, and the third dimension is a decent standard of living; whose indicator is the GDP per capita which is adjusted to take into consideration an individual's ability to purchase goods and services given the gross income; commonly referred to as the purchasing power parity (PPP). With the aim of improving the HDI, UNDP developed the New HDI and later the MPI whose indicators for education have been adjusted to include; the average actual education attainment of the whole population and the expected attainment of today's children. The change was aimed at accessing the quality of education (Todaro & Smith, 2012).

The discussion above on the various contributors of the capability approach theory, clearly bring out the importance of a contextual, holistic and multi-dimensional approach to understanding poverty and development. A Maasai man in Kenya who may not have money in a bank account but has several herds of cattle may score poorly in the income indicator of the MPI but be considered a very rich man in his community. Indeed, a contextual approach of measuring poverty is instrumental towards developing appropriate development strategies. Further, an increase in income or material acquisitions does not necessarily translate to development. For instance, if two income poor people were to each receive a donation of Ksh. 1,000they would utilize this income very differently. One may use the whole amount to feed his family, while the other will feed his family but also put some of the income aside for the setup of a small vegetable business. The person who uses all the income on food is enslaved and trapped in a web of poverty that requires him to constantly live on the edge as he waits for the next donation. The person who puts some money aside for a small start-up

has the knowledge on savings for investment, is aware of a local vegetable supplier, and has identified his neighbours as a ready market. He has the necessary capabilities to transform his life, one day at a time.

A possible challenge in Kibra among other slums is the availability of donations and material items that have not necessarily transformed the lives of the slum residents. Donations have created dependency and the feeling of entitlement. A critical debate would be, what if all the development organizations working in the slum were temporarily suspended from their work, and the residents asked to start a fresh and take charge of their transformation journey, would the levels of poverty decrease? Would the settlement look different? Indeed, a larger percentage of individual development should be intrinsic. Freedom, self-worth, confidence, and dignity are intrinsically driven and cannot be sustained by external factors such as donor organizations. However, one tends to wonder if slum residents have in place a conducive environment to transform their lives. Do they have in place policies, frameworks, structures, and institutions that can aid them to transform their lives? What about the church in slum communities, is it well equipped to address all human aspects of slum residents?

A study done by the researcher in Mukuru Kwa Njenga, yet another slum community in Nairobi revealed that women entrepreneurs from the slum suffered from the lack of a proper sanitation and sewerage system. What this meant is that they could not sell their products along the roads, their main business premise when it rained, because the roads were flooded with dirty water and sewer. Some business premises would be washed away, others would be flooded with sewer thus deter customers, and of-course there is the rooming risk of cholera if one is selling products along a flooded road. Additionally, it became almost impossible to transport goods within the slum because of the impassable roads. During the rainy session, businesses went down, closed, or became expensive to run due to the cost of transport (Njagi et al., 2019, p. 61). Back to our illustration on the income poor individual who saved part of his donation for a vegetable start-up. If his business is affected by systems and structures that are beyond his control such as the sanitation and sewerage issue in Mukuru, among other examples, he will need help in addressing the root cause of the problem so that eventually he has the freedom to keep his business open and earning an income even when it rains. The question therefore is how can this individual address this problem in a locally sustainable manner? Does this individual have the capabilities and the "functionings" to address the problem? How he can attain these capabilities and "functioings" is the essence of this study.

In addition to the lack of a conducive environment to develop, it looks like living in a slum community may be a sure way of acquiring a poor person status. The neighbourhood effect theory and its link to urban poverty elaborate this thinking further.

2.2.3 Urban Poverty Theory on the Neighbourhood Effect

Since the 1980s, studies have been conducted to relating the effects of neighbourhoods and unemployment, crime, school dropout and teenage pregnancy. Additionally, there is evidence through research that poor neighbourhoods affect child development, delinquency, and adolescent achievement (Curley, 2005). Neighbourhoods with high concentration of poor residents have more social problems than those with higher income residents. While studies showing this correlation require more work, most of them are pegged on the thesis of William Julius Wilson (1987); *The Truly Disadvantaged.* Wilson focused on the effects of and individual living in a poverty concentrated neighbourhood. Wilson was of the opinion that neighbourhood poverty affects individual level outcomes, independent of individual and family characteristics. This is what Wilson called the concentration effect. In addition to the concentration effect, other hypotheses such as collective efficacy, collective socialization, contagion effect, and social capital have been used to understand the neighbourhood effect on individuals living in poor neighbourhoods.

Collective efficacy has been defined as the residents' ability to organize themselves in a cohesive manner with the aim of addressing social problems. Studies on poverty in the 70s following through to the 90s showed that there was an increase in concentrated poverty; slum communities and poverty in communities where there was low collective efficacy (ibid, 2005). Studies have also shown that structurally disorganized communities, characterized by high levels of poverty, distrust, and instability such as Kibra slum which is the focus of our study, lack the ability to realize a common value leading into cultural disorganization (Sampson & Morenoff, 1997 as quoted by (Curley, 2005). Collective efficacy has focused on community organization, social networks, informal social control, the organization of neighbourhood institutions, and resident stability (ibid, 2005).

The contagion effect in a neighbourhood suggests that individuals would be infected with certain behaviour or values drawn from being a resident in that particular neighbourhood. For instance, children living in the slum of Kibra are exposed to crime life and "*chokora*"; street life. Children growing up in Kibra are exposed to both conventional norms and crime

or street norms. It is likely that some of the children will pick up on the crime and street behaviour (Curley, 2005). The concept of social capital has also been studied to understand the effect of neighbourhoods on residents' wellbeing. Social capital can be defined as the connections among individuals; connections that are drawn from trust and reciprocation. Research shows that people who live in heterogeneous neighbourhoods tend to have greater social capital (ibid, 2005). Some residents of Kibra are members of social groups; "*chamas*" that serve as socio-economic safety nets for the individuals. Within these social groups, members pull together financial and physical resources to support each other during sickness, death, weddings, or towards individual investments (Mukeku, 2018). Empowerment that forms an anchor to this study borrows from this theory and includes collective efficacy and social capital for poverty reduction programmes. This is further expressed through the study objectives on local organizational capacity and resource mobilization. The community empowerment theory is discussed in the next section.

A critical look at The Truly Disadvantaged thesis by Wilson (1987) would imply that no matter how much one tries to change their circumstances, the fact that they live in or are brought up in the slum, he or she is disadvantaged. The location of their upbringing is a disadvantage because mannerisms of their neighbours will rub onto them. No wonder some young people living in the slum do not want to identify with their neighbourhood during job interviews for fear of discrimination on the bases of where they come from. Development efforts get complicated when it looks like an uphill task for Kibra residents to rally each other around a common good that would transform their lives. Do the high levels of differentiation through poverty make it difficult to achieve collective efficacy through locally initiated and organized community structures? There is evidence of some form of organization such as women's groups, community-based organizations, including having residents living in villages aligned to their tribes. Are these groups locally initiated and organized? Thus, can these community groups be used as bouncing boards for development efforts or are they formed by outsiders who determine the agenda? In some cases, some community groups have disintegrated once the outsider exits the community or project. The study will seek to explore these questions by testing the efficacy of community empowerment strategies with programmes run by churches in Kibra.

However, all is not dark and glum there are some gains that come with living in a heterogeneous community such as Kibra. Close connections and contact with individuals

bring about a form of social capital that if well optimized would result in sustainable local resource mobilization. The downside that is also captured in this study would be if the poorest of the poor can make these networks, contacts and connection with the rest of the community or is the condition of poverty so dehumanizing that social interaction becomes a challenge for those lower in the ladder?

2.2.4 The Community Empowerment Theory for Community Development

The theory of community empowerment proposes helping communities attain control over their lives by reducing powerlessness and dependency. The community empowerment process expands assets and capabilities of poor people to participate in, negotiate with, influence, control and hold to account institutions that affect their lives. Components of community empowerment include community participation, local leadership, capacity to assess problems, awareness of people's needs, building of organizational structures, resource mobilization, networking, and partnerships with local and outside organizations and increasing control over programme management (Chowdhury et al; 2018). Proponents of this theory include the World Bank (2000), Laverack (2001), and Chowdhury et al; (2018). See appendix 7 for a summary of the theories used.

Empowerment as a principle of community development is about enabling people to manage their lives with strength and confidence aimed at transforming individual and collective lives. Empowerment brings about a change in thinking, new acquired skills, and confidence to participate in making decisions that shape their lives. The concept of empowerment is intrinsic and realized when people attain the desire to transform their lives without external push factors. External push factors towards development lead to disempowerment, dependency and the creation of white elephant projects. A community that is empowered comes together to influence public policies that give them freedom to transform their lives. Robert Chambers (2009) supports this view by acknowledging the fact that empowerment is appropriate based on who is being empowered and how they utilize the power that they receive. Power is enabling and in community development, it helps to determine whose needs are met and what community resources are utilised to meet these needs. Empowerment that transforms focuses on the distribution of power to the powerless such as the poorest living in deprived communities. With the necessary empowerment, the poor can then determine their destiny by improving their livelihoods among other initiatives. However, if those who access power are people from outside the community and use that power to exploit

or the local elite to dominate then the poor and the disadvantaged in the society are worse off. True empowerment therefore, means that all persons at all levels and gender within the community are incorporated in the development agenda (Chambers, 2009).

Development and people's empowerment are synonymous. True human development comes through empowerment and people's participation (Mulwa, 2010). Haines (2004) on the other hand states that conventional development was about sharing a blue print of how development looks like however the practitioners of conventional development dictated how communities should carry out their lives. Alternatively, post-development theories have an open slate where people participate in their development by voicing their concerns and coming up with locally appropriate initiatives towards their transformation. The process of empowerment is complete when people acquire skills, knowledge, and muscle up their strengths, talents, gifts and assets to meet their specific needs (Mulwa, 2010).

This research will explore how the beneficiaries of church implemented poverty reduction programmes are identified. The community empowerment theory is clear that empowerment is about the transfer of power to the powerless; to those that need to be empowered(Chambers, 2009). Unfortunately, as we will see in the empirical review section, community brokers such as village leaders tend to benefit more from community projects. Thus, it would be interesting to find out if the poorest of the poor benefit and participate in the poverty reduction programmes implemented by the churches. This theory is closely linked to the capability approach theory discussed in section 2.2.2. The capability approach theory emphasises on individuals attaining freedom to determine the direction of their development process. For this to happen, a conducive environment that propels those seeking transformation is essential. In my opinion, community empowerment provides the tools to attaining freedom. Tools such as participation or capacity building are essential in developing ways of functioning with the aim of giving a voice to communities to define and eventually attain freedom.

2.2.5 Holistic Development; the Local Church as an Agent of Transformation

Churches and faith-based organizations believe that they have the biblical mandate to not only preach the word of God, but to also care for the holistic needs of its community and congregation members. They believe that God is concerned in the development of all aspects of human kind be it spiritual, social or physical. The church's ministry to the believers

should be holistic by responding to all entities for humankind. John Calvin as quoted by (Ayiemba et al., 2015), says that it will be upon the blood of the priest if they neglect the physical and social needs of their congregants. Christ Centred Organizations as they are referenced by (Wando et al., 2016) are organizations that society holds in high regard and have the structures of caring for all persons within the community. This care as mentioned above should be holistic or integral in mission. Meaning that the programmes of the church should care for all human beings, should be by the whole church and addressing all aspects of human life (Padilla, 2004). In essence, this is what holistic development is about; where all members of the church identify the spiritual, social, economic, physical, political, and even environmental needs of their community and seek to address these needs. From a development perspective, this can be referred to as integral human development which should target all people irrespective of their race, class, or religious affiliation, with the aim of empowering them towards attaining their full potential. Integral human development promotes the well-being of a person's economic, social, political, cultural, ecological, and spiritual aspects while also promoting the integrity of creation.

Faith based organizations; comprised of churches among other religious organizations, have been identified as organizations whose functions are derived from their religious and spiritual teachings. These teachings motivate them to voluntarily promote the welfare of the public by, 'loving your neighbour as you love yourself', or 'responding to the needs of a stranger by following the example of the Good Samaritan'. Terms such as the Christian Theory of Human Development are used to put the religious and spiritual teachings into a development perspective. This theory has two goals; to achieve life everlasting in the company of God and Christ in heaven, and to do God's will in one's daily life on earth by being responsive to the needs of the poor (Ayiemba et al., 2015). Indeed, churches have a constructive influence on the social space of poor populations through programmatic outreach in areas of health care, education, employment, small scale business entrepreneurship, farming options for better yield, evangelism, water and sanitation, civic education, rights-based advocacy, empowerment of women, care for the environment, capacity building, self-reliance, creating safe spaces for children, adolescents and physically abused women among other programmes. The Anglican Church of Kenya among other churches is involved in improving the quality of life and access to essential services among the poor.

In the midst of the sting of poverty, the church has a role of being prophetic and emphasising the fair treatment of poor and marginalised individuals. It should condemn exploitation in forms such as non-living wages, crippling interest rates, forced labour and human trafficking. The church should speak out for the disadvantaged to highlight their circumstance and advocate on their behalf by speaking truth to power. Church based organizations have for many ears been involved in community development work. Around the 1990s churches in the west were actively involved in supporting the unemployed and the elderly through providing food banks, budget advice services, housing agencies, night shelters among other initiatives (Conradson, 2008).

What about churches in Kenya, it is about time now that the church in Kenya takes the bull by its horns and seeks to address systemic issues such as poverty and corruption among other forms of social injustice. The bigger question of course is if the church leaders believe that they are called to respond to all aspects of human kind or do their just dwell on the spiritual aspects neglecting all others? Do priests know that they have a biblical mandate to care for the physical and social needs of their congregations? This research seeks to answer these questions and learn more about local church programmes in Kibra slum and how; if at all, these programmes are responding to poverty reduction. The local church if appropriately envisioned can participate in enhancing the freedoms of the poorest of the poor within their communities. For a further analysis of each theory discussed in this section and their interconnection, see appendix 5.

2.3 An Empirical Review: The Journey Towards Poverty Reduction

A global journey of poverty reduction begins with a look at Australia that uses the Henderson poverty line used by the Organisation for Economic Co-operation and Development (OECD) to measure poverty. The poverty rate in this region remained constant and as at 2010 was 12.8% with women bearing a heavier brunt of poverty at 13.5% as compared to their male counter parts at 12.1%. The difference across gender is attributed to fewer employment opportunities and lower wages for women (Sharper & Swanson, 2016). Canada does not have an official measure for poverty but rates persons earning less than half the median income of the country as poor. To that effect, by 2011, 14.9% of Canadians live within the low-income bracket(Sharper & Swanson, 2016). In East Asia and the Pacific, extreme poverty decreased from 56.2% in 1990 to 12.5% in 2010. Consequently, this is the only region that fulfilled the Millennium Development Goal of halving extreme poverty by

2015(Sharper & Swanson, 2016). In the European Union (EU) poverty is defined by a household income that falls below 60% of the national median. In the region therefore 17% of women live in poverty. The in-work poverty risk ranges from 2% in Malta and 3% in the Czech Republic and Denmark to 10% in Latvia and Poland and 12% in Greece (Sharper & Swanson, 2016). In Latin America and the Caribbean, extreme poverty is defined as surviving on less than USD 2.50 per day. However, the minimum needed to meet basic needs is USD 4 per day. Of the 600 million people in the region, 80 million live in extreme poverty and would come from Mexico or Brazil. In the region, the poverty rate reduced from 26.3% in 1995 to 13.3% in 2011 (Sharper & Swanson, 2016). In the Middle East and North Africa, the rate of people living in extreme poverty reduced to 2.4% as per an estimate of 2010, witnessing the lowest poverty indices among developing countries. This decrease in poverty is attributed to improvements in to food, health services and energy subsidy programs (Sharper & Swanson, 2016). In 1990, 51% of the population in South Asia lived below USD 1.25 per day. However, countries such as India, Bangladesh, and Pakistan have over the years worked at reducing poverty levels that stood at 30% in 2010. It is worth noting that this region houses 44% of the developing world's poor with nearly half of those living in extreme poverty coming from India (Sharper & Swanson, 2016). In the United States, poverty is a function of the family size and the number of children under 18 years. Poverty is segregated by gender and race with women being hit harder by poverty than men due to occupation segregation. In 2012 the poverty rate in the United States among Black and Hispanic women was 25% compared to 10% for white women and 7.7% for white men (Entmacher, Gallagher K, Julie, & Lauren, 2013). Globally the rate of poverty is reducing as per the latest poverty estimates of 2015.

Unlike in the other regions where poverty rates are decreasing as demonstrated above, the situation is different in Sub-Saharan Africa, the region in which our study is located. The number of people living in extreme poverty in Sub-Saharan Africa has increased from 278 million in 1990 to 413 million in 2015. In 2015, this region was home to 27 of the 28 poorest countries in the world. Additionally, the region had more extremely poor people than the rest of the world combined. Nigeria may surpass India as being the country with the most extremely poor people. As the rest of the world averaged at a poverty rate of 13% in 2015, Sub-Saharan Africa was at 41%. It is estimated that in 2030, 9 out of 10 people living in extreme poverty will be in Sub-Saharan Africa. The World Bank attributes extreme poverty in the region to conflict, slow growth rates, weak institutions, and a lack of focus on poverty

reduction where growth is experienced (Donna & Divyanshi, 2018). Majority of the poor live within Sub-Saharan Africa the region which this study is being carried out. The number of those living in extreme poverty within the region is actually projected to increase by 2030. Thus, the agency of this study, to explore appropriate strategies towards poverty reduction.

The government of Kenya has taken time to understand poverty and has since independence developed various poverty reduction strategies. This study begins with empirical review with the Social Dimensions of Development (SDD) Programme of 1994 developed by the government to cushioning the poor against the effects of the Structural Adjustment Programmes (SAP) of 1980s. The SAPs advocated for the reduction of government provision towards basic needs for the poor and instead introduced cost sharing in agriculture, education, and health sectors. The SAP economic reforms resulted in job losses, and reduced purchasing power parity (Omiti, Wasunna, Otieno, & Odundo, 2002). The SDD programme was thus introduced to cushion these measures. However, the programme experienced challenges because Kenya Shillings 5.58 Million that was allocated to its flagship projects in the 1994/95 budget was not enough and some of it went into non-poverty related expenditure. The poor did not feel the effect of the programme and the number of poor persons increased (Njeru, 2005).

To address the increasing number of poor persons, the government developed the National Poverty Eradication Plan (NPEP) of 1999-2015*;* this plan was launched because of the government's failure to combat poverty through other plans and programmes. The aim of NPEP was to reduce the levels of poverty by 50% in both rural and urban Kenya. There was extensive consultation and participation of civil society, NGOs, and government agencies in the development of this plan. The development of this plan further helped in poverty analysis that contributed to the Poverty Reduction Strategy Paper (PRSP). To further support the 15-year National Poverty Eradication Plan, the government initiated the Mid-Term Expenditure Framework (MTEF). The MTEF was a three year roll out plan aimed at linking policies, plans and budgets through a consultative process (Njeru, 2005). This would hopefully address the challenge experienced in the SDD programme.

The Poverty Reduction Strategy Paper (PRSP) of 2000-2005 was also quite comprehensive in its focus and development. The PRSP complemented other poverty reduction policies by attempting to address poverty from a holistic perspective. This paper sought to facilitate

rapid economic growth, improved governance, and security, enhancing the ability of the poor to improve their livelihood, and improving the quality of life of all persons especially the poor. The paper was developed through a consultative process and borrowed from the poverty analysis that guided the development of the NPEP and drew from the challenges experienced in the implementation of other policies and plans.

Kenya has also subscribed to the United Nation's Millennium Development Goals (MDGs) of 2000-2015, and the Sustainable Development Goals (SDG) a post 2015 development agenda. The government of Kenya was encouraged to own the processes and products of these international development goals. Ownership would mean facilitating the resources to implement the goals, monitoring the set-out indicators and capturing data on progress to implement the goals, monitoring the set-out indicators and capturing data on progress made for future programming and policy development. With the help of development partners, the government of Kenya put in place initiatives such as, the PRSP 2001, Kenya's Economic Recovery Strategy for Wealth Creation and Employment 2003, the New Partnership for Africa's Development (NEPAD) with an office at the Ministry of Planning and National Development, and the African Peer Review Mechanism 2004 with the aim of rolling out the MDGs and now the SDGs.

Kenya's Economic Recovery Strategy for Wealth and Employment Creation (2003-2007) was then developed during the regime of the 3rd National President of Kenya, the government developed this strategy with the aim of growing the country's economy which had stagnated and in growing the economy, reduce poverty. The main flagship projects for this strategy were; slum upgrading and low-cost housing programmes, social action fund, focus on Arid and Semi-Arid Lands, vulnerability programme and investment programme. This strategy was developed through a participatory and consultative process and its implementation resulted in a significant growth of the GDP from a low of 0.6% in 2002 to a gradual rise of 6.1% in 2006 (Government of the Republic of Kenya , 2007).

The Kenyan National Development Plans have also focused on addressing poverty. These plans have averagely covered a period of 5 years each. The last one being the 9th National Development Plan of 2002-2008 which then gave way to the first long term all-inclusive National Development Blueprint; the Kenya Vision 2030 which covers the period 2008-2030. The vision's aim was to move the country from a middle-income level economy to one that

offers a quality of life to all its citizens. It was developed through an inclusive and participative process that went further to pick problems and strategies for national growth. The vision 2030 is built on three pillars namely the economic pillar, the social pillar, and the political pillar.

The economic pillar seeks to maintain a sustained economic growth of 10% per annum over a period of 25 years. The vision targets to grow six economic sectors so as to achieve its set targets. These sectors are; tourism, agriculture, wholesale and retail trade, manufacturing for the region, business process off-shoring; business through the internet and financial services. The social pillar seeks to enhance a just, equitable, and cohesive society that enjoys social development in a clean and secure environment. The social pillar focuses on education and training, health, water, sanitation, environment, housing and urbanization, gender, youth and vulnerable groups, equity and poverty elimination. The political pillar aims at ensuring that the political space in the country is issue based and results oriented. This it intends to achieve through enhancing the rule of law, electoral and political processes, democratic and public service delivery, transparency and accountability (Government of the Republic of Kenya , 2007).

The Kenyan government is currently in its third five-year medium-term plan of 2018-2022 of vision 2030 that gives a high priority to the implementation of the Jubilee Government's Big Four agenda that focuses on increasing manufacturing, expanding food security, universal health coverage, and providing affordable housing. Table 2.1 below shows the indicators of each pillars in the Jubilee government's big four agenda.

Table 2. 1: Summary of the Jubilee Government Big Four Agenda – 2018-2022

Growth in Manufacturing sector	***Expanding Food Security***	*Universal Health coverage*	***Providing affordable housing***
Increase the GDP by 15% by 2022 through growing and encouraging value addition in the manufacturing sector.	Prioritize on initiatives that guarantee food security and support the expansion of food production and supply. Also work on reducing	Offer quality and affordable universal health coverage for all Kenyans by 2022	Provide at least 500,000 affordable houses to Kenyans by 2022 with the aim of improving living conditions

This will also enhance economic growth, create jobs and reduce poverty	food prices, supporting value addition of food production		

Source: Author 2022

In addition to the four agendas mentioned above, the government through its ministries, counties, departments, and agencies aims at implementing all 17 sustainable development goals (SDGs), the African's Agenda 2063 and the National Spatial Planning for the period 2015-2045. Africa's Agenda aims at achieving, "The Africa we Want" by African countries. Its focus is socio-economic development of the continent in the next 50 years. National Spatial Planning was launched in March 2017 to guide the implementation of the 3rd Medium Term Plan, sector plans, county integrated development plans (CIDPs), among other plans. The nation of Kenya through the 3rd Medium Term Plan envisions ending drought emergencies by enhancing food security in each part of the country (Government of the Republic of Kenya, 2018). By addressing the big four, the government of Kenya believes that unemployment, poverty, and economic growth will be addressed through development partnerships.

The strength of the big four agenda plan is that it borrows and builds on the 1st and the 2nd Medium Term plans of Kenya's Vision 2030. It also seeks to respond to universally agreed upon plans such as the sustainable development goals and African's agenda of 2063. The 3rd Medium Term plan has clear implementation strategies that show how the projects will be monitored and evaluated. Projects such as, the construction of affordable housing has commenced and is located near Kibra informal settlement. The implementation of the other 3 flagship project of the big four agenda is not very clear other than the fact that there is a push for all counties to implement this agenda.

Having adequately presented the journey of poverty reduction policies in Kenya, the problem is far from over. Gaps can be identified from Kenya's government response to poverty. In some instances, the government has good programmes but lacks the plans, policies, and budgets. In other scenarios, the plans, policies and budgets are in place but the programmes lack a consistent monitoring and evaluation system in place. Yet still in other scenarios all the above structures are in place however the government does not implement the

programmes as planned and the funds are therefore recalled. Not forgetting poor and slow utilization of project funds, sometimes resulting into embezzlement of public funds. When all of this is happening, poverty that contributes to hunger, inadequate housing, poor access to health care and unemployment among other social development concerns continues to be a challenge for Kenya. It is worth noting that the country is steadily dealing with illiteracy through offering free universal primary and secondary education for all Kenyan children. However, poverty and inequality seem like hard nuts to crack (Njeru, 2005). For instance, Kenyan's living in the northern part of the country experience drought yearly and about the same time (KNBS and SID, 2013), yet those in Rift Valley have difficulty disposing the maize in their stores; a state of great inequality. As discussed above, the government of Kenya has elaborate socio-economic development programmes and policies with monitoring and evaluation frameworks in place. The country is also not short of qualified and exposed civil servants who have been given the mandate to oversee the implementation of the development programmes and policies. Additionally, the country has both civil and private organization including, faith-based organization and local churches that have both the human, technical, and financial capacity. These organizations can be called upon to effectively implement projects that would reduce poverty, inequality, increase manufacturing, create employment, increase social services to the people, and improve the quality of life for the Kenyan citizens. Amidst all these resources, the failure of some of the poverty reduction programmes is glaring and poverty continues to enslave residents.

This research work seeks to contribute towards unravelling this dilemma by assessing the association between poverty reduction and community empowerment models employed by local churches in one of Kenya's resource deprived constituency; Kibra. This work will seek to find out if the local church does indeed have programmes that respond to poverty as prioritized by the government and are these programmes in line with community empowerment models for purposes of sustainability. Public participation, growing local leaders, appropriate means of problem analysis and needs assessment, and local institutions with functioning structures are some of the key indicators towards community empowerment (Chowdhury et al., 2018). Some of these indicators are explored in this research.

2.3.1 Church Programmes and Poverty Reduction

Local churches around the world are implementing programmes however they are not documenting empirical evidence of their interventions among the poor. Smith (2001) has

clearly articulates this problem by stating that churches have contributed to the well-being of persons in low income communities however, very little systematic research has been done that actually measures the extent to which religion has served as a resource for persons in contexts of concentrated urban poverty. Smith further sought to find out to what extent the poor participated in church programmes or in the larger religious life of churches (Smith D. R., 2001). In addition, Christine Bodewes in her journal paper that sought to analyse the efforts of a Catholic Parish in deepening civic education on human rights in Kibra raised the lack of documented empirical evidence on the programmes of the church as the research problem. According to Bodewes, what has been documented is on the democratic struggle against the one-party rule of the Kenyan government and some Christian churches in Kenya; mainly the Anglican Church of Kenya (ACK) and not of the church as a member of the civil society. Bodewes also raises the concern of limited empirical studies of a religious body working in Kenya's urban slums (Bodewes, 2010, p. 548).

Additionally, local church and faith-based organizations have been quick to give alms but have not responded in an empowering and sustainable manner. They have been said to discriminate during service delivery to meet their religious and spiritual goals. According to (Chowdhury et al., 2018), Faith Based Non-Governmental Organizations have on numerous occasions complimented the work of government in provision of services to communities particularly when government programmes are delayed or not sufficient. However, the priority of FBNGOs in the development field is viewed by some experts as a political culture originating from the west, mainly the United States. Development experts thus urge for a review of the goals, roles, characteristics, and even effectiveness of FBNGOs if they are not based along grassroots concerns. If their goals are determined from external forces, this would also mean that they may not pay much attention to the root causes of problems affecting communities in their programming. FBNGOs have also been linked to terrorism, a drive towards converting beneficiaries into believers, and delivery of discriminatory services. However not all FBNGOs discriminate in the delivery of services (Moyer, Sinclair, & Spaling, 2012) never the less FBNGO are scrutinized by the state and face many challenges in programme implementation in certain countries (Chowdhury et al., 2018, p. 2).

That notwithstanding, a look at poverty in Kibra and the role of Christ Centred Organizations (CCO) revived that literacy levels in the slum can be attributed to the work of the CCO in this community. According to the study conducted by (Wando et al., 2016), 29% of the

respondents said that CCOs had improved livelihoods in the community, 19% said that they had helped the needy, widows and orphans, 13% said that they had provided educational support, 13.9% had received provision of basic needs while others mentioned receiving guidance and counselling around drug abuse, among other interventions. This contribution by CCOs has not been without challenges. The churches are taken aback by the high levels of poverty in the slums which is defined by a lack of basic needs, powerlessness, and lack of money. Other challenges include insecurity, religious differences that hinder the unity of CCOs, illiteracy, inadequate facilities to spread the gospel, resistance from residents, substance abuse in the community among other vices, high population growth, and poor leadership within the CCOs (ibid, 2016).

The study suggests that these challenges be addressed through the provision of financial resources to appropriately and relevantly scale up and tackle community needs, religious tolerance, building a communication system, developing collaborative development programmes, and improve security systems through community policing (Wando et al., 2016). CCOs can begin by restoring trust within communities through being responsible for the poor morals exhibited among church leaders. CCOs determine the moral fabric of society but their leaders are being held in disrepute. CCOs need to collaborate more with each other, with government, and other civil society organizations to avoid conflict. The research by (ibid, 2016) clearly highlighted the fact that the community expects the church to respond to its needs.

The local church's response to the poor in its community is further brought into perspective by Smith (2001). Smith found out that the urban poor are isolated from churches and other religious institutions reason being that the church is not inviting the urban poor and in turn, the urban poor are not interested in interacting with the church. Despite the fact that there are many churches among the homes where the poor are found, yet the poor are isolated from the church because those in church do not interact with the poor. The urban poor do not see the value and need for church and in turn the church is not reaching out to them (Smith D. R., 2001). Through this study, it would be interesting to find out if this is the case in Kibra slum.

Additional studies show that religion significantly contributes to the empowerment of women and therefore any efforts to empower women should pay attention to the influence of religion. Indigenous African Religion did not have restrictions on the role of women meaning that

women were expected to participate in domestic and public spheres alike. Islam restricts the women from public participation though seeking to protect her, may result into gender-based discrimination. This link of religion on development can be traced back to the colonial era. This era saw an overlap between Christianity and European colonialism in Africa with black converts being required to denounce indigenous cultural traditions so as to benefit from education among other goodies that come with Christianity. From research it is clear that Christianity has influenced women literacy levels mainly because Christianity deepened literacy through reading the bible, listening to religious tracks, among other literature. Christianity was used as a vehicle to enhance western education. Areas with low levels of Christianity reported low levels of women literacy. Islam on the other hand, propagated an ideology of female domesticity reducing the woman to a housewife. The researcher refers to this treatment of women as benevolent sexism; discriminating against the female gender with the notion of "keeping the Muslim woman out of harm's way" (Njoh & Akiwumi, 2012). In respect to women empowerment, religion does influence their empowerment.

In addition to supporting women, the youth within the nation is a vulnerable group that requires attention by all development stakeholders. About twenty per cent of Kenya's population comprises of youth aged 15 to 24years (Hall, 2017). This percentage leaves out youth aged 25 to 34 who also form part of the youth group according to the Kenya constitution of 2010. Society and the church should therefore map out ways of restoring hope among the youth. All relevant stakeholders including the church should consider and respond to issues of underemployment and unemployment. This can be done through developing human potential through empowerment as a means of poverty management. This would then lead to motivated citizens. According to Ayiemba et al., (2015), the church has a great mandate to all the citizens of a nation and actually has her work cut out. These authors enthusiastically state that the church must show justice by empowering the poor and granting them the means which they need to gain control over their lives and improve their living standards. The church should deliver a holistic message of hope towards humanity in all their spheres of life. The church should then engage in activities geared towards alleviating poverty. The ACK church is called to enhance its standards of excellence thus participate accordingly in development programmes that improve the standards of the poor. The development work of the church should be based on the Christian premise of love (Ayiemba et al., 2015).

Following several years of action research in Kibra, Bodewes (2010) advocated that the local church should build the capacity of local advocates who would then promote and deepen democracy within their communities. Working as a Human Rights Officer in the Catholic Church, Bodewes (2010) suggested that the local advocates would be comprised of members of the small catholic community and parishioners. Over a period of time, she trained these local advocates in civic education on human rights around landlord and tenant disputes, domestic conflicts, inheritance laws, employment laws, child abuse, rape, incest, electoral laws, constitutional awareness, rights of an accused, marriage and divorce laws, poverty and the African culture. She also trained community members on how to carry out advocacy at the individual, household, community and national levels. Six hundred parishioners received civic education on democracy and human rights issues. They were also involved in identifying the curriculum issues. Topics addressed were around the voting process, constitution, marriage and divorce, inheritance laws, right of the accused, advocacy and lobbying, rape, child abuse, land rights, and employment laws. The parishioners said that the training improved their lives and were able to use the knowledge gained at household level and pass it on to their relatives living upcountry. They also began solving issues themselves and not passing on all issues to the Human Rights office at the parish (Bodewes, 2010).

As mentioned above, the work of these FBOs has not been without challenges but at the same time, has been of great success. FBOs are trusted and communities appreciate the partnership approach they employ towards development. Communities appreciate their efforts towards sustainability, value learning about the environment, and in understanding their relationship to land through biblical principles. Communities thus appreciated the holistic approach to transformation used by FBOs. FBOs can therefore benefit from the expertise and networks that exist within church structures and circles. They also realize that Churches are rooted within communities and this advantage can be utilized to build networks at local, national, and international levels. The challenges include the continuous struggle towards changing harmful attitudes and behaviour. FBOs have learnt that this is a long process particularly when religious belief, cultural barriers, and taboos create tension with the development or environmental message. Other challenges include political barriers, unsupportive environmental policies, poverty levels, climatic issues, community members expecting hand-outs from FBOs. Community members are then surprised to discover that instead of hand-outs, FBOs want to offer programmes geared towards empowerment, and education. FBOs also experience tensions when funding conditionality suppresses the faith, identity, or

function of the FBOs. The assumption that FBOs only target people of their faith is challenged. Moyer et al., (2012) found out that the FBOs do not discriminate in providing services based on religion or faith. Indeed, the strength that faith brings to development work cannot be underrated (Moyer et al., 2012).

The empirical review above on the programmes of churches on poverty reduction has raised several gaps. To start with, it is clear that churches are involved in holistic development however there lacks sufficient empirical evidence demonstrating the efficiency of these programmes towards poverty reduction. Actually, the church among other organizations has been known to give alms to the poor. This could be one of the factors contributing to the continued need for hand-outs, dependency, and a sense of entitlement among the urban poor. The church is however battling between providing relief to those who are absolutely poor within the community; those who depend on borrow food from their neighbours so as to feed their families and responding in an empowering and sustainable manner. In my view, there is need to have a balance between relief and sustainable development. This balanced approach to development within resource deprived community requires piloting and documentation. Another critical gap identified is the limited participation of the poor in programmes designed for them. A contributor to this challenge is the predetermined development agenda set by external organizations that fund the local church. This research will seek to find out at what level the poor participate in programmes designed for them, how the poor are identified and if there is discrimination during service delivery. A critical gap identified is the empowerment of youth by responding to the high levels of underemployment and unemployment. Youth within slum communities require a safe space to create and implement development programmes that address their needs.

2.3.2 Slums as an Embodiment of Poverty

Urbanization; the growth of global economic forces that push people from the rural areas to the urban areas, alongside government policies have led to the growth of slum settlements in major cities. Slums are the most deprived forms of informal settlements and are characterised by poor housing and located on hazardous land such along electric power lines, oil pipelines, railway lines, rivers, garbage sites, and sewers. Slum residents do not have access to infrastructure such as sewerage, and garbage collection services, they have limited access to clean and safe water, lack security of tenure including a say to repairs of the structures they live in. Slum residents also lack public spaces within their community for

recreation including play areas for children. Residents are regularly threatened with evictions, and are exposed to disease, poverty and violence (UN-HABITAT, 2015). Slums are as a result of growth in cities due to rural-urban migration, poor city planning by governments including not prioritizing the need to adequate and appropriate housing for the large numbers of people coming into the city. Other causes include marginalisation and economic vulnerability leading into poverty (UN-HABITAT, 2015). Since 2003, the United Nation member states have defined a slum household as a group of individuals living under one roof and lack one or more of '5 Deprivations'; access to improved water, sanitation facilities, sufficient living area which is not overcrowded, durability of the house, and security of tenure(UN-HABITAT, 2015). The study location for this research falls within this definition of a slum.

Due to urbanization, urban areas will harbour 39% of the world's poor within the next 20 to 30 years up from 25% in 2008, resulting to urbanization of global poverty (Parks, 2014). People move into urban cities from the rural areas in search of a better life however all they do is exchange rural poverty with urban poverty. According to UN-Habitat (2015), it is estimated that one out of six people on earth lives in urban slums. In 20 years, one in every four people will leave in slums. Over a billion people live in urban slums and squatter settlements (UN-HABITAT, 2015) and it is projected that in *2030,* this number will have doubled to 2 billion with much of this growth happening in developing countries; countries that are ill able to cope with this massive growth (Krieg, 2011). In 2009 Africa's total population exceeded one billion of which 395 million lived in the urban areas. By 2050, 60% of African's population will live in urban slums (Krieg, 2011).

It has been generally thought that the levels of poverty are higher in the rural areas than in urban areas. However, the numbers of people living in absolute poverty is increasing in the urban areas. This is more of poverty in the urban areas is what UN-Habitat refers to as "The urbanisation of poverty" (Krieg, 2011). In essence, the centre of poverty is moving to the cities; the urban areas. The slums are growing at an increasing rate. In Bangladeshi within the capital of Dhaka, 3.4 million of the city's 13 million residents live in 5,000 slum and squatter settlements. While the squatter settlements of Mumbai are growing 11 times faster than the city itself with 300 people arriving from the country side each day. In Addis Ababa, 79% of the people live in shanty towns made of mud flats amid garbage and water pollution and in Lagos, 75% of families share one room shacks and the state is growing at a rate of

15% (Krieg, 2011). These settlements increase because urbanization has grown faster than the ability of the government to plan for and provide services for its people (UN-HABITAT, 2015).

Within Sub-Sahara Africa, one-half to three-quarters of urban residents live in slums (Parks, 2014). The Eastern African sub region has 17 countries which are Burundi, Comoros, Djibouti, Eritrea, Ethiopia, Kenya, Madagascar, Malawi, Mauritius, Mayotte, Reunion, Rwanda, Seychelles, Somalia, South Sudan, Tanzania, and Uganda. The 2011 estimates by UN-Habitat in its State of African Cities of 2014 gave a population of 292.7 Million people living in the region of which 63.5 Million which is 21.7% lived in urban areas. It is further projected that in 2040 the urban population will have grown by 5 times. The region is the least urbanized however it is the world's most rapidly urbanizing region. Tanzania is one of the countries in Sub-Saharan Africa with a high proportion of her urban population living in informal settlements (Msuya, Mosha, & Mtili, 2017). The city of Dodoma is growing following the shift of the government of Tanzania to shift offices that offer government services including ministries to Dodoma. As this was done, the population increase due to this change was not adequately and timely catered for leading into the growth of squatter communities. People began building with the savings that they had at hand. Squatting communities that have grown due to the growth of Dodoma city are Medeli East, Nkuhungu, Kisasa, Kikuyu, Ostabei, Maili Mbili, Kizota and Mlima South neighbourhoods.

Additionally, the spread of urbanization into rural towns is evident in Kenya where the people of Kenya passed a constitution in 2010 mandating the national government to devolve public services to 47 counties around the county. What this then means is that county headquarters that house public services at county level are becoming more and more populated as communities utilize devolved services (Msuya et al., 2017). Below is a tabulation of urbanization levels of countries within the East African region.

Table 2. 2: Urbanization levels within East Africa

Country	**Urbanization Levels**
Burundi	10.9%
Uganda	15.6%
Malawi	15.7%
Ethiopia	17%

	41.9 Million urban dwellers in the period 2010-2050
South Sudan	18%
Rwanda	19%
Reunion	94.3%
Djibouti	77.1%
Seychelles	53.6%
Mauritius	41.8%
Tanzania	61.5 Million urban dwellers in the period 2010-2050 Dar es Salaam is the largest city in the region with project annual average of 226,000 new urban dwellers
Kenya	38.1 Million urban dwellers in the period 2010-2050 Nairobi accommodated 1/3 of Kenya's total number of urban dwellers
Malawi	14 Million urban dwellers in the period 2010-2050
Somalia	Mogadishu has 126,000 new urban dwellers annually due to conflict

Source: (Msuya et al., 2017)

Projections have it that in the next decade; 2030-2040 Eastern African urban dwellers will increase by 50%. This means that government among other urban planners will require clear public policies to serve city residents and address acute housing shortage, traffic congestion, pollution, and uncontrolled peri-urban sprawl among others. These policies should address issues of subsistence, employment, shelter, and services. Cities have been known to signify a place where people can meet their basic needs, receive adequate goods and services, fulfil their ambitions, and excel. However, the reverse has been realized because cities have grown in number and technology but for the benefit of a few; 1% who are wealthy. The majority; 99% living in cities will be living in slums, experience soaring unemployment or underemployment, food shortages, increased food prices, strains on financial institutions, insecurity and political instability among other crises. There will therefore be a demand for

adequate housing, urban services, and urban based income generating opportunities (UN-HABITAT, 2012). In my opinion, church-based organizations that are concerned about how these issues affect the urban poor should be in the forefront towards empowering urban communities to respond to these issues. Countries such as Kenya, Uganda, and Tanzania are working at decongesting their cities by developing peri-urban towns with the aim of devolving government services from the large cities. Tanzania's Satellite Cities are; Mji Mwema, Kimbiji and Kongowe to the South; Pugu Kajiungeni to the West and Bunju and Luguruni to the North.

This study focuses on poverty within Kibra; one of the over 200 slums within Nairobi (Krieg, 2011). Nairobi the capital city of Kenya has not been left behind. Since the 1990's Nairobi's slums have been estimated to occupy only 6% of all land area, and this land houses between 60-70% of Nairobi's total population (Parks, 2014). There are two types of slums that exist in the Kenyan context. There are slums of despair consisting of long-term residents who lack the resources to escape. These residents are in a poverty trap. The second type is the slums of hope comprised of short-term residents who possess the resource to escape quickly.

Originally, according to Sure et.al, ((2016), Kibera now known as Kibra was established in 1912and allocated to the Nubian soldiers originating from Sudan. They formed part of the King's African Rifles; a British battalion comprising of soldiers from its colonies in East Africa (Reyna, 2012). Other Kenyan communities have now moved into Kibra with the landlords comprising of now Kenyan Nubians and the Kikuyus and the tenants being persons from the Luo, Luyha, Kamba, and Kisii communities (Bodewes, 2010). The Kikuyu's comprise of 6% of the population, the Kenyan Nubian's consist of a small percentage but are represented in the local administration and the Luos, Luyhas, and Kambas form the majority representing 36%, 27% and 15% respectively (Sure et al., 2016). This mix of communities has over the years resulted into negative ethnicity especially around the country's general elections. The most being in 2007 when homes and businesses were shattered, people were killed, and residents of one community evicted by the other community (Reyan, 2012, p.10).

Kibra resembles other slums in Nairobi with negative ethnicity, poverty, diseases, illiteracy, and insecurity. Its residents live in overcrowded and inappropriate house structures, lack access to water, sanitation, electricity, sewage systems, roads which are not accessible and unsafe recreational facilities especially for children. The challenge with water to 75% of

Kibra residents is that it is not accessible to all, it is costly, and its quality is not guaranteed (Mutisya & Yarime, 2011). Water points are far from the houses, and those who have water close to their homes would have to wait for the day of the week and particular time in the day when the water is available. Residents therefore settle to buying water from water vendors at an additional cost thus straining their limited income. The cost of water in Kibra is said to be much more than that of high-income residential areas that purchase their water directly for Nairobi Water and Sewerage Company (Mutisya & Yarime, 2011). Some residents may use sewage water for bathing and washing especially when they fetch water from broken plastic pipes that become contaminated (Mutisya & Yarime, 2011).

Sanitation facilities in Kibra such as toilets, bathrooms, and sewage disposal are like a tale in the movies for 94% of the residents. Sixty per cent of the residents have to share a pit latrine with about fifty other persons in the slum. Even when the toilet is available, residents complain that they are too far from their houses thus not convenient, are unsafe to use at night, and are unclean. Children are vulnerable to this situation because they may lack access to the key that opens the community toilets (Mutisya & Yarime, 2011). Women including pregnant mothers and those who have just delivered would also find such toilet conditions unfavourable (Wairutu, 2011). The toilets are owned by businessmen and community-based organizations that charge about Kenya Shillings 5 per use per person (Mutisya & Yarime, 2011). This is yet another cost burden to the resident in the slum. However, there are organizations that have constructed biogas from human waste thus helping to reduce pollution and conserve the environment (Mutisya & Yarime, 2011).

In regard to cooking fuel, the resident of Kibra use charcoal and firewood. The women and girls have to fetch firewood in the neighbouring forest, while the charcoal is sold by vendors in the slum. About seventy per cent of Kibra resident lack access to legal electricity connection notwithstanding its high cost which is expensive to other residents living in Nairobi (Mutisya & Yarime, 2011). There is poor management of solid waste in Kibra as would be expected due to lack of access roads and the very high waste generation (Mutisya & Yarime, 2011). The solid waste is comprised of organic waste from the residents, including waste from large and small-scale industries such as wood, metal, plastics, chemicals, textile, leather, and paper among other by-products (Mutisya & Yarime, 2011). Heaps of garbage is seen all around the slum because the government does not have an organized garbage collection system for Kibra and in addition, garbage finds its way into the slum through

Nairobi River that passes through the settlement. The heaps of garbage are a great environmental concern not forgetting the physical, mental, and emotional trammel experienced by residents who have to live in a such a community. However, there are organizations such as Carolina for Kibera that has set up a waste management plant though not sufficient to manage all the waste (Mutisya & Yarime, 2011).

The lack of organized sanitation facilities, sewerage services, access to clean water and proper housing makes the researcher comprehend the level and extent of poverty Kibra among other slum communities. Urban planners have highlighted the need for clear policies, systems, and structures that can address the glaring need within the slum. Questions can also be asked around the residents' responsibility in ensuring that they take charge in determining the change they would want to see in their community. Residents can take individual and communal action around issues to do with care for the environment and livelihood enhancement.

The population of Kibra according to the 2019 Kenya Population and Housing Census is 185,777 a population housed within 61,690 households (KNBS, 2019). The population of Kibra has constantly been disputed with non-governmental organizations working within the slum quoting higher population figures. However, a bigger question would be the minimal growth of the population in Kibra having increased by only 15,707 people in the last ten years. From 170,070 people in 2009 to the now 185,777 people reported in the August 2019 census. I would then want to ask the question if the birth rate in Kibra has decreased, whether people are moving out of Kibra or if the slum has reached a level of saturation and can thus not take on more people. These questions would have to be answered in another research.

Before the enactment of Kibra as a constituency, the slum was comprised of 14 villages namely Kianda, Soweto East, Soweto West, Olympic, Katwekera, Raila, Karanja, Kisumu Ndogo, Makina, Kambi Muru, Mashimoni, Lindi, Lini Saba and Silanga (Mutisya & Yarime, 2011). Since Kibra became a constituency in 2012, Raila village is no longer in Kibra but within Lang'ata constituency. Kibra was originally a settlement designated for the Nubian Sudanese Soldiers who fought in the 1st World War within the British Kings African Rifles. In 1912 the soldiers who survived the war including the widows of lost soldiers were settled in Kibra by the colonial government. Over time, plans to try and evict the Nubian from Kibra

failed however the then government choose to frustrate the residents by not providing services such as water, sanitation, electricity, schools and hospital so that they can self-evict. This explains the current state evidenced by a lack of basic amenities in Kibra to date. The deprivation of services did not stop the growth of Kibra as other ethnic tribe from Kenya began moving into the slum (Wanjiru & Matsubara, 2017).

Residents of Kibra move into the slum for economic reasons. The government of Kenya with the support of UN-Habitat has worked at upgrading the slum through constructing permanent houses in Kibra since 2004. The slum upgrading project started in the Soweto village that housed 60,000 residents at the time. However, this project has faced challenges with residents fearing that they will be displaced because the units would be unaffordable or that corruption would affect unit allocations (MacPherson, 2013). Fears that have become a reality; leaving the residents of the slum and other persons moving into the city with no option but to move into the slum shelters. Up until Kenya's Big Four Agenda that includes constructing low cost housing that has begun in Kibra, affordable housing that can meet the need of people who want to start out in the city has not been prioritized. Therefore, people move into the slum because the house rent is cheap as compared to other neighbourhoods around the city of Nairobi. However, it would not be unusual to find skilled and financially able persons renting a house within the slum (Reyan, 2012, p. 9). The residents had little knowledge of the basic structures of the government or the laws of Kenya. Fewer than half of the residents had finished secondary school or participated in adult education programmes. Only 4% of household heads have no education, while 42% have some secondary education. This 42% reported that they had nine years of education, which translates to one year longer than primary school completion (Sure, 2016, p.12). This is not far from the findings of a study conducted in yet another slum with Nairobi; Mukuru Kwa Njenga where only 36% of the respondents had some level of secondary education which was much lower than the national projection of 49% (KNBS, 2015). Meaning that almost half of the respondents; 46% had finished primary school but not progressed for secondary education due to lack of school fees (Njagi et al., 2019).

Amidst all these challenges, the government of Kenya, international organizations, NGOs, CBOs, financial institutions, and local churches have put in place schools, health clinics, water kiosks, toilets, including providing business loans to Kibra residents all aimed at reliving the burden of poverty, or so it is hoped.

2.3.3 Efficacy of Beneficiary Participation in Poverty Reduction

Community participatory development entails putting in place structures and processes that allow programme beneficiaries to make decisions and take action regarding the development of their lives (Quiroz-Nino & Blanco-Encomienda, 2019). By mapping beneficiaries' stories to enhance their participation, Lung-Amam& Dawkins(2019, p. 18)further literates that the involvement of beneficiaries brings out their lived experiences. The expression of lived experiences results in the formation of a lasting development agenda that address the realities of the beneficiaries.

The reality in some development programmes is that other people tell the stories of the beneficiaries especially if they are low-income earners or poor. Empirical studies by Quiroz-Nino et.al, (2019), Lung-Amam et.al, (2019), and Godden, (2018) reinforce this reality. Following a study among a rural community in Timor-Leste, international donor organizations say that they promote grass roots participatory approaches however, local priorities and local approaches towards development are ignored (Godden, 2018). In their study among civil society organizations in Peru, Quiroz-Nino & Blanco-Encomienda(2019) say that civil society understand the value of participation for community development however the reality is that participation is not incorporated. Local priorities and needs have been replaced with giving tokens to communities so that they can participate, adopting western development practices, not incorporating local governance customs and adopting short term strategies for community development. Communities such as the one in rural Timor-Leste are encouraged to adopt to global standard of development that are set by well to do countries and in so doing, neglect local values and realities (Godden, 2018). When outsiders are the ones setting the development agenda, including strategies towards addressing poverty, local communities are restrained from identifying locally appropriate strategies for community development.

On the flip side, an article outlining the Kibra slum upgrading process demonstrates how the participation of community residents was in-cooperated. The process began with the formation of structured small groups that brought residents together to discuss community issues including the upgrading of their homes. The small groups included in their meetings a structured mechanism that allowed residents to make daily savings that would go towards a fund to cover some of the cost for the upgrading project. The slum residents were then

involved in collecting data that formed a baseline on the size of land, individual shacks, income and livelihood of residents including other demographics of the community. The aim of this baseline was to determine who would get the new homes and layout the particulars on the design of the houses. Community members of all age and gender including children came together at a community meeting to contribute to the design of the houses. Children expressed their desire for a playground. When the construction began, community members were involved in contributing their skilled labour in the management, procurement, and construction of the houses (Mukeku, 2018). Participation in planning, funding, and constructing their upgraded homes was aimed at giving residents ownership and the will power not to trade off their homes and move back to the slum as had been previously witnessed. This illustration of a participatory approach during the slum upgrading project as documented by Mukeku (2018) demonstrates good will towards the involvement of project beneficiaries. Indeed, the project managers employed appropriate participatory principles. They sought out the voice and thoughts of the beneficiaries through group structures, involved the beneficiaries in collecting data during the needs assessment, ensured that even the children in the community participated and that beneficiaries gave of their resources towards the project. Even with all these principles and measures in place, what went wrong?

Participation in the Kibra slum upgrading process was not without challenges. The very poor could not participate in the process due to the initial financial deposit residents were require to make to have their names on the lists of those receiving upgraded homes. Additionally, the involvement of community gatekeepers in the process prevented the full participation of community members. First-hand information that would have come from community members was intercepted by the opinions of the community gatekeepers. Some residents decided to trade off their regular livelihood engagements and contribute their time to the upgrading project as construction workers. This made the project less expensive however in the long run not realistic and sustainable. Due to this, residents still ended up selling off their houses and moving out of the upgraded settlement. They stated that they were not in a position to pay off the upgrade loans. Thus, they rented out their upgraded homes and from the proceeds, rented cheaper homes and used the remaining funds for upkeep (Mukeku, 2018).

There are barriers that hinder the poor from participating in community meetings. From the Lung-Amam et.al, (2019) study among immigrants, they did not participate in community

meetings because they had to travel long distances to and from work, they had to work several jobs to make ends meet thus prioritized the jobs, have large families to care for thus consumed their time notwithstanding the cultural and educational limitations (Lung-Amam & Dawkins, 2019, p. 19). Barriers to participation would also be experienced in the study location. If community meetings were to happen in Kibra slum, serious thought and planning would need to be put into consideration because most residents of the settlement leave during the day in search of work outside the settlement (Mukeku, 2018, p. 21). Some of the community meetings happen when the residents are not available and thus their full participation is not sought.

In the Timor-leste rural community study, the researcher found out that as much as the community development workers wanted to include participation as a strategy towards ideal community development, they did not have the understanding and experience of carrying out effective participatory practices (Godden, 2018). It is no wonder then that a study on the participation of community development workers in their own organizations revealed that their participation was low. In regards to the systematic planning, sustainable management of their organizations and empowerment, community development workers in fields of social integration, community development, human rights among other social fields did not participate to a greater extend as their counterparts in other fields. Community development workers in urban areas, including those who were of a female gender, participated less (Quiroz-Nino & Blanco-Encomienda, 2019, p. 340). If community development workers are limited on their knowledge and exposure to forums that require participation, one would wonder how they would then encourage the same among community members. The absence of participation by community members results in the outsider dictating the development agenda which is not empowering and reasonable. However, if communities are enabled to tell their stories, they can be facilitated to design their future and identify resources that can help them attain their vision.

2.3.4 Effectiveness of Leadership in Poverty Reduction Programmes

This study sought to find out if poverty reduction programmes collaborate with local community leaders. Empirical research around leadership and poverty reduction within slum communities is limited. Related, is a study conducted in an impoverished community in Pakistan that evidenced a link between educated community leaders and poverty reduction. According to the study, an educated leader is more likely to work at addressing the basic

needs of the community including housing, access to education and health care, water and sanitation (Khan et al.,, 2019, p. 137). The interrelationship between education and development is the reason why IEBC in Kenya amended the elections bill in 2017 to state that all Members of County Assemblies (MCA) should be holders of a post-secondary school education. This law aimed at bridging the gap of poor presentation and legislation of policies at the county assembly noted in previous county meetings (Njoroge, 2016). This study will seek to find out if local church programmes on poverty reduction in Kibra slum, leverage on the strengths and capacity of local village elders or MCAs.

There are however factors that would contribute to the effectiveness of a leader within the community. Following a study among a poor community in Malaysia Simin et.al (2015), states that the role of local leadership was critical in poverty reduction, however this was dependent on the trait of the leader, the leadership structure that the leader operated upon, if the local leader was well aware of the roles and responsibilities that came with the leadership task and the personal commitment of the leader to poverty reduction (Simin et.al, 2015, p. 342)

2.3.5 Efficacy of Local Organizational Capacity in Poverty Reduction Programmes

Efficient local organization capacity for community development is centred on having in place local structures that; are valued by the community, that involve community members, have in place credible leadership, and produce results that suit the community (Chikati, 2009, p. 51). Examples of such structures include community groups and committees. The role then of the local church among other organizations intending to respond to poverty would be to utilize community groups and identify existing structures aimed at facilitating dialogue and action around community concerns. The Food Agricultural Organization (FAO) has over the years worked among impoverished communities and advocates for the institutionalization of small group structure within the community to facilitate development. According to FAO it is expensive, inefficient, and impractical to work with individuals as opposed to community groups (Ndemo, 2006). Benefits of working with small groups include:

Table 2. 3: Benefits of small groups

Benefit	How
Economies of scale	As opposed to individuals, a group of farmers for instance would be willing to take the risk by pulling their resources, ideas and labour

	together When people constitute themselves in a group, it is cost effective for other organizations that want to help to bring training to the group as opposed to training one person. Bulk purchase of inputs including the delivery of these inputs and other services is effectively done via a group as opposed to visiting individual farmers to do the same. A group is better positioned to market and negotiate a competitive price for their produce as opposed to an individual marketing a few products.
Joint learning	Within a small group, members have an open forum to share knowledge, skills and pass on information. Conducting training for a group saves time and resources as compared to training an individual. Within a group, members can not only learn from the facilitator, but also from each other
Enhance a democratic group culture	People within a group go through moments when they fight followed by the norming stage, when they learn how to work with each other. Groups provide a forum to share problems and find solutions. Groups go through a process of electing leaders who they hold accountable. Individual within the group then apply these principles in their families and within their communities A group provides a joint voice for community advocacy
Mobilization of resources	A group may set up a joint saving scheme that can fund the increase of produce among other initiatives Groups have included in their care for each other, an insurance to support members during illness, death, and even happy moments such as weddings. This provides a buffer for individual families within the group and counts as a social resource

Source: - Adopted from FAO; Benefits of group projects

Following a research on social enterprises by faith-based organization (FBOs) among disadvantaged persons in slum communities in Nairobi; small group models of social enterprises were more sustainable as opposed to individual enterprises. Once individuals in small groups had set up norms to help the group function, the group instituted a democratic system of functioning including having clear records of individual and group earnings (Ndemo, 2006). In essence, when challenging situations arouse, the group knew that it had to come up with in-house solutions. Small group exhibit a desire to continue the enterprise through innovation and resilience (Ndemo, 2006).On the reverse, individual micro-entrepreneurs supported through the FBOs complained of not being sufficiently supported by the donor, thus expressing dependency. Even after receiving training, they still wanted capital from the donor to start a small business.

Social cohesion that is built around the care for friends and family including neighbours is an essential ingredient for small group cooperation built on trust and a sense of belonging (Vertigans & Gibson, 2019).According to Vertigans & Gibson (2019), Social cohesion is evident in Kibra and if well capitalized upon, it can bring about the best of the slum. In Kibra, youth come together in small groups and even though they may not have the financial resource, they have social capital of togetherness. In essence, John Friedmann defines poverty as a lack of social and political power. He reckons that the poor should be supported to form groups and networks that could not be ignored when they advocate for change in their communities (Myers, 2011, p. 29). The social cohesion that is experienced in Kibra among the youth, family, friends, and neighbours can be enhanced to also include community advocacy for poverty reduction.

2.3.6 Community Capacity Building and Poverty Reduction in Programmes

Capacity entails having the skills, knowledge, and attitude needed to bring about the desired change. Capacity building should target both individuals and institutions which encompasses a process referred to as capacity development. In this study, the task will be to find out if leaders and the beneficiaries have the necessary capacity to reduce poverty. It is assumed that when people's capacity is adequately built, they can take advantage of what they have acquired to meet their basic needs thus reduce poverty in the long run (Asamoah, 2015, p. 146). This therefore means that for a community to address poverty, it requires individuals with the necessary capabilities, manage poverty reduction programmes (Asamoah, 2015). The evident impact of communities whose capacity has been built is when people begin

focusing on the abilities and strengthens that they have as opposed to continually highlighting their problems with no solution in mind. Communities with the necessary capacity identify key issues, question unjust realities, and can actively participate to addressing the issues within their community. They debate on what should be done as opposed to complaining about their situation or that someone should be changing their difficult situations. Strategies of building a community's capacity should be multi-faceted and can include training workshops, training opportunities within the community, mentoring, and coaching, on the job training, and self-directed learning (Chikati, 2009, p. 81). Start-up capital and a conducive environment to carry out the desired project can also aid the process (Asamoah, 2015, p. 151).

Despite the various programmes on capacity building in Ghana namely; Ghana Poverty Reduction Strategies, Livelihood Empowerment against Poverty, National Youth Empowerment Programme, and Youth Employment and Entrepreneurial Development Agency among other programmes, poverty levels do not reduce. Additionally, there is inequality within the country with one of its regions having a Gini-coefficient as high as 0.557 and the lowest region rating at 0.319 (Asamoah, 2015, p. 153). The Ghanaian narrative sounds familiar when put alongside the various poverty reduction strategies of Kenya discussed in section 2.3 above. Following an empirical research, several reasons are cited as contributing to the failure of Ghana's capacity building strategies towards poverty reduction. Leaders assigned to various programmes are not available to provide leadership, neither do they distribute or supervise work within their dockets (Asamoah, 2015, p. 155). This results in having programmes not implemented as they should be. Evidently one could draw a link between poor leadership, poor capacity building, and poverty. Other challenges include, late release of programme funds, corruption malpractices that take up most of the programme budget, capability building programmes designed with a top-down mentality, poor targeting of the beneficiaries, implementing piecemeal strategies and waiting upon external donors to fund programmes resulting into dependency (Asamoah, 2015, p. 157).

2.3.7 Local Resource Mobilization and Poverty Reduction

This study defines resource mobilization as the ability of the beneficiaries to pull together their own resources so as to reduce their levels of poverty. Local resource mobilization is about a community or a group of people who want to earnest their energies, strengths, skills, funds, capture the attention of the media and those in power so that they can achieve an

agreed upon plan. Cooperatives and welfare groups are developed through resource mobilization efforts. Some of the local resources that would be available for the people of Kibra slum include family and community relationships; human capital; self-help groups; networks; interest that the slum has attracted from well-wishers; donations; finances; proximity to the capital city; and natural resources among others. The value of local resource mobilization in the development of a community is that it reduces dependency on external push factors; creates wealth; increases production; freedom; security; happiness; peace; and togetherness.

A search for empirical literature on local resource mobilization for poverty reduction in resource constrained communities is limited. However, scholars have identified networks, human capital, and relationships as strengths that Kibra residents can capitalize on. Residents live in close proximity with each other and many times than not, are called upon to take care of a neighbour in need. Relationships and networks within Kibra are considered by residents as sources of local resources to help address challenges within the community (Vertigans & Gibson, 2019).

According to Ndemo (2006) togetherness with close net communities such as Kibra has often been used as a means of pooling resources together towards social enterprises among the poor or for a building fund such as the slum upgrading process in Kibra (Mukeku, 2018). Two FBOs; Becon of Hope and Amani ya Juu (lasting peace), used a small group model towards poverty reduction among vulnerable women. The FBOs encouraged the group members to begin making savings and putting these funds into a group pool which they used as the initial capital for the group's enterprise venture. Groups can ascertain greater resource mobilization as opposed to an individual (Ndemo, 2006). This is the spirit of cooperatives and how they are formed and if grounded on the right structures, become a source of funding community projects and enhancing individual growth.

2.4 Conceptual framework

Figure 2. 1: Conceptual Framework

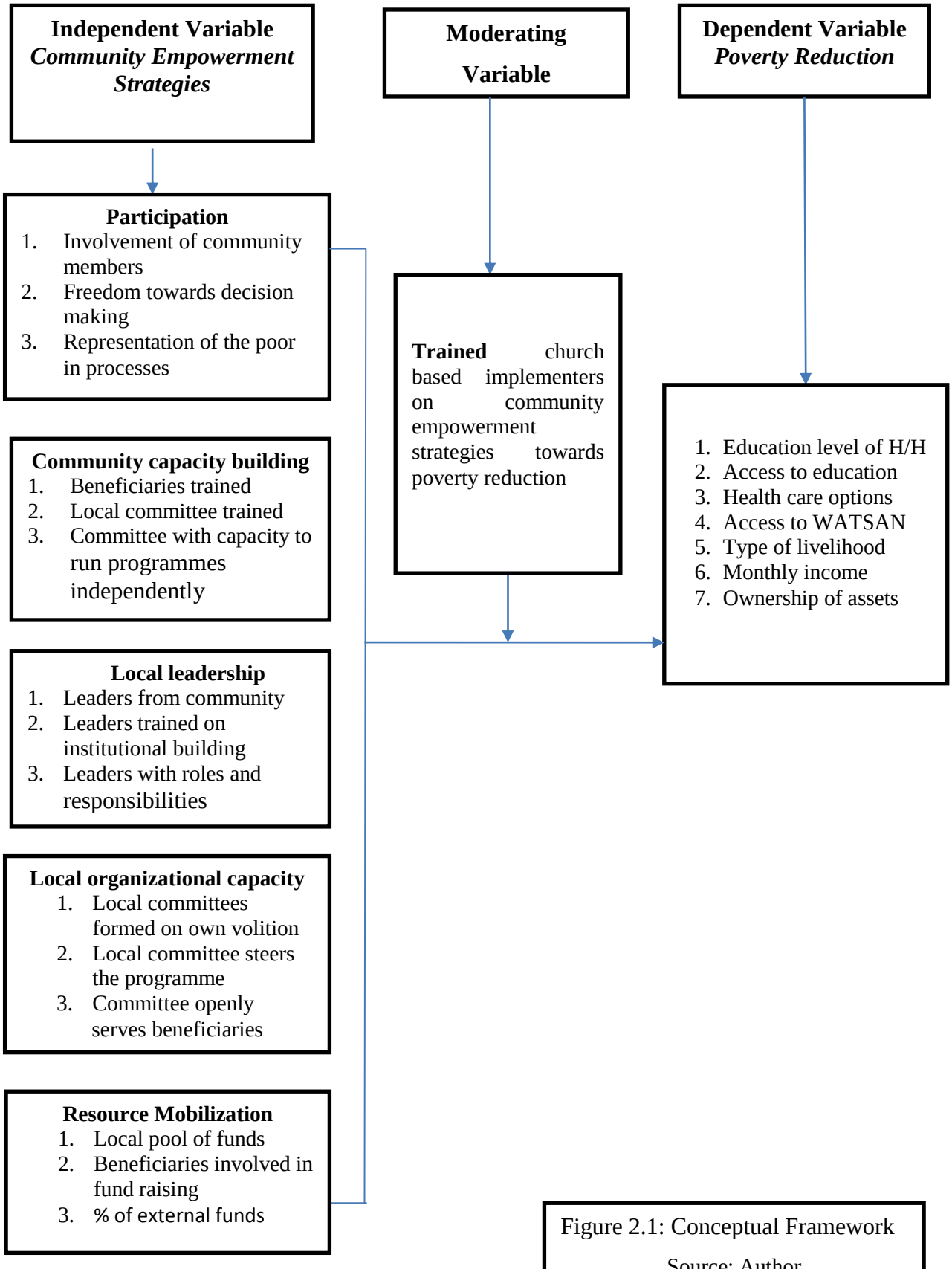


Figure 2.1: Conceptual Framework

Source: Author

To guide this study a conceptual framework embedded on the community empowerment theory discussed in section 2.3.4 above is used. The theory attributes true community empowerment for sustained development to, authentic participation of community members, involvement of community members in leadership, local organizational capacity, local resource mobilization, capacity building, problem assessment, networking, and partnerships in community programmes (Laverack, 2006). Community empowerment strategies form the independent variable of this study, which will be measured using indicators of participation, local leadership, local organizational capacity, capacity building, and resource mobilization. Note that only five of the strategies identified by Laverack(2006) have been selected for this study to avoid having a large study with too many parameters. The assumption adopted by the research is that the leaving out of other strategies will not affect the results. The study seeks to establish the correlation between these five community empowerment strategies and poverty reduction efforts in programmes run by local churches in Kibra slum.

Participation of beneficiaries in poverty reduction programmes run by local churches will be measured by assessing whether beneficiaries are involved in the process of the programmes, if they have the freedom to make decisions concerning the programme, and if the poor are represented in the programmes. Local capacity building will be measured by assessing if community members receive skills and knowledge towards poverty reduction and if local committees are trained in running the programmes independently. The variable on local leadership will be measured by assessing if the programmes involve the beneficiaries in leadership roles and if their roles and responsibilities are clearly spelt out. Local organizational capacity will be measured by assessing if there are local committees in place to steer the programme and serve the interests of the beneficiaries. While the variable on resource mobilization will seek to find out if there is a local funds pool that beneficiaries can draw from to facilitate the implementation of their desired activities. Additionally, the researcher will seek to find out if beneficiaries are involved in resource mobilization and gauge the percentage of external funding injected into local projects.

Poverty reduction will form the dependent variable whose indicators based on the context of Kibra are health care options, child mortality rates, monthly income, type of livelihoods, education level of head of household, access to education, dependants with disability, dependants with chronic illness, access to a toilet, access to water, access to electricity, type of cooking fuel and ownership of assets. The researcher foresees the moderating variable

between the independent and dependent variable as being; trained church-based implementers on community empowerment strategies towards poverty reduction. See figure 2.2 above.

2.5 Summary and Research Gap

Chapter two of this study begins by reviewing literature on poverty and poverty reduction. It is clear that poverty is a growing challenge especially with the growth of cities in Sub-Saharan Africa (Donna & Divyanshi, 2018). The region is expected to have the largest number of poor people living in slums within the coming decades. A phenomenon referred to as the urbanization of poverty. Kenya which is the country of focus in this study, has over the years developed national policies to tackle poverty however, the challenge continues to lie in the implementation of the same. The growth of the population and in retrospect the movement of this population to cities and slum communities within the country is a phenomenon that the government of Kenya is yet to grapple with (Njeru, 2005). Kibra slum for instance has been in existence since 1912 (Wanjiru & Matsubara, 2017). With an increasing population and the same dehumanizing standards of living. Of further concern is that Kibra is not the only slum community in the capital city of Kenya; Nairobi whose population continues to grow amidst deteriorating living standards.

Alongside the government, other NGOs, CBOs, FBO, including local churches engage in poverty reduction. According to Reyna (2012), Kibra has over 6000 NGOsand 144 local churchesand according to Centre for Urban Mission (2013) working towards addressing poverty in the community. With this large number of organizations responding to the plight of the people in Kibra, one would tend to imagine that the living standards would have changed from what was experienced in 1912. However, this is not the case. Therefore, this study chooses to investigate the effectiveness of local church programmes in poverty reduction. This study will mirror the local church programmes on poverty reduction alongside community empowerment strategies that have been evidenced to strengthen the capacity of communities to sustain development efforts.

Following a review on the theories that form the foundation of this study, it would be of interest to researchers to find out the freedoms that would reduce poverty within a slum neighbourhood. The capability to function theory links with both the neighbourhood and community empowerment theories as possible approaches towards enhancing freedoms to function among community residents. As discussed in the holistic development theory this

research seeks to find out whether local churches in deprived communities understand their mandate towards caring for the poor and if so, what strategies would effectively respond to poverty holistically and sustainably. A local church that understands its mandate in the community can participate in enhancing the resident's capabilities. It would also be worth finding out if the community empowerment strategies are utilized within local church programmes and in turn contribute towards poverty reduction.Community empowerment can serve as a means towards increasing people's capability to function. Additionally, research can also be carried out to find out whether the neighbourhood effect of living in a slum community contributes positively or negatively toward poverty reduction efforts in slum communities. See appendix 6 for a summary and connection of the theories used in this study.

2.6 Chapter Summary

This chapter gives a theoretical and empirical reflection around the variables of this study; community empowerment and poverty reduction within the context of a slum community in Nairobi, Kenya. Four theories have been explored namely the capability approach theory, neighbourhood effect theory, the community empowerment theory and the holistic development theory. Each of these theories has been effectively discussed with areas of linkage between them elaborated. Of essence is their synergy around the desire to contribute towards the discourse of sustainable development and in this case; poverty reduction. An empirical review of poverty reduction programme set up by the government and local churches among the poor highlighted gaps in their design, planning, budgeting, implementation, utilization of funds, and assessment of community needs. The extent of poverty within the slum of Kibra has been discussed including an elaboration of the successes and challenges of incorporating community empowerment strategies toward poverty reduction in resource deprived communities.

CHAPTER THREE
METHODOLOGY

3.1 Introduction

In this chapter, the researcher discusses the research design used for the study, the location of the study, and the target population. Further, an elaboration of the sample size and sampling procedure used in the study is made. Further, data gathering instruments, data collection procedures, testing of data reliability and validity, data processing and analysis including ethical considerations for the study is discussed.

This research takes a constructivist philosophical orientation by inquiring from Kibra residents, church and community leaders on local definitions and responses to poverty. From the capability approach theory discussed in chapter two, Sen discourages having one fixed list of capabilities for all people at all times. He encourages people interested in poverty reduction to involve the stakeholders in identifying capabilities that are of value to them; which results in the discovery of functioning strategies addressing poverty. To this effect, this study used a participatory approach by conducting focus group discussions (FGDs) among Kibra residents to identifying local parameters of defining poverty. The local parameters were then compared with what is provided in computing a multidimensional poverty index (MPI). A positivist philosophical orientation is also adopted within this research through a survey among beneficiaries of programmes run by local churches and in analysing information gathered.

3.2 Research Design

The researcher used a mixed methods research approach to investigate why poverty reduction in Kibra slum remains a challenge amidst the presence of a large number of church-based programmes. The use of qualitative and quantitative data was essential to this study because Kibra residents had the opportunity to give their narratives regarding definitions of poverty, their capabilities and functioning mechanisms which are documented in this study. In the community development arena, some poverty reduction programmes have been termed as irrelevant mainly because at their onset, they were not culturally appropriate. External definitions and ways of understanding the problem are used to design local solutions. This study therefore took up the task of understanding poverty through a well-being ranking process facilitated among Kibra residents through focus group discussions. The study

triangulated data gathered from qualitative and quantitative research methods to make sense of the cultural context of poverty and community empowerment. The researcher developed interview, and focus group discussion guides, and a questionnaire with closed and open-ended questions to collect the data required.

3.3 Study Location

The study was carried out within Kibra slum which is one of the largest slums in Africa. In 2019, the slum had approximately 185,777 people in a 12.1 square kilometre area (KNBS, 2019). Kibra is located south west of Kenya's capital cityNairobi County and five Kilometres from the Nairobi city centre (Mukeku, 2018). This community was selected because though it does not have the largest poverty share among slums in Kenya has a poverty share of 32% (KNBS and SID, 2013). According to a survey conducted by the Centre for Urban Mission it is among the largest slums within the country with about 162 local churches(Centre for Urban Mission, 2013). Additionally, a large number of Community based organizations and Non-governmental organizations including government agencies have invested a lot of resources towards implementing community empowerment projects in Kibra. Yet the slum and its people remain poor and disadvantaged. The researcher chooses Kibra slum with the aim of seeking to understand this discrepancy and asking the question, is there a relationship between the inclusion of community empowerment strategies and poverty reduction in the slum? Kibra presents factors that enable the investigation of community empowerment and poverty reduction.

3.4 Target Population

The researcher targeted four groups of people. The first group was Kibra residents who are beneficiaries of church programmes on poverty reduction. A total of 205 beneficiaries were randomly selected by church leaders from nine churches located within Kibra that implement poverty reduction programme. These churches were; A.C.K Emmanuel Silanga, A.C.K St. Jerome Gatwekera, Tumaini Church Raila, P.C.E.A Emmanuel Church Karanja, Victory Golgotha Ministries Lindi B, Ebenezer Ministry Raila, Calvary Evangelistic Mission Church Kinda, Patmos Mashimoni, and Free Pentecostal Fellowship in Kenya located in Makina Ward. These churches were randomly selected from a list of churches that have existed in Kibrafor at least ten years with operational poverty reduction programmes of five years or more.

The second group was residents who have lived in Kibra for not less than five years, meaning that they are conversant with organizations within the community. Additionally, this group comprised of residents who were not beneficiaries of the programmes implemented by the churches mentioned above and were randomly selected to respond to items on the questionnaires with the same items as that administered to the beneficiaries. The second group also participated in FGDs. A total of 204 residents participated in responding to items on the questionnaire and another 55 in the FGDs. They were selected from a list provided by village elders of the four wards mentioned above.

The third target group was of church leaders who implement poverty reduction programmes within the nine churches mentioned above. Interviews were held with the leaders and the data gathered documented and triangulated with what was gathered from the other groups. The fourth group comprised of village leaders from the four wards of Kibra mentioned above. The village leaders advice the Member of County Assemble (MCA) at the ward level including the national government that is represented by the Chiefs and Assistant Chief at the location level. In each of the four wards, the lead representative of the village leader was approached and asked to invite other leaders within the ward. A total of 22 village leaders participated in FGDs conducted at ward level. The discussions with the leaders both at the church and village level helped to open in-roads towards understanding contextual issues and accessing research participants.

3.5 Sample and Sampling Procedure

Sub-sections are used to discuss the sampling procedure used for quantitative and qualitative data.

3.5.1 Sampling Procedure for Quantitative Data

In sampling respondents to provide quantitative data, the researcher used systematic random sampling to sample local church beneficiaries and Kibra residents (non-beneficiaries)for the study. From the nine churches that were randomly selected from the list of churches with poverty reduction programmes, the church leaders provided the researcher with a list of persons who benefit from their programmes. From that list, not arranged in any order, the researcher and the pastor determined a sample interval and randomly selected respondents to participate in the study per church.

Additionally, the researcher randomly selected a sample size of Kibra residents not benefiting from church poverty reduction programmes. Village elders from the four wards were

requested to provide a list of residents who live in houses far from access roads and whose houses are in a poor state. The poorest of the poor in Kibra live far from access roads, and close to a near by river. The houses in this location are cheaper and in a poor state. From the lists provided, a frame was developed and a sample size of Kibra residents randomly drawn from the four wards.

According to Taherdoost(2017), the formula for calculating the sample size of a large or infinite population is as follows:

$$n=\frac{p(100-p)z^2}{E^2}$$

Terms above represent the following:

n=the infinite population; for this study this represents 185,777 Kibra residents.

The population from the local churches gave the sample size of respondents who have benefited from poverty reduction programmes implemented by the church. While the 185,777 population aided the researcher to attain a sample size of Kibra residents who had not benefited from church related programmes and were within the absolute poverty bracket.

p= percentage occurrence of a population; this study looked for an occurrence of 50% of the population

E= is the desired level of precision; margin of error. This study will consider a margin of error of 95%; 0.05

Z = this is the Z value for confidence level of 95%; 1.96

With the figures in place, the calculation of the sample size can be computed as follows;

$$no=\frac{0.5\ (100-0.5)1.96^2}{0.05^2}$$

$$no=384.16 \approx 385$$

Below is the computation to attain the required sample size for the Kibra residents and the beneficiaries of local church programmes to participate in the study.

N = Target population= 185,777 people in Kibra

$$n = \frac{385}{1 + \frac{(385-1)}{185{,}777}}$$

$$n = 384.206 \approx 385$$

The researcher had therefore proposed to sample ≈ 385 Kibra residents (non-beneficiaries and beneficiaries) to participate in the study but ended up with a slightly higher sample of 409 respondents. The researcher had anticipated a low response rate due to the location of the study within a slum community that is fluid in addition to data being collected in 2020 when interactions were restricted due to COVID 19. The researcher further ensured that an almost equal number of beneficiaries (205) and non-beneficiaries (204) were sampled. Below is a table tabulating research samples for quantitative data

Table 3. 1: Research sample size for quantitative data

Participant	**Sample size**	**Purpose of this group/characteristics of participants**	**Research Method**
Church programme beneficiaries	205	Kibra residents who have benefited from church programmes on poverty reduction Investigate on whether their level of poverty is higher or lower than those who have not benefited from the programme Correlate poverty and community empowerment strategies	Closed-ended questions of the Questionnaire
Kibra Residents (non-beneficiaries)	204	Kibra residents who have lived in the community for over 5 years. They are not beneficiaries of church programmes	Closed-ended questions of the Questionnaire

		Comparative analysis: Investigate on whether their level of poverty varies from those who have benefited from church programmes Understand their level of poverty in Kibra	
Total Number of respondents	409		

Source: Author 2022

3.5.2 Sampling procedure for qualitative data

For the qualitative data, church leaders from nine local churches with poverty reduction programmes were purposely sampled to participate in the Key Informant Interviews (KIIs). The researcher held four focus group discussions with the village elders from four of the wards within Kibra slum. Data was gathered from 22 village elders; three from Makina, seven from Sarang'ombe, seven from Lindi and five from Laini saba ward. Additionally, the village elders purposely selected 55 Kibra residents who are non-beneficiaries of church programmes to participate in focus group discussions. Below is a table tabulating research samples for the qualitative data.

Table 3. 2: Research sample size for qualitative data

Participant	**Sample size**	**Purpose of this group/characteristics of participants**	**Research Method**
Churches leaders	9	Church leaders implementing poverty reduction programmes as a ministry of their church for the people of Kibra Provide an in-depth understanding on the church's use of community empowerment strategies	Key Informant Interview (KII)
Church programme beneficiaries	205	Kibra residents who have benefited from church programmes on poverty reduction Give the beneficiaries an opportunity to voice their understanding and	Open-ended questions on the Questionnaire

		experiences of poverty reduction programmes run by local churches	
Kibra Residents (non-beneficiaries)	204	Kibra residents who have lived in the community for over 5 years. They are not beneficiaries of church programmes Give Kibra residents an opportunity to voice out their contextual understanding of poverty in Kibra	Open-ended questions on the Questionnaire
Kibra Residents (Non-beneficiaries)	55	Provide a contextual definition of poverty Investigate relevant poverty reduction strategies for use in the Kibra context Investigate players involved in poverty reduction within Kibra Provide information on how the church can implement sustainable programmes	Focus Group Discussions (FGD)- 4 FGDs one in each ward
Village Elders	22	Village elders identified by the community and supporting the MCA in his work Define,describe and Identify the absolutely poor in their community Investigate the incorporation of local leadership in church implemented poverty reduction programmes	Focus Group Discussion (FGD)- 4 FGDs one in each ward
Total Number of respondents	495		

Source: Author 2022

3.6 Data Gathering Instruments

Instruments for data collection used in this study were interview, and focus group discussion guides, and a questionnaire with closed and open-ended questions.

3.6.1 Instruments for Quantitative Data

Quantitative data was gathered through a questionnaire that captured items of the dependent and independent variables within the study as reflected in the conceptual framework. A group of Kibra residents who were not beneficiaries of church poverty reduction programmes and a separate group of beneficiaries responded to the same items of the questionnaire to allow for a comparison of data between the two groups. The two groups responded to the dependent variable items with the aim of comparing their poverty levels. Responses from the beneficiaries of poverty reduction programmes implemented by churches provided data on the relationship between community empowerment strategies applied in programme implementation and their efficacy in reducing beneficiaries' levels of poverty.

3.6.2 Instruments for Qualitative Data

Qualitative data was gathered through a key informant interview guide, and a focus group discussion guide and the open-ended questions within the questionnaire mentioned above. Church leaders, Kibra residents and village elders from Lindi, Sarang'ombe, Laini saba, provided qualitative data through focus group discussions and interviews. Church programme beneficiaries provided qualitative data through the open-ended items in the questionnaire. Due to low levels of literacy and fatigue in filling out the questionnaires appropriately and within the set time, an interviewer administered approach was used to filling out the questionnaire for each respondent.

Interviews and focus group discussions were chosen to allow for in-depth conversations with the village and church leaders, and Kibra residents. Interviews with the leaders were instrumental in providing information, explanations, and insights. With the use of the interview guide, the research conducted face to face interviews with the identified church leaders. The researcher with the help of three research assistants conducted four FGDs among village leaders in the four wards of Kibra. A group of Kibra residents randomly selected from the four wards participated in the FGDs. Residents from each ward had a separate FGD session. The groups were facilitated by the researcher with the help of research assistants for note taking and observation.

Focus group discussions helped to draw out sensitive information on poverty from community residents. Group discussions gave a forum to some of the poorest residents of Kibra to air their experiences. The forum created through the FGD allowed for interaction

and participation of a rather closed and deprived group. The comments and reactions of others within the group provoked other members to speak, and participate during the group discussions. High level participation generates in-depth information (Oladipo, Ikamari, Kiplang'at, & Barasa, 2015). The use of FGDs, interviews, and closed and open-ended questionnaires aided in the triangulation of information gathered.

3.7 Data Collection Procedure

Due to the large magnitude of data required from the sample size of this study and the varying education levels of residents within the study location, the help of eleven research assistants was sought. The research assistants were identified due to their understanding of the context as researchers and community mobilizers in Kibra. The main researcher trained the research assistances on research ethics, data collection techniques and on the specific research tools that were used in this research. The training also included mapping out the research plan beginning with the pilot up to the main study. The training enabled the research assistants to clarify and respond to situations or questions that arose during the data collection process.

Questionnaires were administered to beneficiaries of the nine local churches and a set of Kibra residents who are not beneficiaries with the help of research assistants. The questionnaires captured qualitative and quantitative data. The research assistants read the questions to the respondents and recorded the responses. Additionally, with the help of research assistants, qualitative data was collected through focus group discussions with residents of Kibra who are not beneficiaries of the church programmes and village leaders. The group discussions were organized within the four administrative wards in Kibera. Each ward had a focus group discussion among residents and another among the village leaders. The FGDs had a facilitator, a note taker, and an observer from among the research team. The facilitator led the discussion with the help of the discussion guide. The note taker captured and recorded all discussions taking place. The observer looked out for any non-verbal communication that took place during the discussions and brought to the attention of the facilitator any issues identified. Qualitative data was also drawn from interviews with church leaders that have programmes responding to poverty reduction in Kibra. During the interviews, two research assistants met with the leader. One assistant facilitated the discussion with the use of the interview guide while the other captured and recorded the discussions.

In regard to logistics, the research team took two days for training, fourteen days to collect and analysis data from the pilot study, 18 days to fill out questionnaires among beneficiaries of nine local church programmes and non-beneficiaries from Kibra, seven days to carry out focus group discussions with non-programme beneficiaries from Kibra and village leaders, and nine days to conduct interviews with church leaders. To facilitate meetings with community residents, the main researcher applied for a research permit from the National Commission for Science Technology and Innovation (NACOSTI), see Appendix 7, and presented this permit to the local area chiefs. Data collection meetings were organized through church and village leaders.

3.8 Reliability and Validity

To determine the degree to which the research instruments would yield consistent data after repeat trails, reduce random error and content validity, the researcher conducted a pilot study on the 5th of November 2020. The pilot was conducted in Korogocho slum in Nairobi County, Kenya among sixteen church programme beneficiaries and fourteen non-beneficiaries. These two sets of groups participated by responding to a questionnaire that had closed and open-ended questions. Additionally, the researcher conducted an FGD with twelve non-beneficiaries and two interviews with church leaders running the poverty reduction programmes through their churches. The data was then entered on SPSS and cleaned. A general analysis on internal reliability and a comparative analysis of the poverty indicators between the beneficiary and non-beneficiary groups were conducted.

The pilot study sought to address the concern around the reliability of the tools to answer the research questions. The findings of the pilot study ascertained that the respondents understood the questions and the instructions of the research instruments and responded appropriately. With the feedback from respondents, the researcher analysed and made sense of the information per objective. Questions that were not clear were reframed and intensive recoding of items done. Some questions were included to help in clarity and respond to current issues. For instance, the researcher inserted a question that asked the beneficiaries of the church programmes if they are aware of a local committee that runs the programme before going ahead to ask questions related to the functions of committees. Additionally, a question that aided to compare rent arrears before and after the COVID 19 outbreak was included to help demonstrate the effects of COVID 19 on the economic status of Kibra

residents. The pilot FGD was informative and gave the researcher a new understanding of poverty as per the Korogocho community that could form a starting point of reference when conducting the study in Kibra. This was in response to the question of how respondents define and describe poverty in their context.

The pilot study also helped to address the concern around the internal reliability of the items on the questionnaire. An internal consistency technique that correlates scores from individual items of the instrument aided in ascertaining the reliability of the questionnaire. The researcher conducted a Cronbach Alpha analysis on the items on participation, capacity building, local leadership, local organizational capacity, and resource mobilization that would be analysed quantitatively. The Cronbach Alpha for the items on resource mobilization, participation, and local leadership was above 0.7 demonstrating a high internal reliability within the items of these variables. Items on capacity building and local organizational capacity had an Alpha of 0.650 and 0.516 respectively. With less than 10 items on a scale, the aim is to have an Alpha of at least 0.5 and report the statistical mean. Through this scientific computation of the Cronbach Alpha, the researcher adjusted some items and removed others so as to enhance the reliability of the main study.

Items for the capacity building objective were four with a Cronbach Alpha score of (0.650), with an inter-item correlation mean of (0.5). Items for the local organizational capacity objective were two with a Cronbach Alpha score of (0.516) and an inter-item correlation mean of (0.386). According to the SPSS Survival Manual by Pallant (2020), if you have less than 10 items it is sometimes difficult to get an Alpha of 0.7 and above so aim for 0.5 and report the statistical mean. Items for the resource mobilization objective were five with a Cronbach Alpha score of (0.890). Items for the local leadership objective were five with a Cronbach Alpha score of (0.727). Items for the participation objective were four with a Cronbach Alpha score of (0.853) see table 3.2 below for itemized item scores.

Table 3. 3: Cronbach Alpha item reliability test

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted

Capacity Building					
Do the beneficiaries receive training related to poverty reduction through the programme?	12.75	17.133	.658	.562	.580
Does the local committee receive training on institutional building?	12.38	14.250	.906	.845	.432
What kind of training does the local committee receive?	5.81	3.363	.802	.787	.688
Can the local committee run the church programme on poverty without always relying on external persons?	12.38	19.183	.305	.104	.676
Resource Mobilization					
Do external donors contribute resources towards poverty reduction programmes	18.56	27.463	.864	.961	.864
Percentage of External Money Contribution	16.56	17.863	.719	.942	.921
Percentage of External Personnel Contribution	15.69	23.829	.812	.971	.850
Percentage of External Training Contribution	15.63	22.650	.854	.972	.838
Percentage of External Structure Contribution	15.31	27.429	.789	.805	.870
Local Leaders					
Do the local churches include leaders from the community to run poverty reduction programmes	10.81	9.363	.448	.257	.700
Does the local committee receive training on institutional building	10.94	8.196	.576	.645	.651
What type of training does the local committee receive	7.19	5.629	.601	.664	.655

Do local committee leaders have well defined roles and responsibilities?	11.19	8.563	.492	.358	.680
Participation					
Does the church programme have visible efforts to involve community members in the poverty reduction programmes?	4.94	5.263	.634	.503	.841
Are the poor represented in the implementation of the programmes?	5.25	5.933	.514	.331	.885
Are the beneficiaries involved in making decisions regarding the programme?	5.19	4.963	.816	.720	.761
Local Organizational Capacity					
When was the local committee formed?	2.56	3.329	.386	.149	.
How was the local committee formed?	1.88	1.317	.386	.149	.

Source: Author

Through the pilot, the researcher intended to ascertain if a statistical comparison between the poverty index means of programme beneficiaries and non-Programme Beneficiaries can be conducted. The essence of this comparison is to determine the effectiveness of the church poverty reduction programmes in reducing the levels of poverty among programme beneficiaries as compared to residents who are not enrolled in the church programmes. At the pilot stage, the researcher computed an independent t-test that compared the poverty index mean of the beneficiaries and non-programme beneficiaries. From the data collected, a mean comparison was made. An initial analysis showed that the means of the beneficiaries and non-beneficiaries on most of the poverty indicators were not statistically significant with a (Sig. 0.37) recorded following an independent sample test on SPSS.

3.9 Data processing and analysis

Notes captured during the interviews, focus group discussions, and the open-ended questions in the questionnaire were typed, edited, cleaned, and organised by the researcher. The organization of the data entailed grouping the data into themes based on the various categories identified. Qualitative data was analysed through thematic concepts and presented in form of texts and stories that capture the narratives of the residents.

Based on the responses from the respondents, data generated from the questionnaires was recorded and entered into SPSS. A description of each of the indicators measured for the independent variables are presented in Table 3.4 below. The table also show the level of measurement for each indicator and the priori sign that indicates the direction to which the dependent variable affects the independent variable. Dummy variables were created for the participation, capacity building, local organizational capacity, local leadership, and resource mobilization variables. Further a composite mean of each of the five variables was computed by summing up the items under each of these five variables.

Table 3. 4: Description of independent variables

Independent Variable	Indicators	Description	Measurement level Used	Priori Sign
Participation	Involvement of community members in church programmes	Are community members involved in church programmes on poverty reduction? In what ways are they involved?	Nominal	±
	Representation of the poor in implementation of programmes	Are the poor represented in the implementation of programmes? How are they represented	Nominal	±
	Beneficiary involvement in decision making	Are the beneficiaries involved in decision making? How are they involved?	Nominal	±
	Taking ownership of decisions made	Do beneficiaries take ownership of decisions	Nominal	±

		made? State instances when they took ownership of the consequences of their decisions		
Local Leadership	Inclusion of local leaders in programmes	Are local leaders included in the functions of the programme? State ways in which the local leaders are included	Nominal	±
	Training for local leaders	What type of training do leaders of the programmes receive?	Nominal	-
Local Leadership and Organizational capacity	Defined roles and responsibilities of committees	Do committee leaders have defined roles and responsibilities? Explain how this is so	Nominal	±
	Committee that takes full charge of roles and responsibilities	Do the committee leaders take full charge of their roles and responsibilities? Give reasons to response	Nominal	±
Local Organizational Capacity	Clear purpose of the local committee	Identify if beneficiaries know the purpose of the local committee	Nominal	-
	Communication by local committee	Explain how the local committee share matters about the programme with beneficiaries	Nominal	-
Capacity building	Training of local committee	Identify the kind of training the local committee received; identifying training and its relationship to poverty reduction	Nominal	-
	Training of	Identify the kind of	Nominal	-

	beneficiaries	training the beneficiaries received and its relationship to poverty reduction		
	Independence of local committee	Ability of the local committee to run the poverty reduction programmes with no or little reliance on external support	Nominal	-
Local Resource Mobilization	Source of programme funds	Where does the programme get funds to run its initiatives?	Nominal Ordinal	±
	Beneficiary contribution to programme funds	In what ways do beneficiaries contribute to the programme	Nominal	-
	Contribution by external donors towards the programme	What resources do external donors contribute towards the poverty reduction programme?	Nominal	+

Source: Author 2022

Quantitative data from the poverty variables was also recorded and entered into SPSS. Table 3.5 below shows a tabulation of these poverty indicators, a description for each, the scale of measurement used, and the priori sign expected. An MPI variable was then computed for each respondent by equally weighting the health, education, and living standards indicators of the poverty variable. Tests of normality, multicollinearity, and heteroscedasticity were conducted. The MPI scores were then processed through SPSS and analysed in form of tables, frequencies, percentages, descriptive statistics and a chi-square test.

Further a comparative analysis of poverty levels among programme beneficiaries and non-programme beneficiaries was conducted by comparing their scores on the poverty indicators. This data was later computed into a poverty index and together with data from the

independent variable, used to assess the efficacy of the church programmes on poverty reduction.

Table 3. 5: Description of variables to assess poverty levels

Dependent Variable	Variable	Description	Measurement level Used	Priori Sign
Poverty	Children in household	Number of children in the household within Kibra. The more the children, the poorer the household	Ratio	+
	Children in school	Assessment if children aged 4 and above years under the care of the respondent are enrolled in school.	Nominal	-
	Disability	Assessment if any family member has a disability that causes family strain: Nature of disability	Nominal	+
	Chronic illness	Assessment if any family member has a chronic illness that requires regular medical care and attention: Nature of illness	Nominal	+
	Infant and Child Mortality	Assessment if the family has had the death of a child under the age of 5 years	Nominal	+
	Access to National Health Insurance Fund (NHIF)	Assessment if the family has an Active registration with NHIF	Nominal	-
	First Medical Response	From a list of Health care options and behaviour select the respondent's first medical response	Ordinal	±
	Respondent's education	Highest Education attainment of the head of household	Ordinal	-

	Nature of work	Form of work of the head of household	Ordinal	±
	Monthly income	Amount of monthly income earned by the head of household	Ratio	±
	Valued asset	Highest monetary valued asset	Ordinal	-
	Rent	Cost of monthly rent	Ratio	±
	Rent arrears	Ability to pay monthly rent	Ratio	±
	Type of fuel	Use of clean cooking fuel; Type of cooking fuel used by the household	Ordinal	-
	Toilet facilities	Access to toilet facilities that is not shared with other households, type of toilet used	Ordinal	-
	Access to water	Distance taken to access water; access to water less than 1Km away from house	Ordinal	-
	MPI	Compilation of the above indicators into one index	Ratio	±

Source: Author 2022

Quantitative data that captured respondent's feedback on the inclusion or lack of participation, capacity building, local leadership involvement, local organizational capacity and resource mobilization in church programmes was analysed in form of tables, frequencies and percentages. Data assessing the relationship between these five variables, with poverty reduction was also statistically analysed through multiple regression. According to this research, the dependent variable (Y) is poverty reduction and the five independent variables(X1, X2, X3, X4, and X5) are participation, capacity building, local leadership, local organizational capacity, and resource mobilization.

The regression model for this study is stated as follows:

Poverty(Y)=Intercept(bo)+change in poverty reduction **X** Participation(X1)+b2X2..

Associated with a unit change

in participation (b1)

$$Y = bo + b1X1 + b2X2 + b3X3+b4X4 + b5X5 + error\ (e)$$

Attached as appendix9 is a data analysis framework outlining per objective the data need, the sources of data, the data collection methods, data analysis, data presentation and expected output.

Normality tests were done for quantitative data to test for normal distribution of all items of the dependent and independent variables. Normality is important in identifying the shape taken by the variable scores. To test the normality of the data, the study used Kolmogorov-Smirnov normality check. This test can be used with all scales of data to test for the degree of goodness or fit between an observed set of ranked scores. This test checks the nature of a statistical population's relative frequency distribution. To measure assumptions of normality of the dependent variable, a graphical approach was used. The q-q plots, histograms and curves representing actual data for the variables appeared distorted or skewed either to the left or to the right. The data was statistically transformed logarithmically to attain a normal distribution of data. See table 3.3 on the output for the normality tests

Table 3. 6: Tests of normality

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Number of children aged 0-18 years under your care	.127	409	.000	.941	409	.000
Children under you care aged 4 years and above enrolled in school	.429	409	.000	.618	409	.000
Highest level of education that the children under you care have achieved	.230	409	.000	.889	409	.000
Member in your family with disability	.524	409	.000	.378	409	.000
Member in your family with a chronic illness	.445	409	.000	.573	409	.000

Have you lost any child or children under the age of five years through death	.494	409	.000	.482	409	.000
Active registration with NHIF	.422	409	.000	.599	409	.000
First health care response for Medical Attention?	.408	409	.000	.731	409	.000
Respondents Highest level of Education	.153	409	.000	.941	409	.000
Nature of Work	.220	409	.000	.881	409	.000
Monthly Income	.203	409	.000	.873	409	.000
Cost of Monthly Rent	.185	409	.000	.913	409	.000
Before COVID 19 did you have any rent arrears	.386	409	.000	.625	409	.000
Currently do you have any rent arrears	.495	409	.000	.479	409	.000
Regular type of fuel used	.298	409	.000	.730	409	.000
Is there a toilet in your plot	.358	409	.000	.635	409	.000
What type of toilet do you use	.259	409	.000	.789	409	.000
How much does your household spend on toilet facilites per month	.241	409	.000	.795	409	.000
Household Access to Water	.465	409	.000	.513	409	.000
How much does your household spend on water per month	.237	409	.000	.858	409	.000
Highest Monetary valued asset	.267	409	.000	.825	409	.000
Poverty Category that best describes the Household	.465	409	.000	.539	409	.000

a. Lilliefors Significance Correction

Source: Author

Multicollinearity which is a high degree of correlation (linear dependency) among several independent variables was assessed using correlation matrix and testing using variance inflation factor (VIF) and tolerance index. It commonly occurs when a large number of independent variables are incorporated in a regression model. It is because some of them may measure the same concepts or phenomena. When this condition exists, the estimated

regression coefficients can fluctuate widely from sample to sample, making it risky to interpret the coefficient as an indicator of the relative importance of predictor variables. Multicollinearity will result in the sample coefficient being far from the actual population parameter and when the coefficients are tested, the t-statistics will be small, which leads to the inference that there is no linear relationship between the affected independent variables and dependent variable. As a rule of thumb, correlations at a 0.80 or greater level should be addressed. High degree of multicollinearity will be reflected in lower tolerance values and higher VIF values. The test of multicollinearity of the data in this study was within the appropriate degree of acceptance. See table 3.4 below on the output for the multicollinearity test

Table 3. 7: Multicollinearity test

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	39.655	3.114		12.735	.000		
	IV1	.332	.203	.130	1.640	.103	.762	1.312
	IV2	-.162	.263	-.064	-.616	.539	.434	2.303
	IV3	.060	.182	.030	.327	.744	.582	1.718
	IV4	-.171	.108	-.112	-1.578	.116	.943	1.061
	IV5	.249	.206	.114	1.209	.228	.530	1.885

Source: Author

Heteroscedasticity test was carried out to verify the presence of heteroscedastic disturbances. This was done to test whether there are specification errors in the chosen regression model, possibilities of heteroscedastic errors in the phenomenon analysed and the evidence of heteroscedasticity considering the graphical distribution of residuals versus each regressor. There was need to carry out logarithmic transformation of the data so as to address heteroscedasticity. Scatter plots showing skewed data to the right and left indicated that there was heteroscedasticity.

3.10 Ethical Considerations

The ethical concerns that guided this research were, voluntarily participation, informed consent, privacy and confidentiality, and the concern for vulnerable groups. The researcher did not coerce participants into participating in the research. This was made clear at the start of every data collection process. Informed consent from the respondents was sought before carrying out the study. Before collecting data, the researcher informed the respondents about the purpose and importance of the research. The researcher developed a section on the first page of the questionnaire informing the respondents on the purpose and importance of the research. The consent from village leaders and local government administrators was sought and permission granted to collect data. According to Oladipo et al., (2015), respondents should be informed on any risks, benefits, alternative procedures and confidentiality of the research (Oladipo, Ikamari, Kiplang'at, & Barasa, 2015).

Privacy and confidentiality are built on the premise that people have the right to refuse to participate in an interview. It is also unethical to require participants to give sensitive information that may infringe on their privacy. Therefore, participants were informed of their right to privacy, the research questions did not prey on their privacy, and that they had the choice of stopping the researcher and discontinuing the research. Confidentiality is the agreement between the researcher and the participant that the information given will not be passed to a third party without the consent of the respondent (Oladipo el al., 2015). The researcher guaranteed confidentiality by not requiring actual names or pictures of individual participants on questionnaires or interview guides.

This research is concerned with vulnerable persons who live in absolute poverty in Kibra slum. Vulnerable groups of people bear unequal burdens in research because they are readily available in the place where research is conducted (Oladipo et al., 2015). The residents of Kibra have on various occasions been a target for research and development projects. Random sampling and seeking verbal consent from participants to carry out the research helped to address this ethical concern. Additionally, the researcher met with the respondents within convenient and accessible venues within Kibra, at their regular group meetings, and at their most convenient time.

3.11 Chapter Summary

It is clear right from the problem statement of this study that empirical studies on the work of churches in response to poverty reduction in slums are limited. This therefore gives the bases of a scientific study among leaders running poverty reduction programmes in Kibra, residents of Kibra benefiting from these programmes and on the other hand, vulnerable residents not benefiting from these programmes. A comparison of poverty levels from residents benefiting from church implemented poverty reduction programmes and that of those not benefiting drew out the efficacy of these programmes. As discussed in the subsequent chapters, this study achieved in identifying the community empowerment strategy that is effective towards poverty reduction including which combination of strategies brings out success. Collecting data within Kibra has never been easy due to the interest that this community draws locally and internationally. Residents expect reimbursement to give information which in some situations enforces the attitudes of dependency and entitlement. Data collection for this research was carried out within the COVID-19 period which in itself brought about socio-economic complications among respondents. Some respondents had lost their source of income, while others were experiencing low sales from their small businesses due to low purchasing power experienced country wide. Respondents were struggling to pay rent and put food on their tables. To relieve some of this burden and especially because availing themselves for the research meant that the respondents did not go out to look for work, the researcher gave a cash token to each respondent.

CHAPTER 4
POVERTY REDUCTION PROGRAMMES OF LOCAL PROTESTANT CHURCHES IN KIBRA

4.1 Introduction

A documentation of poverty reduction programmes implemented by churches in Kibra serves the purpose of laying a framework from which community empowerment strategies and poverty reduction can be assessed. Additionally, scholars and development actors interested in studying or partnering with local churches in Kibra can draw baseline information from this study. This chapter therefore discusses primary data drawn from key informant interviews conducted among pastors and leaders of churches identified to participate in the study. Little if any information is documented on the poverty reduction programmes of these churches, a gap this research sought to fill. In this study, nine churches were identified to participate because they had a physical presence in Kibra slum and had social programmes that aid in addressing poverty and inequality among residents. The nine churches that participated in the study were: A.C.K St Jerome Church in Gatwekera; A.C.K Emmanuel Church in Silanga; P.C.E.A Emmanuel Church in Karanja; F.P.F.K Church in Makina; Tumaini Ministries in Raila; Victory Golgotha Ministries in Lindi B, Ebenezer Ministry in Raila; Calvary Evangelistic Mission Church in Kianda; and Patmos Fellowship Centre in Mashimoni. The pastors or church leaders of these churches participated in the KIIs and also provided a list of programme beneficiaries from which a frame was developed and 205 Kibra residents who benefit from the programmes that their churches offer, were randomly selected to participate in this research. Interviews with individual church leadership revealed the social programmes of each church and are documented in this chapter. For each church, the researcher documented its location within Kibra, a brief mention of the church's doctrine, its leadership structure, and the poverty reduction programmes that the church has initiated. In relation to the programmes, a documentation of how beneficiaries are involved in participation, capacity building, programme organization, leadership, and resource mobilization is presented.

4.2 Presbyterian Church of East Africa- Emmanuel Church in Kibra, Karanja

Presbyterian Church of East Africa (PCEA) Emmanuel Church is the parish headquarters of the church in Kibra, and is located in Makina ward along Karaja road. It hosts another local

conger gation in Silanga village of Kibra. The PCEA Church was first set up by missionaries from Scotland in 1891 in Kibwezi and later moved to Kikuyu. The founding missionaries identified a working strategy in combining the spiritual ministry with education, medicine, and commerce. This strategy had proved to work in South Africa and Malawi (Watson, 2011). The church is now governed by African officials of the General Assembly led by the General Assembly Moderator. It has congregations in Kenya, Uganda, and Tanzania with evangelical and social action programmes such as self-help groups and projects among vulnerable communities.

The PCEA Emmanuel Church in Kibra is one of those congregations carrying out the founding missionary philosophy of evangelism. In addition to its spiritual programmes, the church has programmes reaching out to the community in Kibra namely: vocational training in hairdressing and beauty; information technology; mechanic; tailoring; catering and food production; electrical engineering; and plumbing. Other programmes include a nursery school; adult literacy classes; care for orphaned and vulnerable children through the INGO Compassion International; weekly feeding programme for "Matatu" conductors; those pulling load carts; and persons struggling with alcohol addiction. At the time of the interview, the church was in discussions with differently abled persons strategizing on training needs. The priest had initiated partnerships with Kenya Commercial Bank and Plan International to help in funding and implementing a project with differently abled persons. The priest said that the church was keen in enhancing partnerships to influence and bring about change among vulnerable persons in the community. The church was also in the process of digging a borehole to serve the community.

The programmes are non-discriminative because some of the beneficiaries from other faiths. The church is able to achieve this because during beneficiary recruitment, announcements are made within the community for all interested to visit the church and make further inquiries. Additionally, and especially for the Compassion International driven programme, the community service persons walk within the villages and identify beneficiaries that are needy.

On local resource mobilization, the coordinators of the various programmes mentioned above are each given a day in the church to educate, market, and raise funds for the programme. The beneficiaries of the programme especially students of the vocational school are also involved in marketing efforts. Students who join the vocational courses and the nursery

school have to pay a subsidized fee which helps to keep the programme running. To raise funds for the vocational training programme, the church organized a virtual dinner within the COVID period and raised Ksh.24 Million within 21 days. The dinner was among friends of the church. The church leadership also engages congregation members who have various competencies to give of their services to the programme. Advocates, doctors, engineers, community health workers among others within the church take up the role of training others as local resource persons.

The priest was of the opinion that Kibra is resourceful having served within the community for five years, he had discovered that the community has a lot of wealth but the problem is the mind-set of the residents. Community members think that they are poor and go around carrying that label even when they have resources within their reach. The greatest poverty is the poverty of the mind and so is the greatest disability. To test this theory out, the church conducted training among the youth on self-awareness and income generation after which each was given Ksh. 1,000 to spend in the way they saw fit. There are those who spent all the money on consumables where others started growing the money through purchasing goods they could sell. This project was successful and clearly demonstrated spending patterns based on individual mind-sets.

When asked why he is passionate about the setting up and implementation of poverty reduction programmes within the community of Kibra, the priest said that church workers need to change our focus and understanding as the Church in Kenya. He said;

> Church should not just be the 2 hours spent by congregation members during Sunday Church service. Preaching and saying prayers that mainly happens on Sunday only responds to 10% of the community needs. Church should be about influencing communities and empowering people every day of their lives through meeting their needs. The church needs to empower people in its community through different programmes, with education being paramount. (Priest at PCEA Emmanuel Church in Kibra, January 2021)

This informed view on the role of the church can be attributed to the fact that the priest has a Master of Arts degree in practical theology. The higher training helped because when he was posted to serve in Kibra, his mind set was pegged around the community experiencing the relevance of the church through its programmes; as it were, helping the community to

experience the ministry of the church. The leadership of the church and the various programmes receive training that helps them carry out their roles effectively.

In response to how the church can improve its ministry to the community in Kibra, the priest said;

> The work of the local church in impoverished communities can be impactful if courses offered to pastors and church leaders from institutions of learning are relevant and able to respond to the realities in these communities. The curriculum in the university should be designed to empower pastors and church leaders to appropriately engage with the realities in the communities they serve. As a pastor or community leader, addressing people's needs is paramount for relevant connections with community members. The problem is that the pastors get a theology that they cannot respond to contextual realitiesand thus conduct the ministry of the church as usual without seeking to be relevant to the needs of community members. Those who write and develop curriculum at theological institutions are the problem;the curriculum in theological institutions should respond to the needs of the society. For instance, how would the theology at the university help a priest in Kibra to respond and empowergirlsfrom vulnerable communities who get children at 13 years?(Priest at PCEA Emmanuel Church in Kibra, January 2021)

4.3 Anglican Church of Kenya - St. Jerome Church Gatwikira Kibra

St. Jerome Church is an Anglican congregation located in Sarangombe ward; Gatwikira village and serves as a parish with five local churches. The research team had the opportunity of interviewing the vicar in-charge of the parish at the time. At the parish level the vicar is supported administratively by the Parish Church Council (PCC) and at the local church level by the Local Church Council (LCC). The church then has departments for children, youth, women, and men. This is an agreed upon structure for all Anglican congregations in Kenya. In addition to the departments, St. Jerome church has a social welfare department that administers the operations of poverty reduction programmes with the guidance of the vicar.

The vicar described poverty eradication by the church in slum communities as being comprised of economic empowerment training, life skills training, mentorship and coaching, sports, discipleship and evangelism. The church-initiated poverty reduction programmes in

addition to spiritual nourishment as an opportunity to minister to vulnerable families. Families are equipped with skills and knowledge for income generation. In addition, the church providesa space where children can do their studies and access text books for study. The youth are provided with opportunities for mentorship and coaching and helpedto identify their skills and develop talents.

St Jerome Church was the first church within slum communities to initiate the evening study programme among school going children. This programme started in 2007 as a need expressed by students living near the church. The students approached the then vicar and requested to use the church hall to do their homework and extra study in the evening. The vicar tabled the request to the parish church council and once approved, the children were allowed to use the church hall during week days for their studies. Before the church connected electricity within its premises and purchased books, the children would come with candles as their source of lighting to do their studies from when they left school at about 4.00pm to 8.00pm. Later on, the church facilitated the connection of electricity into the church and approached donors for support. The books, study chairs, and tables were mobilized through the support of Centre for Urban Mission (C.U.M), a Faith Based Organization (FBO) that partners with local churches in slum communities. Over the years, Centre for Urban Mission has continued to raise funds for the running of this programme at St. Jerome including that of other churches that will be mentioned in this study. The Centre also builds the capacity of the supervisors who assist the children to offer guided learning, including skills to conduct life-skills and talent development for the children in the programme. This programme targets youth aged 12 to 18 years that is; Primary 7 to Form 4 in secondary school. They get a space to do their homework, do some extra reading, receive life skills training, and develop their skills and talents with the guidance of supervisors. Other churches in slum communities such as ACK Emmanuel Silanga, Tumaini Raila, and Free Pentecostal Fellowship in Kenya (FPFK) mentioned below borrowed the concept of this programme from St. Jerome and implemented it in their church. Other churches within that have ministries within the slum of Kiambiu, Mukuru, Kawangware, Gitwamba, and Kibra in Nairobi have also initiated this concept.

The church also runs a Youth Resource Centre (YRC) which was set up in 2016 to provide a safe space for youth who have completed their secondary school education and beyond to collectively share challenges faced and learn life skills for their new phase in life. The youth

were drawn from graduates from the evening study programme including other youth from the community. At the centre, the youth have access to internet, computers, music instruments, counselling sessions, and fortnight peer interactions about life. The youth use the internet and computers to do college assignments, check out job advertisements, and make applications.Youth who frequent the YRC have bonded and formed a social network that meets regular and support each other through life's challenges faced by youth in the slum. Youth who finish their secondary school and cannot progress to the university are approached to consider enterprise based vocational training in crafts such as mechanics, electrical installation, tailoring, building and construction, hairdressing, and carpentry among other crafts. The social welfare committee of the church identifies at least one needy youth every year to receive craft training. This project is called enterprise based vocational training (EBVT) and was started in 2010 and continues to date. Based on available data from the EBVT project manager, 16 youth have completed their courses in the last 5 years and are in meaningful employment or income engagements.

During the second quarter of 2020, the church received funds from the Council of Anglican Provinces of Africa (CAPA). The funds targeted congregation members with the aim of boosting their businesses especially due to the down turn caused by COVID restrictions. The church had also initiated a bead work and tailoring programme done by women of the church that started as fellowship meetings in 2013. The bead work and tailoring programmes were not operational at the time of the interview. However, the church had in several years past received a donation of tailoring machines and engaged one of the congregation members to trainer women from the church. These two women programmes were open to congregation members, with the tailoring programme dominated by widows.

The widows' programme started as a fellowship, which then progressed to members contributing money as savings and loaning each other. The church leadership found a one-time donor to support the project with tailoring machines. The group was registered with the Ministry of Social Services but as mentioned, is currently dormant and the widows no longer meet. Reasons towards this project's dormancy would be an area of further research.

According to the vicar, the business programmes contribute to poverty reduction by encouraging the members to be self-sufficient and reduce reliance on hand-outs. The youth are encouraged to identify their talents and use them to fend for themselves. The school

going children are given a space to excel in their academic and explore their talents. Beneficiaries are identified through home visits and interactions with the individual. The church leaders target beneficiaries with large households, look out for the socio-economic capability of the head of household and the structural condition of the house. For the widow's project, a death certificate of their late husband is required. In regard to beneficiary involvement especially for the business project, peer support mechanisms are utilized. There is a cluster of business persons within the church who visits and offer mentorships support to fellow business persons including upcoming business persons. The aim of the mentorship process is to enhance business growth.

According to the vicar, decision making within these programmes uses a top down approach. The final decision is made by the priest after deliberations at the local church council or the parish council. These councils are comprised of coordinators of the various church programmes and the priest. Local organization of poverty reduction programmes is done through the LCCs or the PCCs. These are the committees whose role according to the Anglican Church is to encourage accountability, participation, and maintain good reporting standards. In addition, St. Jerome Church has a social transformation department that houses all the social programmes of the church. The department has executives who manage and coordinate the programmes on behalf of the LCC. Roles and responsibilities of the committee member of the social transformation department are recruitment and interviewing of potential beneficiaries, make follow ups among identified beneficiaries, suggest areas of improvement, and help with fundraising efforts. The role of committee members as explained by the vicar collaborates with the feedback given by programme beneficiaries. The leaders are empowered through trainings on leadership skills. They also carry out site visits to other programmes to learn best practices from peer leaders. The duties carried out by the church council members are voluntary. They are appreciated with gifts such as food packs every once in a while.

The church receives funding for poverty reduction programmes from faith-based organizations, the beneficiaries, and the congregation. CAPA donated business grants, Anglican Relief Development Fund (ARDF) gave food packages, C.U.M helped to set up and continues to support activities at the evening study programme and the youth resource centre, and the widow's project was supported by the Archbishop's office through well-wishers. Churches and Christians in the UK give towards the projects of the church, beneficiaries give

small contributions among themselves, and the congregation gives contributions every once in a while.

4.4 Anglican Church of Kenya Emmanuel Silanga Kibra

The research team conducted an interview with the priest of the church. What follows is information gathered from the interview. The church is located in Silanga village within Kibra and is a parish hosting one other congregation within the slum. Just like other Anglican churches, Emmanuel Silanga parish is led by the vicar with the support of the overall parish council and the local church council at each congregation. However, unlike St. Jerome Parish, Emmanuel Silanga does not have a committee to oversee the social transformation programmes of the church though at the time of the interview, the vicar felt convicted that setting up such a committee was something she needed to initiate. The church has four poverty reduction programmes in additional to the spiritual nourishment of congregation members.

The church has a school that runs the Kenya education system curriculum for children aged three to 14 years. These are children in nursery school all the way to their final year of primary school. The church targets vulnerable families so as to give the children a chance to education. The church became aware ofthe family's inability to pay the subsidized school fees at the church school which is an indicator of their vulnerability. The school charges Ksh. 2400 per term which is comprised of about 3 months. The fees go towards providing a meal for the children while they are in school and paying the teachers. Some parents only pay Ksh. 100 for the whole term while others do not pay at all. Public schools charge Ksh. 3,500 per term aside from the text books, stationary, and school uniform that the parent or guardian has to purchase. They also have to pay an additional Ksh. 500 every month for tuition fees that is given directly to the teachers. Failure to which, the child is chased away from school to coerce the parent to make the payment. During the interview, the vicar stated that about 70% of the children who are not admitted into the public schools attend the church-based schools. While at the church school, only 30% of the parents can pay the full amount of fees each term. To help with subsidizing the school budget due to the deficiency, the church receives a donation from an NGO located at Kianda village of Kibra among other well-wishers. During the start of the COVID period in March 2021 and closure of schools in Kenya, the Church struggled and could only afford to pay the teachers 80% of their salary as a sustenance which amounts to Ksh. 5,200 per month per teacher.

The church also runs an evening study programme for students mainly in their final three years of primary school and would be aged 12 to 14 years. This programme started in 2010 and targeted children from vulnerable households. Just like in St Jerome offering an evening study programme as mentioned above, ACK Emmanuel Silanga offers a study space for children to do their homework, provides reading materials, life-skills sessions, and gives them an opportunity to explore their talents.

The church identifies at least one needy youth per year aged 17 to 21 years to get engaged in enterprise based vocational training. Vocational training is in areas such as tailoring, hair dressing, mechanics, and electrical installation among other trades. This programme started in 2013 and since then 5 youth have completed the programme and accessed work while others started their own businesses.

The widow's programme registered as Emmanuel Widows of Hope started in 2013 and was aimed at bringing them together so that they could share their stories, do bible studies together, and be empowered in the process. Currently the programme has 10 members who still meet monthly to run their savings and loan group. Each member of the group contributes Ksh. 100 per month. They also have a merry go round where they contribute Ksh. 150 per month. Of the savings contributions, Ksh 50 goes to the savings account, 10% of their earnings go towards tithing to the church, and the rest is loaned to members. They use the funds to boost their small businesses or meet their needs.

In addition to the widow's programme there is aprogramme targeting other women that was started in 2009 to make beads for export to Canada and also sold to Rafiki Foundation located in Kasarani in Nairobi. The ladies still meet to run their group activities but at the time of the interview, they had suspended business due to the COVID restrictions. The programme was started to empower ladies with economic challenges so that they can earn some extra income to care for their families. The ladies also have a platform to fellowship with each other. One of the challenges faced is that the market got flooded with beads from all over Africa so per consignment sent, the programme would make a profit of between Ksh. 10,000 to 12,000 for a whole consignment. This is Ksh. 100 per bead work item produced.

During the interview, the priest was asked to give her opinion on the participation of programme beneficiaries based on the many years of implementation. At the school, the priest said that the participation of the parents is very low. They would only attend parent meetings that discuss the progress of their children or the development of the school if there is an incentive such as lunch or money after the meeting. When this is not forthcoming, they do not see the need to attend the meeting. They would rather go in search for work and if lucky will get some money to feed their family.

Participation of the widows in their programme is however very different. They are involved in programme activities and in making decision such as how much to contribute in savings and what to do with the savings. The women had decided to buy land in Kibra but were advised against it because there is no individual land ownership in Kibra. They are yet to identify another suitable project. The ladies with the bead programme decided on the products to export or sell in the local market, the amount of money to bank, and the amount to give back to the church as tithes. They are also involved in the purchase of the raw material for production. The priest introduced the group tithing practice as a way of helping the women to appreciate the support they receive from the church and others.

In regard to capacity building of programme beneficiaries, the youth receive life skills training through the evening study programme. The lay ministers of the church have also received training to help them provide spiritual support to congregation members. The beneficiaries of the widow's programme have not had any training, but the priest was of the opinion that it was becoming evident that they need training as their savings grow. The widows have a projection of buying land although there are some challenges that they are facing due to differing opinions and interests. Additionally, the money in their savings is not sufficient to purchase land therefore the need to expose the women to other investment options. The church leadership also requires training to aid in the running of the social programmes of the church.

The priest was asked to explain the place of local committees in running the programmes of the church. The priest said, that at the time of the interview, the church leadership is forming a committee to oversee the running of all the social programmes except the women's group programme which already has athree-member committee. The church school also has a leadership structure that is constituted of the priest, a representative from the local church

council, head teacher, teacher's representative, and the student's president. The new proposed social committee has a chairperson who has been tasked to identify another three people. The vice chairperson of the church council was given a timeline of two weeks by the time of the interview to choose members of the social welfare committee. The church leadership has struggled forming a committee due to the lack of a clear way forward around sharing of resources among group members and the church. The women programme has been secretive and this was because of the previous trust challenges encountered.

In regard to beneficiary identification, the priest said that the widows were identified through an announcement made in church. Initially 15 widows showed up but others withdrew. Currently all members of the widow's group are congregation members. As mentioned by programme beneficiaries through their responses on the questionnaires, recruitment of beneficiaries for the youth and widows programme were done through announcements made during church services. Unlike in the widow's programme whose beneficiaries are comprised of church members, the youth programme has a few non congregation beneficiaries through referrals from neighbours however majority are church members. Vetting for the youth who are enrolled in the enterprise based vocational training programme is done using a criterion which looks at the course selected and the needs in the youth's household. The church elders also make referrals on residents to benefit from the social programmes.

Funding for the programmes is through external donations and contributions from beneficiaries. External donations come from Small and Sound an organization in Kianda that offers education support, Rafiki Foundation in Kasarani, friends from Canada, All Saints Cathedral Church that contributes funds for the school and donates food and clothes. Friends from America helped construct a classroom and promised to build other two in 2021. Parents contribute to the programme through the school fees paid, the women programmes give towards their business and savings scheme, and the youth's guardians make some financial contribution towards their training. The church priest also makes financial contributions to the programmes from her personal resources.

4.5 Free Pentecostal Fellowship in Kenya- Makina Kibra

The Free Pentecostal Fellowship in Kenya (FPFK) Kibra branch is located just before the Makina "Kotini" stage. It is one of the 500 local churches of the FPFK that are spread out

across 28 regions in Kenya. FPFK is a Pentecostal denomination which was established by Scandinavian missionaries from Sweden and Norway in 1955. The two mission societies from these countries were the Swedish Free Mission which was later called Evangelical Free Mission and the Norwegian Pentecostal Mission. The church was set on the foundations of evangelism and social work which they missionaries referred to as education and medical treatment. In 1977 the church made a decision to adopt a nationalization agenda that entailed handing over the mission the local Kenyan leaders. In that same year, the first board of local leaders was elected and the handing over process began. In response to the painful handing over process to Kenyan leaders, the Norwegian and Swedish founders embarked on a rigorous organizational development and capacity building process for the new leadership. The training was aimed at helping the leaders to reflect on the ethos and philosophy around which the church was founded. The church's constitution was developed and the leaders received capacity building sessions to enhance effectiveness and efficiency in church leadership and management. Capacity building sessions to assist in implementing the social work of the church were also conducted. The social project included HIV and AIDS awareness among the youth and Maasai community, women empowerment project, Anti-Female Genital Mutilation, gender awareness and humanitarian relief. The trainings targeted church elders, pastors, and national leaders. Financial and technical support was also directed to theological training of pastors and church leaders of the church through setting up of a theological college; Karen Bible College for the denomination. Funding for the organizational development agenda including that for the social work project, and the college was contributed by churches in Norway and Sweden and donated to the Kenyan mission (Joshua, 2020).

The researcher of this study had an opportunity of interviewing the senior pastor of the FPFK Makina congregation who has held this role for the last twenty-four years. The senior pastor oversees the evangelism and social programmes of the church and is the link between the FPFK Head Office and the community of Kibra. Through the church's initiative and in partnership with government and non-governmental organizations, the church runs eight social programmes in addition to the spiritual nourishment of its members. It has a high school and a nursery school. The high school is managed byindependent investors while the nursery school is managed by the church. The school was started to reach out to the very needy within Kibra. In the words of the priest;

> When I relocated to Kibra in 1996, I would encounter groups of youth that engaged in crime and drug abuse, some of whom did not go to school…this promoted me to initiate a nursery school programme (Pastor FPFK-Kibra, January 2021)

The church received support from a donor in Sweden to build classes for the school. The school has been in existence since 2013 to date. The children in the secondary and nursery school receive clothes and a daily meal provided for by the church. The school attracts needy children and therefore the meal and school fee subsidize contribute towards school retention.

In the evening the church runs an evening study project. The children from the church school and the community around the church in Primary class seven to Secondary Form Four can use the spaces within the church to do their studies. The church offers a conducive space to study including access to books and supervision. The books, study chairs, and tables were mobilized through the support of Centre for Urban Mission (C.U.M). The children also receive opportunities to participate in sporting among other talent development activities. Additionally, the church supports the youthful generation in Kibra, by partnering with C.U.M to offer Enterprise Based Vocational Training (EBVT) to youth aged 17 to 23 years. At least one needy youth is identified per year to benefit from this project. Within enterprises in the locality, youth take up vocational training in mechanics, catering, carpentry, tailoring, and hairdressing among other courses. Following the training, the youth can be employed at the enterprises or set up their own businesses with the knowledge and skills they have attained. In the last six years, eleven youth have completed their courses and have meaningful income sources as a result of their training.

With the help of C.U.M the church in 2014 identified needy members of the community who received training on improving their livelihood, advocacy, savings, and loaning systems. The members formed a savings and loans group which is still in existence to date. Through this group, members have started and boosted their businesses including paying school fees for their children up to the university. Other projects include the construction of community toilets within the church premise offered to residents at a fee for cleaning and maintenance, and the supply of water to the community at a fee. The church has also provided space to the local government to set up a Beyond Zero Clinic that offers free medical care to residents of Kibra. During the time of the research, the church had offered a portion of its land to the Nairobi Metropolitan Services to drill a borehole to provide water for the community. Due to

its response to an engagement with community issues in Kibra, the church was spared from invasion, vandalism, and destruction by hooligans during the 2007-2008 post-election violence in Kibra.

In relation to local organizational capacity, the church has committees to run all its programmes who in-turn, work with the church boards. The committees are formed through elections which are held every two years. The committees are comprised of a chairperson, treasurer, secretary, coordinators, and members. They meet and evaluate the needs of the people in the community and what they require. The committee then implements programme activities and goals, conducts monitoring, evaluation, and reporting to the church leadership. Decisions about the programme are made by committee members and may request the help of the church board from time to time. Most of the committee members are volunteers. To appreciate them, the church offers committee members training on how to preach the word of God and conduct bible studies including how to run children programmes. Those trained receive certificates approved by the government. Additionally, committee members are evaluated at the end of the year, and are from time to time given a financial token on the work done.

The programmes target low income residents, vulnerable persons such as those with disability, the sick, orphans, and single mothers. Also targeted are families with many children some of whom have more than ten children in a single household. The identification of programme beneficiaries is done through asking members of the church to second residents who could benefit from the programmes, residents walking into the church seeking help, referrals by other beneficiaries, and involving village elders. Residents within the community walk into the church looking for cleaning jobs which when available the church engages the interested person and pays for services offered.

The programmes are funded by parents, the church, donors, and the government of Kenya. About 20% of the programme funds are provided for by the beneficiaries. The other 80% is provided for through church finances including external support from government and well-wishers.

The FPFK church in Kibra is strategically located just by the main road into the slum. Community members can easily access the services at the church compound such as the

water point, toilet facility, and the Beyond Zero Clinic. The church is well connected within the community and among donor and government agencies. The leadership is open to networking with development organizations. It has had successful programmes that have been running for years signifying a church that consistently wants to transform the people in its communities. Other churches can learn from what FPFK is doing. To improve, the church can enhance its efforts towards self-sufficiency and local resource mobilization initiatives to help in the running of the poverty reduction programmes that it initiates.

4.6 Tumaini Ministries - Raila Kibra

Tumaini Ministries is comprised of a group of Pentecostal churches serving within the slums of Nairobi. These indigenously founded churches were plantedwith the vision of being a source of hope (the English word for Tumaini)to people in deprived communities through evangelism and transformation. The target was to reach out to youth living in slum communities who were dropping out of school and experiencing the challenges of drug abuse among the forest of challenges faced by youth in the slum. The Ministry has eight church plants in the slums of Kibra, Kiambiu, Gitwamba, Korogocho, Mukuru Kayaba, South B Fuata Nyayo, and its headquarters in Lucky Summer all in Nairobi. The Ministry also has a hospital in Korogocho and a discipleship centre in Lucky Summer where the youth training takes place. It is governed by a council of church leaders whose chair is the Bishop of the Ministry. For the purpose of this research, data was collected at one of the ministries' church in Kibra within Raila village which was the second church plant established in 2002.

Interviews were held withchurch leaders who have beenmembers of the church since its inception. The church has several programmes on poverty reduction namely; skills training for the youth through enterprise based vocational training programmes, business training for ladies, a savings project for members of the church, training the whole church on business skills, an evening study programme, and a school. At the time of the interview the church had both a primary and a secondary school however the secondary school was closed in June 2021 due to lack of finances for its running. Before the onset of the programmes, the church leadership conducted a needs assessment with the community to guide the direction of the programmes. The church then decided to invite those in need from the community to the church with the aim of supporting them holistically. When the programmes were starting, the beneficiaries were mainly women. This is because during the need's assessment, 80% of the

respondents were women, with 50% of them being single parents. Out of the 125 respondents, there was only one man who participated.

When asked why the programmes were initiated, the church leader gave a detailed explanation for each. The business training programme was initiated because people in the church and the community had small businesses that were not growing. The training was set up to enhancing the beneficiaries' savings habit, enable them to borrow from each other to grow their businesses, and learn business skills together. Before the savings programme, beneficiaries were not making any savings. They would just consume all that they earned to help them get through life one day at a time. The church leader told us that cultivating a savings culture among beneficiaries was paramount. Access to personal savings help to take care of emergencies like accidents and death. According to the church leader, access to personal savings takes care of an individual's psychological needs. A person with savings feels secure because they have some money to take care of unforeseen situations. He said;

> Having some savings is like having car insurance" the church leader said, "It gives the person peace, motivation for life, and boosts self-image (Church Leader T)

Just like in the other churches mentioned above, Tumaini Church in Raila has been running an evening study programme for youth aged 12 to 17 years. The programme began in 2012 when Centre for Urban Mission staff introduced the model that was running at St. Jerome church to the leadership at Tumaini Raila. The church provided a safe space where books could be stored, a reading area where children would access books and use them to do their homework and evening studies, and a volunteer supervisor for the children as they studied. Identifying the supervisor was not difficult because the school already had teachers who were available to help the children excel. C.U.M provided study books recommended for this level of youth by the Kenya Instituted of Education. Including study tables and chairs for at least 40 youth. The supervisor conducts sessions on life skills with the youth including organizing talent development forums in sports, chess, drama, music, and debate among others. The church has continued to run this programme to date. In addition, the church leaders identify at least one youth per year from vulnerable households who do not proceed to the university and enrol them in an enterprise based vocational training programme. With support from their guardians, the church and C.U.M, during the last 6 years, 13 youth have received training that has helped them to acquire skills in trades such as mechanics, tailoring,

carpentry, hairdressing, catering which they have used to get jobs in these areas or employment at the enterprises where they train.

The school was started in 2008 to give opportunities to children that were not going to school. During the onset, the church leadership called residents for an investigative meeting on school attendance among children in Kibra. Of the 125 children who were represented by their parent, only 50 were attending school regularly and the rest did not because they could not afford school fees. When the parents were asked by the church leadership how much they would afford to pay per month for school fees, 50% said Ksh. 100, 30% said Ksh. 50 and the other 20% were non-committal regarding how much they would be willing to pay. So in 2008, the school began by charging a fee of Ksh. 100 with other parents who had expressed this amount as high being allowed to pay in instalments. The school administration identified beneficiaries by carrying out home visits and interviews with the parents. Parents struggling to find work or make a regular income are considered as beneficiaries, and so are orphaned children.

During the time of this interview; November 2020, the school charged Ksh. 800 per month while other schools in the community charged Ksh. 1200. It has a population of 480 students in the primary school supported by 28 teachers. Before its closure; the secondary section had 70 students supported by five teachers. What parents pay as school fees is not sufficient to run the school. Only 40% of the parents can pay the Ksh. 800 per month consistently. The school administration has to then rely on donations from an organization in Germany that commits to remit a regular amount of funds to the school monthly. The school is about 98% dependant on external funding and thus the closure of the secondary section in June 2021.

Beneficiaries of the school programme are represented through a management board comprised of parents, students, teachers, and community members, including persons with special interest. This board meets every term to review achievements, challenges, and get views raised from the parents, the community, and the government including, special interest groups.The board prioritizes the issues and gives guidance on their implementation in line with the school's strategic plan. The board has been in-charge of the school for the last three years. Beneficiaries of the savings group programme hold physical meetings to address their issues and transact business. The groups have five elected leaders and a group constitution. They make decisions such as what areas to invest in and how much to contribute. The men's

savings group for instance decided to buy space within Kibra and construct four rental rooms which they would charge a rent of Ksh. 4,000 per room per month. They then decided how the money would be used. In addition to investments and borrowing to boost their businesses, the men, youth, and women savings groups provide social welfare support to their members. They decide which welfare concerns are important and how much to contribute towards a member for issues such as hospitalization, death of family member, or child birth.

In regard to capacity building, members of the savings group have received training on savings, group constitution making, and small business skills. The school board received training offered by an NGO on the functions of a school board. The teachers at the school have received training from the Teacher Service Commission especially on the Competence Based Curriculum (CBC). NGOs helped to facilitate these trainings which would have otherwise been expensive for the church. Independent CBC trainers charge Ksh. 5,000 per session which takes three hours. After which, trainees require lunch and transport and in some instances a seating allowance when they attend the training.

On local organizational capacity, the church leaders said that within their committees, local community leaders are involved. Their involvement promotes community ownership. They are also informed when the church has projects or activities to implement. Local leaders help to reduce theft, help to connect the church leadership to government projects and initiatives. For example, women and other vulnerable persons linked through the church received government funds in the months following the initial COVID restrictions in Kenya. They received up to Ksh. 4,000 per month. One of the women; not a member of the church but linked to the fund through the church said that she does not know how she would have survived without the cash transfer. Her goal is to build a house at her rural village and move out of the city having bought a piece of land over the years. In addition to having the representation of local leaders in programme committees, the committees are aware of their roles and have a clear leadership structure.

When asked why several local churches in Kibra closed down during the COVID period especially when churches had to stop physical Sunday meetings, the church leader said that this could be because the church leadership and congregation members have different expectations of being at the church and possibly the lack of a clear church vision therefore the church leadership and congregation members are pulling in different directions. Some

pastors may consider church as a business that collects offering on Sunday so, when this is not happening the church has to close. Other churches close because they do not take time to understand the experiences of the residents upon which a church should respond to. The church leader said that the church should be part and puzzle of the community it finds itself in. Door to door evangelism that seeks to serve community members helps. If the visiting team finds a sick person at their home, clean for them, cook, and leave them with some food. The church should engage with people until they want to find out when you are visiting their home next. The church should go to the community and not vice versa. The church should know the strengths and weaknesses of its community and should not be an island.

When asked to givesome in-depth understanding on Non-governmental Organizations (NGOs) in Kibra, the church leader said that most of the NGOs in Kibra are centred in the villages of Kisumu Ndogo and Gatwikira. The community brokers are from these villages and therefore direct the NGOs to their communities of interest. Consequently, for a resident to receive help from the NGOs, they need a link or a relative from these two communities to advocate on their behalf. This then means that residents from other communities are discriminated against. The immediate former Member of Parliament (MP) for Kibra the late Hon. Kenneth Okoth by constantly been in touch with the residents of Kibra through community visits and meetings, ensured that there was representation from all villages of Kibra in the NGOs so that all people could benefit.In relation to the church and NGOs, the church leader said that International NGOs have been concerned about the reputation of the church saying that it is corrupt and lacks accountability thus, choosing not to work with churches. He went on to say that the character of the church is in question and therefore the church needs to work on its credibility while carrying out social programmes in Kibra.

4.7 Ebenezer Ministries – Kibra

Ebenezer Ministries is located in Raila village of Kibra near the flyover of the Southern bypass road passing through Kibra. This is a Pentecostal church that was founded by a Kenyan pastor who after his training felt called to serve among deprived communities by providing evangelism and social ministries. The pastor is supported in this ministry by a team of church elders.

Through an interview with the senior pastor of Ebenezer Ministries, the research team was informed that the social ministry programmes of the church aim at supporting orphans and

widows through education and financial support to meet their basic needs. The church team identified some of the socio-economic challenges experienced by the residents of Kibra as marital problems which end up in the man leaving the family, health issues, and access to food. In 2010, the church decided to respond to some of these challenges by starting a Nursery school for children aged three to six years. In addition to learning, the parents have a safe space to leave their children as they leave their homes in search of work and at the same time, the children receive a meal over lunch. At the beginning of the programme, congregation members contributed Ksh. 50 per month towards the running of the school. However, this is no longer happening since the pastor and the parents meet all the feeding and teaching costs. At the time of the interview the church school had enrolled 55 children, 15 parents struggled to pay fees, and about 30 parents made payments in small instalment. The parents are required to pay Ksh. 350 per month to cater for water, food, teaching aids, and teachers' salaries. Beneficiaries to the programme are identified through home visits targeting the poor such as a grandmother who the church found taking care of five children with no regular source of income.

Parent participation in the implementation of the programme happens through meetings. Parents are called to meetings and informed on any changes, including the performance of their children at school. Most of the children are represented by their mothers; the fathers are absent with the exemption of a few. In regard to making decisions in what happens at the school, the parents take a back seat and take advantage of the fact that the school is run by the church. The responsibility of running the school is solely in the hands of the pastor who confessed that it can sometime be burdensome especially when he needs to fund raise for food and staff salaries. Consequently, the school faces the challenge of raising sufficient funds to run the school because the pastor is burdened. On the other hand, the parents cannot raise the monthly fees due to the day to day hardships they face such as job loss and underemployment.

During the interview, the pastor informed the researcher of this study that the school programmes is overseen by a committee made up of church members who are elected into their roles. Their main role is to write reports and present them to the manager of the school who is the pastor and give advice where necessary. It was noted that parents especially those that are not congregation members are not represented in the committee. Following a visit by the Ministry of Education officials, the school programme was tasked to form a leadership

structure that represents all stakeholders of the school. On capacity building, the pastor has received training in holistic ministry; four church members have received training in economic empowerment, while others received training in entrepreneurship. The entrepreneurship training resulted in the church starting a Sacco. The Sacco however failed because there were more withdrawals than savings implying the need for more training on how a church can run a Sacco. Teachers were trained on how to run the school and take care of children. The pastor saw the need to training parents and caregivers on their role as parents so that they are not always delegating their parental roles to the church and other organizations in the community.

4.8 Patmos Fellowship Centre

Patmos Fellowship Centre gets its name from the Greek Island Patmos where John who wrote the book of revelation was exiled for proclaiming Jesus Christ. According to the founding pastor who was interviewed for this research, in its registration, the church is referred to as a centre to allow for both evangelical and social work.Patmos Fellowship Centre is an indigenously founded Pentecostal Church with three branches in Kibra and Western Kenya. The centre that was visited during the interview is located in Mashimoni village of Kibra. The churches of Patmos Fellowship Centre are governed by a board that reports to the church's annual general meeting.

The Centre was started in the year 2003 and at the time, focused on Sunday preaching. In the period 2007-2008, the pastor noticed that the children in the community around Laini Saba village of Kibra where the church was located at the time had a challenge in accessing education. The church leadership then having received training on practical mission through the support from StJerome Church in Kibra, decided to give back to the community through educating children in addition to spiritual nourishment.

The church then received guests from Britain who visited the church on a Sunday in 2008 and come back during the week and saw the school in progress and the feeding programme. By this time, the school had children from Kindergarten to class seven and the Sunday offering by congregation members helped in the running of the school and the feeding programme. While the guests were in Kibra, they took pictures and shared the pictures and stories with their congregation in Britain. The congregation raised money that was sent to Patmos Fellowship Centre to purchase structures in Mashimoni on which the church and the school

are currently located. Additionally, the friends from Britain footed the rent bills for the school premise, supported the feeding programme and provided for the monthly salaries of five teachers who at the time (2008) were paid a minimum of Ksh. 15,000. This amount is much higher than what the average teacher working in private Kibera schools earns. The children at the school paid a subsidized fee. The donors eventually withdrew after nine years in 2017 and the church lost the school and the students. They were however left with the structures they had purchased at another location and so relocated the church.

The church started a school in the new premise with the younger children; play group, PP1, and PP2, with a population of 70 children and six staff. After the exit of the supporting partners, the church struggled to pay the teachers' salaries and keep the school structures in good condition for learning. The feeding programme was stopped although the pastor supplements the funds given by the parents and gives a meal to the children.To identify the children who learn at the school, the church organizes door to door home visits among residents of Kibra and pick out households that are suffering financially to join the school. The Sunday school is vibrant and attracts many children after the service because the church offers a meal to the children. From this group of children, the teachers identify children to join the regular school. The school closed, in November 2020, because the ministry of education officials visited and said that the structure on which the school currently operated from was not stable for learners. The church leadership and the congregation were in the process of fundraising to strengthen the structure so that learning could resume.

Other than the school and the feeding programme for children, the church also had a Sacco comprised of congregation members. It was started to meet the financial needs among members and enhance their sustainability. They made savings and borrowed from the kitty. The committee members received training to enhance the effectiveness of the savings and loaning functions of the Sacco. Moving from the previous rental church that was spacious and well-furnished to the current church premise with mud structures but owned by the church posed a challenge to congregation members who left the church and also left the Sacco. At the time of the interview, the researchers were informed that the Sacco was no longer in operation. The church had to move from the rental space because the donors from Britain were no longer sending funds to the church for its programmes but fortunately, it had already purchased some structures within Kibra where it would now operate the church and the school from.

After the first donor organization pulled out, the church started networking with an organization from Norway that was willing to help the church programme on education turn around by building a school. The organization raised Ksh. 17 million for this purpose however the church and the organization had different interest. The organization wanted to take over the running of the school once the construction was completed which was not the wish of the church. The pastor's opinion was that external organizations have a poor background understanding of the community and at the same time want to take advantage of the conditions in the slum. They also would want to impose their ideas onto local organizations such as churches which end up being a setback to programmes such as the closure of the school and decline of the church congregation at Patmos.

In regard to the participation of beneficiaries in the school programme, parents are called to meetings to discuss ways of developing the school and make decisions around how this should happen. At the new school, parents have contributed money to buy six bags of cement to further the construction work. Together with what the pastor contributes from his personal earnings, the funds contributed by the parents help to run the school. To enhance the capacity of the leadership to run the church programmes, the church leadership has received training on how to conduct bible study, and the teachers at the schoolreceive regular training from teacher training institutions to develop their skills. When asked if the church has a local committee to run the functions of the school, the pastor said that when the school started in 2008, there was a committee. It consisted of representatives from the ministry of education, the parents, teachers, and church leadership. The move from the previous location of the school to the current place caused the breakup of the committee. Currently the school does not have a functioning committee. Never the less, the pastor, head teacher, and other teachers meet weekly to address some of the challenges encountered. Children are also consulted and their concerns addressed.

4.9 Calvary Evangelistic Ministry

Following feedback from an interview with church leaders of Calvary Evangelistic Ministry that is located in Saragombe ward in Kibra, Calvary is an indigenously founded Pentecostal church with branches in Kibra and Kariobangi. The congregations are governed by a group of church elders and report to the general church annually. In addition to the regular Sunday service spiritual nourishment, the church runs two schools in Kibra, and Kariobangi. The

school was set up 18 years ago in Huruma and later extended to Kariobangi and Kibra. It targets children from vulnerable families including Muslims as an evangelism strategy. The church also has an economic empowerment programme among the youth who selling charcoal and organizing tea for the whole church. The youth have a hotel where they cook and supply food at construction sites. The women of the church have set up a sewing programme four years ago aimed at their empowerment.

The programmes target the needy and aimto create employment and discourage idleness among the youth. The church leadership discovered that three quarters of church members are youthwho do not have a regular source of income. Due to this reality, the church leaders encouraged the youth to form a group to share ideas that would propel them to grow together. The youth programme had been running for 2 years by the time of the interview.

The identification process of beneficiaries entails weekly pastoral visits around homes in Kibra. Some of the indicators the church leaders look out for within a needy household are the challenge of children to access school regularly and lack of food. The church leadership once visited a household where one of the children fainted due to hunger. The mother had left the children at home in search for some casual work.

The outreach programmes of the church are funded through Sunday service offering, and fees paid by parents at the school. The church can meet economic needs of beneficiaries such as paying rent, school fees, and food.The youth fundraise for their projects by contributing Ksh. 100 per month that is split between the projects and savings. With the income gained, the youth can fund their activities and projects. The church does not receive any external funding for its activities. Church members have received training in table banking by Life in Abundance and the Livelihoods Lens by Urban Impact. The process of decision making and participation of beneficiaries within the programmes was not clear though the leadership said that beneficiaries are involved in the leadership of the projects.

In regard to organization capacity of the programmes, the church has a committee for each programme that is formed. The members of the committee are volunteers from the church who are appreciated through random gifts such tea mugs. According to the leadership, having committees is biblical and was a strategy used in the book of Acts where the believers choose a group of fellow believers to look after the needs of the widows among them.

Additionally, committees facilitate in the easier management of the church programmes. Roles and responsibilities of the committees include overseeing the smooth running of the programmes, to solve issues raised by members, facilitate training, and emotional support of beneficiaries.

4.10 Victory Golgotha Ministries

Victory Golgotha Ministries is an indigenously founded Pentecostal church located in Lindi B ward of Kibra slum. To aid in the interview for this research, the founding pastor was referred to the research team and a visit to the church was organized. The pastor is not a resident of Kibra but felt the call to serve and meet the spiritual needs of the residents in this ward. According to the pastor, not many Christian organizations are located in this ward while at the same time, the church needs to be present due to the immense needs among residents. The leadership of the church consists of the pastor and an overseer who report to the annual general meeting.

The poverty reduction programmes of the church are comprised of a table banking programme, and a relief fund administered by the pastor. The table banking programme targets widows and single mothers who have been deserted by their husbands. The pastor picked this target group as being the majority and neediest in their community. The programme supports not just church members but also other community members in Lindi. Programme beneficiaries help in recruiting and support other people from their community who are needy including the elderly. Recruitment is done through home visits where the word of God is also preached. At the time of the research, the table banking programme consisted of 25 members. The initial members were identified from within the church and joined the programme with a registration fee of Ksh. 100. Members who could not afford the fee were given time to raise the money or pay in bits.

Member's involvement in the programme is through the financial contributions they make towards the table banking. They were also involved in the formulation of the project's constitution. Additionally, group members hold meetings and openly talk about life challenges. On decision making, group members attend meetings where each person is given the opportunity to express their views and voice their concerns on issues affecting the group. If it is an issue that is highly contested, a vote is taken and a decision made. On capacity building of group members, no training had been organized by the time of this research. The

pastor was however considering partnering with an organization to educate group members. In regard to local organizational capacity, the group has a committee that consists of a chairperson, secretary, and treasurer who were elected by the group members. The pastor then conducts interviews with those elected members and recommends the best. The committee was formed during the formulation of the constitution. The pastor gives oversight to the committee which could influence the decision-making ability of the group members. The pastor has a position of authority and influencetherefore his opinions may override those of the group members as they disregard those of the committee members.

On local resource mobilization, the church runs its programmes with the weekly Sunday offering which according to the pastor, is little. The savings group is run through the contribution of members. Other than the savings group, the pastor supports community members to meet their day to day needs when they come to him for help. He runs a relief programme to meet the basic needs of community members which according to him are overwhelming. The pastor gives money for rent, food, school fees, or school supplies among other needs. He is therefore funding church projects by himself which he said is burdensome. The church lacks a clear and functioning organization structure leaving the pastor with the role of supporting the community by himself. On the role of the church in the community, the pastor expressed the importance of listening to the needs of those around the church. In his words, “the church in Kibra should leave the church building and preach the gospel of Jesus Christ practically”. By identifying congregation and community members to join the savings group, individuals have grown financially and have grown their networks for job linkages.

4.11 Church Programmes on Poverty Reduction

The church beneficiaries who were selected to participate in this study from all the above churches were asked to specify the church programme that they have benefited from. The programmes mentionedwere recorded and grouped thematically into six categories namely; education related programmes, health care, livelihood programmes, youth development, water and sanitation and relief programmes. The nature of these programme categories istabulated in Table 4.1 below. Respondents who said that they benefited from education related programmes were in the majority. Relief related programmes increased during the

period around the research because churches received and distributed donations to shield residents from the effects of the COVID-19 lockdowns.

Table 4. 1: Nature of poverty reduction programmes by churches in Kibra

Category	Nature of Programme
Education related Programmes	1. Paying school fees at primary, secondary and tertiary training levels 2. Subsidising school fees 3. Accessibility and availability of schools run by churches 4. Paying fees for technical and vocational training such as carpentry, tailoring, hairdressing, catering, mechanics among other courses 5. Paying school fees for orphaned children 6. Home Work Club; offering library service, with books and reading space 7. Adult literacy 8. Nursery school- including offering day care services
Health Care	1. Church pays for hospital bills 2. Church with a clinic in its compound; access to free health care services
Livelihood related Programmes	1. Widows of Hope Programme; with income generating projects for self-sustenance, psychosocial support 2. Bead making project- make the beads which are sold in Canada and the women receive the proceeds 3. Soap making 4. Candle making 5. Making Sandals- an income generating project for the youth 6. Selling tea and snacks after church for additional income for the youth 7. Poultry farming; an income generating project for the youth 8. Selling of charcoal by the youth 9. Savings group; including training the group leaders 10. Business training

	11. Livelihood training 12. Green house
Youth Development	1. Youth Resource Centre; youth meet to share issues affecting them in the slum for psychosocial support, develop income generating projects, access computer services at the centre 2. Computer training 3. Sports 4. Life skills sessions
Water and Sanitation	1. Church providing water for residents 2. Church with toilet facilities
Relief Related Programmes	1. Feeding programme; weekly to children in school or Matatu Conductors and drunkards 2. Food distribution; food packages during the COVID period 3. Clothes donation

During focus group discussions among Kibra residents another sixteen churches that implement poverty reduction programmes in the slum were mentioned. This highlights a significant presence of the church in Kibra. The additional churches mentioned are; Guadalupe Catholic Church in Adams, the Catholic Church in Laini Saba, St. Ann Catholic Church in Olympic, P.C.E.A Church in Silanga, Seventh Day Adventist Church in Gatwekera, African Inland Church in Mashimoni, Pentecostal Assemblies of God Church in Mashimoni, St. Andrews Church in Bombolulu, Friends of Hope Church, Legio Maria, Baptist Church in Adams, Cornerstone Church, Community Worshiping, Hossanah Revival Church, Solid Rock in Kianda, and Restoration Church.

4.12 Chapter Summary

This chapter has reviewed the poverty reduction programmes of nine churches namely PCEA Karanja, St. Jerome, Emmanuel Silanga, FPFK Makina, Tumaini Raila, Calvary Evangelistic Ministries, Victory Golgotha Ministries, Patmos Fellowship Centre, and Ebenezer Ministries. All churches involved in this study are located in Kibra slum, all of which can identify with and experience the community life of the slum's residents. All the churches are founded along the pillars of proclaiming the good news of Jesus Christ and social action;a two-pronged approach that cannot be ignored by churches working in resource deprived communities. The church leaders mentioned that the church should not be an island in the

community, it should identify with the needs of the people and respond to their day to day issues, thus remaining relevant. One priest said that church is what happens after the two hours of worship on a Sunday giving it an opportunity to preach a practical gospel. The challenge remainsidentifying empowering models and programmes that respond to the practical needs of the very poor while remaining sustainable.

The churches serve men, women, youth, and children from Christian and in some cases Muslim faiths through a category of six poverty reduction programmes as discussed in section 4.11 above.

Beneficiaries to the programmes are mainly identified through church networks such as announcements at church or existing beneficiaries who are church members being asked to identify persons for the programmes. Beneficiaries therefore are congregation members or persons known to the church. Other methods of identifying beneficiaries include sharing opportunities to the wider Kibra community on opportunities available in the programmes, and home visits that aid in bringing out vulnerable households for help. Vulnerable households would include those that cannot feed or take their children to school among other indicators. Identification of the very poor to benefit from church poverty reduction programmes remains a challenge for the church. As was mentioned by respondents during FGD presented in Chapter 5, the very poor of Kibra are rarely reached to benefit from programmes. However, the very poor persons exist within the slum and a clear descriptionof who they are is known and has been documented in this research with the help of FGD participants.

In regard to capacity building at the leaders and beneficiary levels, some of the churches have taken time to train the church leaders with the knowledge on how to preach and teach God's word. The priests in the Anglican, Presbyterian, Tumaini, and FPFK churches reported receiving short courses, diplomas, and even degrees on pastoral ministry, urban mission, organizational development, and skills for implementing social action programmes by the church. The pastors and church leaders who have received high level training have an understanding on the church's mandate in communities. They stated that proclaiming the gospel should go hand in hand with caring for those in need within the community. They have structures for planning, implementing, and raising funds for the programmes. There were however churches that did not have structures to run programmes with the pastor taking

up all the roles. In some churches there was no evidence of committees to help in programme management with no evidence of training. Training of beneficiaries was a mix of those with training and others without training.

The poverty reduction programmes by the churches are funded through savings by beneficiaries, the pastor's earnings, congregations, and by external donors. The responsibility to raise funds and the continuity of the programme's rests on the pastors. Programmes have been closed when external funding is discontinued while others that are run with the use of beneficiary contributions are in existence several years after their inception. Participation in the form of decision making in programmes where beneficiaries contribute their own money such as the savings groups is high. However, in programmes where funding of the programmes is dependent on external sources or the pastor, the beneficiaries leave the decision-making process to the church.

Other than in three churches, an organization structure to plan, manage, implement, monitor, evaluate, and lead the poverty reduction programmes is lacking. Mechanisms to reach their objectives towards empowering the poor are not clear. In some instances where there are committees, the lead pastor determines the decisions taken by the committee leaders, or even who becomes a committee member. On the other extreme of the continuum, savings and loans groups were reported to have developed constitutions and leadership structures with clear roles and responsibilities for the members and leaders.

Through not included in the study, the Catholic Church was on several occasions mentioned as a church that stands out in its efforts towards reaching out to the very poor in Kibra. The Catholic Church was mentioned to have relief programmes, school support programmes, and vocational training programmes among others.

CHAPTER 5

SOCIO-ECONOMIC CHARACTERISTICS OF SURVEY RESPONDENTS AND COMPUTATION OF MULTIDIMENSIONAL POVERTY INDEX

5.1 Introduction

The data that informs this and the subsequent chapters is drawn from a total of 205 respondents from Kibra slum; beneficiaries of church programmes on poverty reduction; 204 non-beneficiaries, 22 village leaders; and 55 Kibra residents. The 22 village leaders and55 Kibra residents participated in focus group discussions while the beneficiaries and non-beneficiaries; a cumulative total of 409 respondents gave their responses through the questionnaire. Based on the proposed sample size of 385, this was a 100% response rate. The large turn-out of respondents was realized due to the availability of people within the slum during the COVID period when this study was carried out.Tables and figures have been used to present and discusses an analysis of data collected from the indicators of poverty the dependent variable of this study. Demographic information ofsurvey respondents is presented followed by presentation of data collected from 16 poverty indicators identified for this study. A description of poverty in the eyes of Kibra residents is presented and discussed alongside a Multidimensional Poverty Index (MPI) computation of all survey respondents. The researcher sort to compare the poverty levels of the two groups that participated in this study, that isnon-beneficiaries and beneficiaries of poverty reduction programmes run by local churches in Kibra. With the use of an Independent T-test and the Chi-square, the relationship between poverty levels of respondents and their programme association is computed and the findings reported.

5.2 Age of Respondents

According to Table 5.1, youth aged 20-24 years were 19.6%, those aged 25-29 years and 30-34 years were each at 18.3%. Cumulatively youth aged 20 to 34 years comprised of more than half the survey respondents at 56.2%. Table 5.1 further shows that respondents aged 60 and above were 3.7%. The elderly population of persons 60 years and above in Kenya is rated at 6% (NCPD, 2020). This population is reduced further in Kibra because the elderly return to their rural homes. During a focus group discussion with the village leaders of Lindi-Kisumu Ndogo, the researcher was informed that when the elderly get to a certain age, they leave the city and go back to their rural home, those who are not able to, are considered as

being vulnerable and the community in the slum has to raise funds and organize for them to be taken back to their rural home.

Table 5. 1: Distribution of respondents by demographic characteristics (N=409)

Variable	**Category**	**Percentage**	**Number**
Age			
	Above 60	3.7	15
	55-59	1.7	7
	50-54	3.2	13
	45-49	9.0	37
	40-44	11.7	48
	35-39	9.3	38
	30-34	18.3	75
	25-29	18.3	75
	20-24	19.6	80
	18-19	5.1	21
	Total	100.0	409
Gender			
	Male	28.1	115
	Female	71.9	294
	Total	100.0	409
Education			
	No Schooling	2.0	8
	Some Primary	17.1	70
	Finished Primary	21.3	87
	Some Secondary	20.5	84
	Finished Secondary	24.0	98
	Vocational Training	9.8	40
	University	5.4	22
	Total	100.0	409
Marital Status			
	Widowed	7.1	29
	Divorced	1.5	6
	Separated	8.3	34

Single	27.6	113
Married	55.5	227
Total	409	100.0

Source: Author 2022

5.3 Gender of the Respondents

The majority (71.9%) of respondents as shown in Table 5.1 were female. Thewomen respondents participated in the study as the home managers or heads of households to describe their family's socio-economic characteristics. Other commodities and services in the slum such as water, energy, toilet facilities, and sanitation are common features in the community whose access is sought for by women. The gender distribution of fewer men participating in community activities was also experienced by the head teacher of Hope Academy in Raila Village of Kibra. When the school was conducting a needs assessment, there was only one man out of 120 respondents. The same scenario is repeated when the school calls for a parents meeting. Additionally, the Kenya Demographic and Health Survey (KDHS) of 2014 shows a lower responses rate for men than that of women which according to the survey is attributed to a long or frequent absence of men at the household level (KNBS, 2015).

5.4 Education level of Respondents

Table 5.1 shows the highest education attainment of the survey respondents. Those who had attained university education and vocational training were 5.4% and 9.8% respectively. Only 2% of the respondents had no schooling. Additionally, 24% of the respondents had finished secondary school, and 20.5% had attained some secondary education though not completed. In this study, respondents who had attended or completed secondary education were44.5% which could be partly attributed to the Free Day Secondary School Initiative by the government of Kenya. With the aim of addressing low secondary school completion, illiteracy, low quality of education, and to increase the transition rate of learners from primary to secondary school, the government of Kenya initiated free tuition in secondary schools in 2008. According to the Free Secondary Education policy, the government pays a tuition fee of Ksh. 10,265 per students per term, while the parent meets transport and boarding fees for the boarders (Mutegi, Muriithi, & Wanjala, 2017).

In Kenya, the national Net Enrolment Rate (NER) at secondary school in 2018 was 53.2% which is much higher than the rate in Kibra. While transition from primary to secondary

school within the country was generally high in 2018; 8 out of every 10 children, this was not so for children in Urban Informal Settlements. This could be attributed to direct hindrances of poverty to afford school uniform, text books, school development chargersamong other levy fees (Ministry of Education, 2018). Further 40% of children who enrol into primary school nationally do not finish secondary school. Of those who get to finish, less than 20% attain a C^+ the required grade to enable them to join the university (Ministry of Education, 2018). Coupled with the hindrances of lack of fees and poverty mentioned above, the university enrolment rate is bound to be low as witnessed in this study at 5.4%.Feedback from FGDs revealed that residents of Kibra are experiencing hindrances due to poverty that are preventing them from progressing with education from primary school all the way to the university.

5.5 Marital Status

More than half of the respondents (55.5%) were married, followed by single respondents (27.6%), and fewer respondents (1.5%) were divorced as shown in Table 5.1. This data shows that majority of the respondents are married, however during FGDs it was reported that almost three quarter of the households in Kibra are run by single mothers. These women are married but their husbands have deserted them or have neglected their responsibilities to the household. Hence, are perceived as single mothers within Kibra.

5.6 Geographical Location of Respondents

Respondents were drawn from four wards within Kibra namely Saran'gombe, Makina, Lindi and Laini Saba. At least 50 non-beneficiary respondents whose data was collected through the questionnaires were drawn from each of these four wards; giving a total of 204 respondents. Additionally, 205 programme beneficiaries who responded to the questionnaires were also drawn from the four wards mentioned above with an addition of Raila and Silanga villages which are within Kibra slum. The programme beneficiaries were drawn from 9 churches located in Sarang'ombe, Makina, Lindi, and Laini Saba, including the villages of Raila and Silanga. Majority (136 out of 409) of the residents who responded to the questionnaires were drawn from Saran'gombe ward. During FGDs, it was mentioned that information about projects in Kibra gets to the people of Saran'gombe sooner thus more programme beneficiaries from this ward. This they said is evidenced by the presence of non-governmental organizations such as Shining Hope for Communities (SHOFCO), Centre for Disease Control (CDC), and Carolina for Kibera (CFK) in Saran'gombe ward.

5.7 Poverty Indicators and Poverty Index

This study took a multidimensional approach in measuring poverty among the respondents. The indicators identified were drawn from the categories of health, education, and living standards as per the multidimensional poverty index (MPI) approach in measuring poverty. The specific indicators reviewed in this study werethe number of children within the household;school enrolment on children in the household;disability and chronic illness within the household;infant and child mortality; an active NHIF membership;respondent's highest education attainment; respondent's nature of work and monthly income;highest valued asset; rent and arrears if any; form of fuel;and access to water and toilet facilities. After taking the time to respond to the above indicators, respondents were asked to gage their level of poverty which was also used as a poverty indicator which is referred to as a poverty description in thisstudy. These indicators were then used to compute the MPI of the respondents.

5.7.1 Gender and Poverty

A cross tabulation of gender and level of deprivation shows that within the category of deprived persons, women are in the larger percentage (77.1%) than men. See table 5.2 below

Table 5. 2: Poverty level and respondents'gender crosstabulation

			Respondents Gender		Total
			Male	Female	
Poverty Level	Not Deprived	% in Poverty Level	39.2%	60.8%	100.0%
	Deprived	% in Poverty Level	22.9%	77.1%	100.0%
Total		Count	115	294	409
		% in Poverty Level	28.1%	71.9%	100.0%

Source: Author 2022

As shown in table 5.3 below, the widowed and separated are both at the same level of deprivation; (9.3% of each category are deprived). Those who were married formed about half the number of respondents and in turn, 57.7% of those deprived were married.

Table 5. 3: Poverty Level and Marital status Cross-tabulation

5.7.2 Household Burden of Care due to Number of Dependants

The researcher sort to find out the number of children aged 0-18 years under the care of the respondent. These children could both be biological or those living with, and whose basic needs are provided for by the respondent. The more the number of children a family has under their care, the higher the level of burden to care and provide especially in a resource deprived community like Kibra.During focus group discussions of this study, poor families were said to have as many as 4 to 5children who they struggle to feed and educate. This indicator was used to compute the poverty index of the respondent.

As shown in the cross-tabulation Table 5.4, on the number of children aged 0-18 within a household and the age of the respondent, majority (284; 69%)of the respondents had zero to three children and those who had four children and above were 125.This data shows that majority of the respondents have between 0 to 3 children which agrees with the Kenya national population census of 2019 that documented the average household size of families in Kibra as being 2.9 (KNBS, 2019). From these findings, it can be deduced that respondents

			Marital status					**Total**
			Widow	Divorce	Separate	Single	Married	
Poverty Level	Not Deprived	% in Poverty Level	2.3%	0.8%	6.2%	40.0%	50.8%	100.0%
	Deprived	% in Poverty Level	9.3%	1.8%	9.3%	21.9%	57.7%	100.0%
Total		% in Poverty Level	7.1%	1.5%	8.3%	27.6%	55.5%	100.0%

do not have many children under their care and therefore do not experience a huge burden to care for a large household.

On a cross-tabulation of number of children and age of respondent, Table 5.4 further demonstrates that about a quarter; 25% that is 101of the respondents with children were youth in the age bracket 18to 24. According the Kenyan education system, these are youth in senior secondary school or those who have just completed their university degree if at all they continue to that level of education. From these findings, youth who are supposed to be in school have an extra burden of raising children.

Table 5. 4: Cross-tabulation number of children below18 years, age of respondent (N=409)

		Age Category										
		18-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60>	**Total**
No	>6	0	0	0	1	1	4	3	0	0	2	**11**
Chil	6	0	0	0	1	1	4	3	4	0	0	**13**
dren	5	0	1	3	7	5	14	5	0	0	3	**38**
aged	4	0	2	7	19	9	8	10	2	2	4	**63**
<18	3	0	7	15	20	10	12	7	3	1	2	**77**
	2	1	9	20	18	10	6	8	3	1	2	**76**
	1	6	25	22	5	1	0	3	0	3	2	**67**
	0	14	36	8	4	1	0	0	1	0	0	**64**
	Total	**21**	**80**	**75**	**75**	**38**	**48**	**37**	**13**	**7**	**15**	**409**

Source: Author 2022

5.7.3 Children in school

The researcher sought to find out if all children within the school going age and under the respondent's care were enrolled in school. From Table 5.5, the larger percentage of respondents (70.4%) said all the children under their care attend school. Only 8.8% said that their children were not in school. The reason given was that school enrolment had been suspended when all learning institutions country wide shut down in March 2020 due to the outbreak of the COVID-19 pandemic in Kenya.

Table 5. 5: School enrolment (N=409)

	Frequency	**Percentage**
NO	36	8.8
NO children/Under Age	85	20.8
YES	288	70.4

Total	**409**	**100.0**

Source: Author 2022

As mentionedabout church programmes on poverty reduction, churches and other non-governmental organizations (NGO) offer affordable education to the residents. During focus group discussions, it was mentioned that the few public primary schools within Kibra are crowded and not accessible to all residents. Admission into these schools may require a bribe in the form of a large sum of money due to the high demand within the community. This amount may not be accessible to the average and poor persons within Kibra therefore the church and NGO schools address the education need within the community. One of the priests running a church school said that parents at this school are required to pay a subsidised amount of Ksh. 800 per month yet only 30% of the parents are able to pay the full amount. The Church cannot turn away the other 70% of children who would otherwise be left stranded with no access to education.

During focus group discussions participants said;

> Children from poor households at the primary school level are chased away from school for not paying tuition fees and because the family is also struggling to put food on the table, the child remains at home with the hope that some money will be available to take to school. To occupy their time, the children leave home in search for scrap metal which they sell for food. Eventually if such children are not monitored and pushed back into the school system, they drop out at a young age. Some end up engaging in criminal activities. FGDLindi Ward

When enrolling children to school becomes a never-ending financial burden especially at the secondary school and university levels, the FGD respondents said;

> Education is not prioritized instead, children are encouraged to begin working to earn an income for themselves and their siblings rather than attaining an education" FGD Lindi Ward

5.7.4 Burden of Disability in the Household

Respondents were asked if there is a member of their family with a disability that causes family strain. The family and the person with the disability may strain emotionally, physically, socially, and financially thus depending on family members for constant help. Having a family member with a disability increases the family burden and level of poverty due to a limited access by the disabled to social amenities including access to work, stigma, and clinical depression among caregivers (Kabare, 2018). The caregiver may have to stop working to care for the person with a disability. This is the kind of disability that this study was looking out for.

As shown in Table 5.6, majority of the respondents (87.8%)reported having no disability in their family while (12.2%) which represents 50 families, had a family member with a disability. In comparison to the KNBS documented number of disabled persons in Kibra aged five years and above which stands at 2,212 persons (2019), this study alone identified 50 families that had a family member with a disability. Respondents interviewed may not be deprived due to disability however; this study sample is a significant population not to pay attention to.

When the 12.2% of respondents whose family members had a disability were asked to specify the nature of the disability, the larger number mentioned physical disability. This meant that the family member was crippled or paralysed at the limbs or spine and thus could not walk or work. The disability happened at birth or through accidents. The 2019 Kenya National Population Census identified mobility as the most common type of disability (KNBS, 2019). The other forms of disability mentioned in this study were those with total or partial blindness, cerebral palsy, deafness, impaired speech, and dumbness.

Table 5. 6: Distribution of disability, chronic illness and child mortality (N=409)

Variable	Category	Percentage	Number
Disability			
	Yes	12.2	50
	No	87.8	359
	Total	100	409
Chronic Illness			

	Yes	29.3	120
	No	70.7	289
	Total	100	409
Child Mortality			
	Yes	19.6	80
	No	80.4	329
	Total	100	409

Source: Author 2022

5.7.5 The Burden of Chronic Illness

The researcher also sought to find out if the respondent or a member of the family they live with suffers from a chronic illness. Chronic illness within the family raises the family burden due to increased medical, physical, and emotional care required towards the sick family member. This in-turn increases the poverty level at the household. From the Table 5.6, 29.3% (120 respondents) said that they or a family member suffered from a chronic illness. Those that did not experience a chronic illness in their family were 70.7% (289 respondents).

When asked what chronic illness their family members suffer from, majority of the respondents mentioned blood pressure, followed by asthma, then HIV and diabetes in that order. Other illnesses that were not highly mentioned but would be linked with the four above are tuberculosis, chest problems, and ulcers. Respondents also mentioned mental illness, epilepsy, sickle cell anaemia, heart challenges, arthritis, hypertension, pneumonia, meningitis, and cancer.

5.7.6 Infant and Child Mortality

Respondents were asked if they had lost any child or children under the age of five years through death. From Table 5.619.6% of respondents said that they had lost a child or children under the age of five years.

When asked to elaborate on the cause of death, majority of the respondents mentioned that their children died from treatable and preventable diseases; including those that immunization is available. Illnesses mentioned include fevers, headaches, stomach aches, sore throat, malaria, measles, and pneumonia. Other respondents lost their children through birth related complications such as miscarriages, still births, death during delivery, while for others;the cause of death was a pre-mature birth. There are those whose children died due to accidents

such as suffocating during a house fire, or drowning in the river. One respondent reported that their child died due to a swelling on the arm after an injection in the hospital.There are those respondents whose children died of chronic illnesses such as HIV, Tuberculosis, blood cancer, diabetes, and epilepsy.

One respondent had lost 5 children by the time of the interview caused by preventable diseases, accidents, and "mysterious deaths". Witchcraft and cultural superstitions were also raised as causes of death for children under five years. Another respondent in explaining cultural superstitions said;

> My child died at one year due to family issues; my husband brought another lady into the matrimonial bed that tainted the bed. It is believed that if the man holds the child or the child sleeps on the bed before some cultural cleansing rites are performed the child dies.

Additionally, on witchcraft, yet another respondent said;"We believe that my child died because she was bewitched by community members"

5.7.7 Access to Health care through the National Health Insurance Fund

Respondents were asked if they had an active registration with the National Health Insurance Fund (NHIF). The assumption behind this inquiry was that access to the NHIFserves as a safety net for families especially when they have to deal with illnesses that need technical medical attention or hospitalization. With this in place, families do not have to run down their small businesses, deplete their income, depend on well-wishers, delay treatment, or struggle so as to receive urgent medical attention.

As shown in Table 5.6, majority (65.8%) of the respondents do not have an active NHIF registration thus cannot assess treatment through the fund. When asked why they did not have a NHIF registration, majority felt that they lacked sufficient funds to pay the monthly subscriptions of Kenya Shillings 500.Others were of the opinion that they needed a regular job to register. Since they were unemployed or did not have a stable income, they could not enrol to the scheme.

Broken relationships also contributed to an in-active membership with NHIF. One of the partners may not want to be associated with the other and chooses not to follow up or keep up with the subscriptions. One of the respondents said;

> I used to have an active NHIF card but on separation with my husband who used to contribute for me and the children, I cannot afford to make the monthly subscriptions.

There are those whose cards were dormant because they lost their form of regular employmentand would not continue making the monthly payments. Other reasons given were no time to register, not having the appropriate documents such as birth certificates, or not being aware of the registration process. There are those who lacked the interest or had indifference towards enrolling in the scheme. They stated reasons such as, they or their children were not sickly, or because they were discouraged by how the scheme chooses who benefits.The respondents would fall within the category of individual contributors who pay the lowest subscription rate. According to the respondents, the lowest paying subscribers are discriminated against when it comes to the choice of hospitals, and payment of hospital claims. There are respondents who said that being enrolled in the NHIF scheme does not help due to the availability of other insurance options in the community such as German hospital or free health care offered by NGOs within the community.

5.7.8 First Medical Response

The researcher sought to understand the first medical response by finding out what the respondent's family action would be if a member exhibited persistent symptoms of illness. A list of several health care seeking options and behaviour was provided for the respondent to choose from. As shown in Table 5.7,majority (68%) of respondents visit a local clinic as their first health care response when persistent symptoms of illness are experienced. Those who buy medicine from chemists and go back homewere 13.7%, closely followed by those who visit Mbagathi Hospital 10.8% and Kenyatta Hospital 4.6%. Only 1.7% of the respondents choose receiving prayers and going back home, as an option when illness persisted and 0.2% stayed at home hoping to get better.

When asked why they sought prayers as their first health care option as opposed to going to the hospital, one respondent said;

> In April 2020, I was unwell, so I went to the pastor who told me that my landlord bewitched me. The pastor prayed for me, put some salt and oil on my chest and

stomach, and removed two stones and I was healed. Since then the pastor has prayed for me twice. Prior to seeking prayers, I had been to the hospital but the situation persisted.

The 68% of respondents who picked going to the local clinic as their first health care option were asked to specify which local clinic they visited. Local clinics within Kibra that were identified include; Shining Hope for Communities (SHOFCO), Centre for Disease Control (CDC), Lang'ata Health Centre, Kibera South Hospital, Otiende Health Centre, Beyond Zero Clinics, Kibera D.C Health Clinic, AMREF, Ushirika, Mercyline, Silanga Dispensary, V-Power, Vostrum Clinic, Saula, Carolina for Kibera (CFK), Lakeside, Freepolls Nursing Home, Rosade, and Medheal, Y2K Ngong Road, MSF, Chemi-Chemi, St. Benjer clinic, Makina clinic, ACK Holy Trinity Clinic, St. Knight, Penda clinic, Royal and Kibra Development. Before the research, it was unclear to the researcher that Kibera South is a government hospital and therefore should have been provided as a separate option and not grouped together with the local clinics.

Table 5. 7: Distribution of health care options (N=409)

Variables	**Category**	**Percentage**	**Number**
Active NHIF Registration			
	No	65.8	269
	Yes	34.2	140
First health care response			
	Stay at home and wait to get well	0.2	1
	Go for prayers	1.7	7
	Buy medicine and go back home	13.7	56
	Go to the local clinic	68.0	278
	Got to St Mary's Langatta	1.0	4
	Go to Mbagathi	10.8	44
	Go to Kenyatta	4.6	19

Source: Author 2022

Additionally, respondents were also asked to give a reason for choosing the specified health care option. Most of the respondents visit SHOFCO, CDC, Kibera SouthHealth Centre, and Beyond Zero clinics because they are accessible and provide free or cheap

services. These clinics also provide referrals to Kenyatta and Mbagathi public hospitals and pay the hospital bill.A summary of the reasons for the decision taken in the preference of health care options is tabulated further in Table 5.8 below.

Table 5. 8: Health care response and reason for choice

Local Clinic	Summary of reason for the decision
SHOFCO Majority of the respondents choose this clinic due to free services and accessibility	Respondents said that SHOFCO clinic is easily accessible from their homes and offers free pre-natal care, and free medication that is of good quality. Members of staff such as the watchmen receive free services from this clinic. Other services such as doctor's consultation, and laboratory services are affordable to the Kibra resident The clinic attendants offer fast services thus no delays. The patient can receive medication and get on with their work without having to wait for several hours to receive services. In case of a complicated case, the clinic organizes for the transfer of the patient to another hospital. The organization SHOFCO has started a cooperative and members are invited to make payments that facilitate them to access the organization's services including treatment at the clinic.
CDC; Tabitha Clinic This was the 2nd common clinic chosen by	Any resident in Kibra can register as a member of this clinic at a small fee. Member are issued with cards that when presented, gives the

respondents due to free services offered on registration as a member	member and their family access to free medical care. Non-members can receive services but at a small fee during every visit. The clinic is located within Kibra and was highly rated due to its accessibility, and good quality of medicine issued. Laboratory services are available and the clinicians attend to people with care and concern. The clinic caters for residents infected with HIV and patient information is kept confidential. Patients feel that they are not judge or stigmatized against when they visit the clinic
Kibera South Health Centre; Wanga This was the 3rd common clinic chosen due to the free services offered and access to the respondent's home	This is a government sponsored clinic that offers free services. A resident pays Ksh. 100 for a registration card during the initial visit and the rest of the treatment and services are free. The clinic is accessible to residents, offers good treatment, medication, and fast services, including offering treatment and medication for HIV patients.
Beyond Zero 4th most common clinic chosen due to access to doctors and other specialized personnel and free services	This is also a government sponsored clinic that has within its staff qualified doctors and specialized clinical personnel to attend to residents. The clinic offers free services and quality medicine.
AMREF	The Prenatal section of this clinic is run by the government and offers free services. The clinic is accessible to Kibra residents, offers good services to patients including laboratory testing and medication.
Mbagathi Hospital	This is a government hospital that is just within

"my child is always sickly and whenever I take her to Mbagathi she gets better"	the outskirts of Kibra thus accessible to residents. Some residents choose this option because they prefer visiting public hospitals as opposed to clinics within the slum. In addition to other services, the hospital offers paediatric treatment and dental care services. It has machinery for health care treatment and qualified medics. The quality of treatment is fast, good and cost effective. The hospital accepts the NHIF card that caters for the medical costs especially inpatient services.
Kenyatta Hospital ***"****I trust government hospitals; the professional medics are thorough*"	This is the largest government referral hospital in Kenya that is not far from the Kibra slum. It offers all health services by qualified government doctor, nurses and staff including laboratory and other testing equipment. Some residents choose this option because they have a medical cover that allows me to receive services at Kenyatta. The hospital also accepts the NHIF card which caters for the medical costs. The services are also affordable for those who choose to visit hospitals.
Chemists; buy medicine and go back home For this group of respondents, the minimal fees required at the local clinic are still pricey. They also want to monitor the situation before visiting the clinic or hospital; "kujiskiza"	Residents will trust the local chemist because it is run by a doctor who carries out test before prescribing medicine. It is easy and fast especially since the clinics are populated with people seeking services and the patient may be going through an emergency situation. The long queues at the clinics are

	time wasters unlike the pharmacist. Chemists are cheap and accessible to the residents who cannot afford the costs at the local clinic or hospitals Some residents choose to buy medicine and monitor the situation before seeking further assistance"
Go for prayers	Those who sought prayers as their first treatment option explained their choice to believe in God and the power of prayer.

Source: Author 2022

From the findings above, it is clear that Kibra residents have several local clinics that provide free or affordable health care services. They are therefore not deprived of health care services to treat common ailments. Residents choose to go to these clinics even when they have access to NHIF that would aid them to access health care services in national hospitals like Mbagathi and Kenyatta. The cross-tabulation of data from respondents on active NHIF registration and first health care response for medical attention on Table 5.9below shows that even with an active NHIF registration, threerespondents choose to go for prayers, 17 bought medicine and went back home and 87 went to the local clinics, as their first health care option after experiencing persistent health symptoms.

It would have been assumed that the 140 persons with active NHIF cards would take advantage of this health insurance and choose to visit hospitals that are NHIF registered, with access tomedicine, personnel, and laboratory services. These would be national referral hospitals especially since the local clinics would still have to refer patients to the national hospitals for specialized treatment. However, from these findings, this is not the case. Only 19 and 13 out of the 140 respondents with active NHIF registrations visited Mbagathi or Kenyatta Hospitals respectively.

Table 5. 9: Distribution of active registration with NHIF and first health care response (N=409)

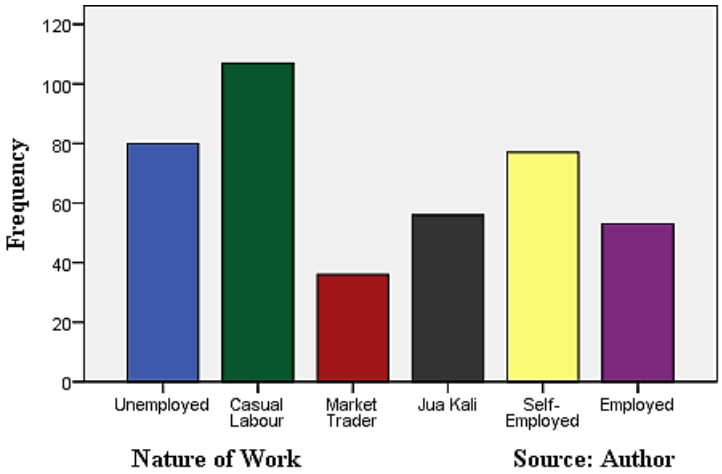
		First health care response for Medical Attention?							Total
		Stay at home	Go for prayers	Buy Medicine	Local clinic	St Mary's Langata	Go to Mbagathi	Go to Kenyatta	
Active NHIF registration	NO	1	4	39	191	3	25	6	**269**
	YES	0	3	17	87	1	19	13	**140**
Total		**1**	**7**	**56**	**278**	**4**	**44**	**19**	**409**

Source: Author 2022

5.7.9 Respondent's Nature of Work

The researcher sought to find out the respondent's form of work. Respondents with a regular income were considered less vulnerable as compared to those with casual jobs or housewives.Figure 5.1illustrates that majority of the respondents were casual labourers, followed by the unemployed and the self-employed. Market traders from the nearby Toi Market were in the minority.

Figure 5. 1: Nature of Work



Casual labourers were 25.9% of the respondents, followed by those who were unemployed at 20.3%, employed at 12.5%, and the self-employed at 18.8%. A lower percentage (8.8%), of respondents said that they were market traders. Table 5.11 shows frequencies and percentages on respondents' nature of work. From this data; it is evident that only 12.5% of the respondents in the employed category have a regular source of income, the rest (87.5%) have to hustle through life to get an income.

A further look at the poverty levels per the respondent's form of work, casual labourers formed the larger percentage of persons who are deprived at 29.7% followed by the unemployed at 20.8%. Respondents across all forms of work were deprived with 7.2% of those who were employed rating as being deprived. See table 5.10 below on poverty levels cross-tabulated with the respondent's nature of work.

Table 5. 10: Poverty level and nature of work crosstabulation

			Nature of Work						Total
			Unemployed	Casual Labour	Market Trader	Jua Kali	Self-Employed	Employed	
Poverty Level	Not Deprived	% within Poverty Level	19.2%	17.7%	3.8%	13.1%	22.3%	23.8%	100.0%
	Deprived	% within Poverty Level	20.8%	29.7%	11.1%	14.0%	17.2%	7.2%	100.0%
Total		% within Poverty Level	20.3%	25.9%	8.8%	13.7%	18.8%	12.5%	100.0%

Source: Author 2022

Respondents were also asked to specify the form of work that they were involved in. Majority or the respondents are in the informal sector involved in laundry and house related cleaning jobs, selling food, the government's national hygiene programme giving youth cleaning jobs within their neighbourhoods; "*Kazi Mtaani*", and construction jobs in that order. There were those who were employed as security guards, cooks within institutions, teachers, an accountant, an agriculture analyst, and shop attendants. There are yet those with technical skills and talentsused to make a living such as tailoring, carpentry, cobbler, plumbing, barber, hairdressing, electrical engineering, vehicle mechanics, artists, sports instructors, and content creators.These findings agree with the study of Diwakar & Andrew (2018) that documents 78% of Kenyan workers being in the informal sector. Housewives

contributed to a large per cent the group of respondents who termed themselves as unemployed.

Table 5. 11: Distribution of work, income and asset (N=409)

Variables	**Category**	**Percentage**	**Number**
Nature of work			
	Unemployed	20.3	83
	Casual Labour	25.9	106
	Market Trader	8.8	36
	Jua Kali	13.7	56
	Self-Employed	18.8	77
	Employed	12.5	51
Monthly Income			
	No Income	20.3	83
	Ksh. 1000-5999	30.8	126
	Ksh. 6000-9999	23.7	97
	Ksh. 10000-14999	12.2	50
	Ksh. 15000-19999	7.8	32
	Ksh. 20000-24999	2.2	9
	Ksh. 25000-29999	1.0	4
	Above Ksh. 30999	2.0	8
Highest monetary valued asset			
	Others	1.0	4
	Mobile Phone	29.6	121
	Household Items	24.4	100
	Laptop	0.5	2
	Business Asset	10.8	44
	Livestock	6.8	28
	Land	25.2	103
	Houses for rent	1.7	7

Source: Author 2022

5.7.10 Monthly Income

The researcher sought to find out the respondents' monthly income with the understanding that the more the income a family has access to, the higher the ability to meet their needs and obligations and therefore the lower the poverty. Respondents were asked to identify their monthly income from a range of categories. Those who earned between Ksh. 1,000-5,999 were 30.8% followed by those who earned Ksh. 6,000-9,999 at 23.7%, those who did not have an income were 20.3%, and those who earned within the ranges of Ksh. 10,000 -14,999 were 12.2%; see Table 5.11. From this data 74.8% of the respondents range from having no income to having an income of Ksh. 9,999. This finding correlates with feedback from FGDs at the ward level where participants reported that majority of Kibra residents with some form of work earn a monthly income of about Ksh. 10,000. Additionally, the monthly income of 87% of the respondents is below the basic minimum monthly wage of Nairobi residents set at Ksh. 13,572.90 (Government of Kenya, 2018).

According to the findings of this study, being employed does not imply that one is not deprived. Table 5.10 above cross-tabulating poverty levels and the nature of work and a cross-tabulation of the respondent's nature of work and monthly income shows that 273 respondents who had some form of work earned below the minimum monthly wage of Nairobi including those who were employed. There were respondents from all work groups who were deprived.Table 5.13 also shows a cross-tabulation of poverty levels and monthly income. Other than respondents earning above Ksh. 30,000 who did not rate as deprived, all other categories had some deprived persons with those earning between Ksh. 0-5,999 having a larger percentage (35.5%) of deprived persons.

Table 5. 12: Cross-tabulation of nature of work and monthly income

		Monthly Income								
		No Income	Ksh. 0-5,999	Ksh. 6,000-9,999	Ksh. 10,000-14,999	Ksh. 15,000-19,999	Ksh. 20,000-24,999	Ksh. 25,000-29,999	Above Ksh. 30,000	**Total**
Nature of work	Unemployed	83	0	0	0	0	0	0	0	83
	Casual	0	55	32	12	5	2	0	0	106
	Market-trade	0	12	12	6	4	1	0	1	36
	Jua Kali	0	25	13	10	4	1	2	1	56
	Selfemployed	0	22	23	12	11	4	1	4	77

	Employed	0	12	17	10	8	1	1	2	51
Total		83	126	97	50	32	9	4	8	409

Source: Author 2022

Table 5. 13: Poverty level and monthly income crosstabulation

			Monthly Income								Total
			No Income	Ksh 1-5999	Ksh 6,000-9,999	Ksh 10,000 14,999	Ksh 15,000 19,999	Ksh 20,000 24,999	Ksh 25,000 29,999	Above Ksh 30,000	
Poverty Level	Not Deprived	% within Poverty Level	19.2%	20.8%	23.1%	13.8%	11.5%	3.1%	2.3%	6.2%	100.0%
	Deprived	% within Poverty Level	20.8%	35.5%	24.0%	11.5%	6.1%	1.8%	0.4%	0.0%	100.0%
Total		% within Poverty Level	20.3%	30.8%	23.7%	12.2%	7.8%	2.2%	1.0%	2.0%	100.0%

Source: Author 2022

5.7.11 Valued Asset

The respondents were asked to share with the researcher, their highest monetary valued asset. An asset can be used as a form of collateral to access funds to boost a business, or as a safety net in times of need. Additionally, an asset signifies a person's access to additional income that is used to purchase that asset. It is a useful indicator of a household's socioeconomic wellness (KNBS, 2015). During data coding, assets such a land, houses for rent, or business

assets, were given a higher value while basic mobile phones and household items were giving a lower value. Respondents were asked to specify the type of business asset or household item to aid in gauging its value.

As shown in Table 5.11 above, 29.6% of the respondents said that their highest monetary valued asset is a mobile phone mainly one of between Ksh. 500 to 1,000; a simple functioning phone. Those with land as their highest valued asset were 25.2%, mainly ancestral land at their family home upcountry. This was followed by respondents who said household items at 24.4%. There were 2 students who had laptops and 7 respondents who owned houses for rent. Those with business assets were 10.8%, and those with livestock at their upcountry home were 6.8%.

A comparison between gender and access to assets was carried out. Despite the fact that this study attracted more women than men; Table 5.14 below shows that 72 women mentioned land in their ancestral home as their highest monetary valued asset. Women also mentioned owning livestock (16), and business assets (33).

Table 5. 14: Cross tabulation of gender and assets (N=409)

		Highest monetary valued asset								
		Others	Mobile Phone	Household items	Laptop	Business Asset	Livestock	Land	Rental Houses	**Total**
Gender	Male	0	32	25	1	11	11	32	3	115
	Female	4	89	75	1	33	16	72	4	294
Total		4	121	100	2	44	27	104	7	409

Source: Author 2022

5.7.12 Rent and Rent Arrears

To further assess the respondent's financial burden, the researcher sought to find out how much the respondent pays for rent and if they had rent arrears before and during the first COVID-19 outbreak period in Kenya in March 2020. Table 5.15 shows that, 35.2% of the respondents pay a monthly rent within the range of Ksh. 2,000 to 2,999, another 32.3% pay within the range of Ksh. 3,000 to 3,999. Respondents who pay between Ksh. 0 to 999 were 6.6%, and those who owned houses were 2.2%. The larger (81.4%) percentage of respondents pays a rent that is not more than Ksh. 3,999 per month.

The FGD among the residents of Lindi ward agreed with the findings above. They said that houses in Kibra range between Ksh 2,000 and 5000. They were emphatic that houses costing Ksh. 500 are fewer and almost non-existent therefore residents; especially those who do not have families share houses to spilt costs. They said that rent in Kibra is cheap as compared to other housing areas in Nairobi. Discussants compared their rent and that of a neighbouring suburb, the Jamhuri estate. According to them, "the rent cost in Jamhuri for a month is a year's worth in Kibra".The low rent cost is one of the pull factors for people migrating into Kibra.

The researcher sought to find out if the respondents had any rent arrears before the COVID-19 period. Finding out the situation before would help to assess the respondent's normal rent situation without the effects of COVID-19 on livelihoods. In Table 5.12on distribution of monthly rent and arrears, 58.7% of the respondents said that they had rent arrears before the COVID disruptions. The other 41.3% said that they did not have any rent arrears. Respondents were further asked to state the number of months they had not paid their rent before the COVID-19 period and their responses ranged from a period of 1 month to a year.

The researcher also sought to find out if at the time of the research, respondents had rent arrears. The effects of COVID-19 would now be at play due to loss of livelihoods. From Table 5.15below, 80.9% of respondents said that theyhad rent arrears. The other 19.1% did not have any arrears. A comparison on rent arrears before the COVID-19 outbreak and rent arrears currently indicates that a higher number of respondents now have rent arrears implying a possible effect of the COVID period on respondent's ability to pay rent. A survey on the socio-economic impact of COVID-19 on households in Kenya also revealed that 37% of households were defaulting on their rent due to reduced income (Kenya National Bureau of Statistics, 2020). Additionally, even though majority of the respondent said that they pay rent ranging from Ksh. 2,000 to 3,999, the high percentage of those with rent arrears expresses their difficulty in meeting their rent obligations.

Table 5. 15: Distribution of monthly rent and arrears (N=409)

Variables	**Categories**	**Percentage**	**Number**
Cost of monthly rent			
	Ksh. 0-999	6.6	27

	Ksh. 1000-1999	7.3	30
	Ksh. 2000-2999	35.2	144
	Ksh. 3000-3999	32.3	132
	Ksh. 4000 & Above	16.4	67
	Own House	2.2	9
Rent arrears before COVID-19			
	Yes	58.7	240
	No	41.3	169
Rent arrears in Nov 2020			
	Yes	80.9	331
	No	19.1	78

Source: Author 2022

During FGDs, respondents said that paying rent was not a priority as compared to having food for the day thus the rent arrears. Those working in companies, in hotels, or doing laundry and house cleaning related work had lost their sources of income due to COVID-19 lock downs, work from home measures, or downsizing in companies. The small traders within the slum community werenot making as much money due to the low purchasing power experienced. This meant that the urgency was to survive one day at a time. Paying rent is not a priority and is therefore put in the back burner. Additionally, challenges of eviction increased; one of the respondents attended our research sessions hoping that the research team would help her raise her rent because her eviction notice was due in hours. The main researcher during one of the visits to the chief's office in Kibra was invited to arbitrate upon a case where two tenants who were also respondents of the study had rent arrears of eight months each.

5.7.13 Type of Fuel

The researcher wanted to find out the type of fuel used by respondents. This was based on the understanding that the cheaper forms of fuel such as paraffin, charcoal, and firewood would be used by respondents with low income and high levels of poverty, while, gas, and electricity would be used by respondents with a higher income and would be less poor. From Table 5.16, majority (70.2%) of the respondents use the cheaper types of fuel which in this case are firewood, paraffin, and charcoal. This group of respondents is therefore deprived. Those who stated that they use paraffin were almost half of the respondents at 49.4%, those

using charcoal and firework were 20.2%, and 0.7% respectively. When the FGDdiscussants were asked to name the type of fuel used by majority of Kibra residents, one of the discussants said,

> "…tunatumia mafuta taa, una munua ya mbao, unapika haraka haraka ukikimbizana na mafuta ndio isikauke, itoshe ya usiku na chai ya asubuhi…Respondent during the FGD at Lindi" Translated to mean; with 20 Kenya Shillings, one can buy paraffin for cooking supper very quickly so that the fuel does not run out while having some to spare to prepare tea in the morning

The research team was informed that the poorest of the residents use firewood collected from bushes around the community or the Ngong forest that is adjacent to Kibra. They wouldalso use the left-over fire from their neighbour's charcoal stove, request to cook at the local brewer joints, or use "chenga", which is charcoal dust made into balls.

Table 5. 16: Regular type of cooking fuel (N=409)

	Frequency	**Percentage**
Firewood	3	0.7
Paraffin	202	49.4
Charcoal	82	20.0
Coil	4	1.0
Gas	118	28.9
Total	**409**	**100.0**

Source: Author 2022

5.7.14 Toilet Facilities

It is in cognisance of the fact that poverty should be understood and interpreted from a multidimensional perspective that this research considers sanitation of Kibra respondents. In this regard, the researcher sought to understand if the respondents had access to a toilet within their plot, and the type of toilet that they used. Having a toilet within the plot means that it is near their house, it is not shared, and the resident can access it at their convenience. A respondent who stated that they had a toilet in the plot and did not share it with other households received a higher score; meaning they are less poor than one who said they did not have one. There were however six respondents who said that they had toilets within their plot but they opted to use a paid community toilet instead. The reason given for opting to use a paid community toilet is because within the plot, tenants have to pay between Ksh. 1,000

and Ksh. 1,500 in two months to have the toilet exhausted and cleaned. Some residents find getting a lamp sum amount of money challenging to find and expensive and choose to pay Ksh. 3 per use per person or not pay at all. Another respondent said that yes, there was a toilet in the plot however she and her family do not use it because in her words, "it was not good" meaning it is not clean and other times, it is full. She thus opts to use the paid community toilet. See cross tabulation Table 5.17on access and type of Toilet.

Table 5. 17: Cross tabulation of access and type of toilet (N=409)

		Type of Toilet			**Total**
		Pit Latrine	Paid Community Toilet	Flush Toilet	
Toilet in Plot	No	27	136	28	**191**
	Yes	137	6	75	**218**
Total		**164**	**142**	**103**	**409**

Source: Author 2022

From Table 5.18, more than half (53.3%) of the respondents, said that they have toilets in their plot, while 46.7% said that they do not have a toilet in their plot.It is worth noting that respondents did not state the use of polythene bags and tins for their toilet use as had been previouslyassumed by the researcher. However, it may have been important to find out from the 46.7% respondents who do not have toilets in their plots or for those who cannot access the toilet in the plot, what happens at night when family members need to use the toilet and the paid community toilet is closed.

That said, majority of the respondents (164) said that they use pit latrines, 142 said that they use paid community toilets and 103 said that they use flush toilets.In Kibra, a flush toilet may or may not have a functional cistern tank. Therefore, water to flush the toilet is poured manually by each user; referred to as the pour flush in the Kenya Demographic Health Survey (KDHS) of 2014. Toilets in Kibra including those within plots are shared with other households as reported by Mutisya & Yarime(2011) who stated 150 households sharing one toilet facility. Therefore, according to the multidimensional poverty index (MPI) weighting, all households in Kibra are deprived in regards to sanitation.

From the table 5.18, 42.1% of the respondents pay toilet costs as part of their rent. Another 20.5% pay between Ksh. 100 to 200 per month for their household toilet cost, while 13% pay above Ksh. 500 per month. Cumulatively, those who pay for toilet costs separate from their rent costs are 57.9% of the respondents and the larger percentage pays between Ksh. 100 to Ksh. 300 per month for the household. Paying for the toilet costs within the rent does not mean that the tenants have a toilet in the plot. The landlord may have negotiated a toilet arrangement for the tenants within the available community toilets. During one focus group discussion respondents said that residents avoid paying for toilet costs, by asking the children to relieve themselves at the railway line, by the river, or hidden community paths. Those who leave the slum during the day in search of work ensure to relieve themselves while at work before coming back to the slum.

Table 5. 18: Household sanitation and water facilities (N=409)

Variables	Categories	Percentage	Number
Toilet in the plot			
	Yes	53.3	218
	No	46.7	191
Monthly toilet cost			
	Free	2.2	9
	Part of rent	42.1	172
	Ksh. 100-200	20.5	84
	Ksh. 201-300	14.2	58
	Ksh. 301-400	1.7	7
	Ksh. 401-500	6.4	26
	Above Ksh. 500	13.0	53
Access to water			
	Get water more than 1Km away	0.7	3
	Get water 1Km away	2.4	10
	Get water less than 1Km away	84.4	345
	Have water at our plot	9.8	40
	Running water in the house	2.0	8
	Other	0.7	3
Cost of water			
	Free	1.5	6

Part of rent	3.2	13
Ksh. 100-500	40.1	164
Ksh. 501-1000	36.7	150
Ksh. 1001-1500	11.7	48
Ksh. 1501-2000	3.7	15
Ksh. 2001-2500	2.4	10
Above Ksh. 2500	0.7	3

Source: Author 2022

5.7.15 Access to Water

Respondents were asked to state their access to water. Table 5.18 aboveon Household Access to Water shows that majority (84.4%) of the respondents; get water less than 1Km away from their home, 9.8% have water at their plot, 2.4% get water 1Km away from their home and 2.0% have running water in their house. Majority of the respondents spend less than 30 minutes to access water meaning that they are not water deprived when it comes to its access.

Respondents were further asked to state how much they spend on water per month for household use. Table 5.18 above shows, 40.1% of respondents spend between Ksh100-500 per month, followed by those who spend between Ksh. 501-1000 at 36.7%. In essence, majority (76.8%) of the respondents spend between Ksh. 100 to 1,000 per month on water costs for their household. Respondents who send between Ksh. 1001 to 1500 were 11.7%. Only 1.5% said they got their water for free and 3.2% said that their water costs are part of their rent

Discussants at the FGDs stated that water cost between Ksh. 10 to 20 per 20 litre containers. A household with children uses approximately 5 containers per day which is still not enough to meet all the needs and has to be used sparingly. Due to cost, families have to buy the bare minimum required for cooking. The bare minimum does not include water for cleaning clothes or taking a daily shower for all household members. A respondent at the Sarang'ombe FGD said that during one of her lowest moments, she could not afford to buy water and had to borrow her neighbour a jug of water to make porridge for her grandchildren.

5.7.16 Garbage and Sewage Disposal

Respondents were asked to describe how garbage is disposed in their community. From their feedback, the most common way of garbage disposal in Kibra is throwing or dumping in the river either by individuals or after communal collection. It is collected in a bin, a sack or even garbage bags donated by NGOs and once it is full, it is emptied or dumped in the river. There are communities in Makina and Laini Saba Wards that have organized garbage collections systems. Youth who have formed self-help groups or enterprises collect garbage within designated communities on a weekly basis and at a fee that ranges from Ksh. 10 to 50 per household. The youth provide the residents with bags or sacks to collect the garbage before disposal. During focus group discussions, the research team was also informed that after the garbage is collected at a fee, it is dumped at a common spot within the slum for collection by the city council however most of it is dumped in the river. One respondent said; "…. If there is money, I pay someone to collect the garbage, if there is no money, I dispose it in the river on my way to work". Other respondents said that they throw their garbage by the open drainage trenches near their homes. It then finds its way in the river or is collected by the youth employed in the "*Kazi Mtaani*" project who clean up the streets in the slum every day.Individuals determine how to dispose their garbage "*wanatupa kiholela*" anywhere and anyhow, or in the best-case scenario, garbage is dumped at central dumpsite or pit hole and collected weekly by a pickup lorry. There are some landlords who have dug compost pits at their plots and organize for its disposal or burning.

Respondents were also asked to describe how sewage; that is dirty water and toilet waste is disposed in their community. Majority of the respondents said that waste water is disposed in the open drainage trenches near their homes which then flow into the river. In regard to toilet waste, majority said that their toilets are connected to a sewer line built within the community. The paid community toilets and the pour flush toilets which are in the majority from Table 5.14are connected to a sewer line. Yet a large number of respondents said that toilet waste is released into the river. This could be through a hole by the pit latrine strategically opened and directed into the river when it is full, exhauster trucks, or by youth who empty the toilet by hand with drums or buckets and drain into the river. Tenants pay a fee to drain the toilet using the youth or the exhauster trucks. A much smaller number of respondents said that their toilet is connected to the Nairobi City Council sewer line. In summary, sewage and garbage disposal in Kibra is through dumping to the nearby Nairobi

River connoting an environmental concern and a high level of deprivation among the residents.

5.7.17 Contextual Description of Poverty

This section borrows from the capability to function theory that encourages communities to define poverty and identify appropriate functioning mechanisms. Respondents were asked to place themselves in one of three categories that best described their standard of living. Prior to administering this question which was an item in the questionnaire instrument, a series of FGDs were held to give contextual definitions to poverty in Kibra. See appendix 4 on the poverty descriptions given by respondents for each of the three categories. As shown in table 5.19 below, the three categories were; "*Wa chini kabisa*", those who are extremely low or the very poor who comprised 13.4%. The second level group was referred to as "At least"; the average poor group according to Kibra standards who comprised the majority (83.1%) in this study. The third category referred to as "*Anajiweza*"; contextually described as the rich was comprised of residents who can sustain their lives, at 3.4%.

Table 5. 19: Household's poverty category (N=409)

	Frequency	**Percentage**
Very poor	55	13.4
Poor	340	83.1
Rich	14	3.4
Total	**409**	**100.0**

Source: Author 2022

From the FGDs the poorest group was referred to in Swahili as "*wachini kabisa*"; those at the lowest level; the very poor living below a dollar a day. This group lives from hand to mouth because daily income is not guaranteed. The children from these households often sleep hungry and choose to borrow food from hotels, markets, or neighbours. They are also found going through trash early in the morning for leftover food. The neighbours despise these children because they are constantly borrowing food. Some residents from this category will have house sharing arrangements in an 8 by 9 ft. room so that they can split the rent. There are those who will live in dilapidated structures because they are cheap; "*unalala kwa nyumba lakini ni kama uko nje".* Interpreted to mean, the person lives in a house but due to its dilapidated nature you may as well be living outside". Others cannot afford to pay house

rent so they are constantly being evicted or locked out of their houses by the landlord. Yet others in this group mostly men, will sleep under market structures or in community bathrooms because they do not have a house.

When asked if clothing could be used to describe a person in the lowest category, respondents at the Laini Saba FGD said, "a man in this category utajua tu (is easy to pick out), he wears dirty clothes, he does not bathe, and this may be because his household cannot afford to purchase water for washing the clothes". Household members have two to three sets of clothes with no need to keep up with fashion. The children from these households do not go to school regularly because their parents cannot afford to pay the additional charges required at school. Instead the children roam around the slum collecting metal objects for sale so that they can eat. The mother of this household has not gone to school and her mental health is wanting, she walks around confused, talking to herself, with little concentration. Some of the mothers engage in prostitution to earn an income and have to take up family planning options to control pregnancy due to the trade. Other sources of income or occupations for residents in this group include, borrowing, hawking, small businesses with meagre income, carrying water for residents, washing clothes in neighbouring suburbs at about Ksh. 200, washing clothes and dishes for other residents within Kibra with a pay of Ksh. 20 for both tasks, and construction jobs.

The family structure of this category is mainly made up of many single mothers because the fathers have disappeared from the home into vices such as alcohol among others, due to the weight of the family responsibilities. The children are also many within such households ranging from five to ten. At the FGD with the village leaders of Lindi ward, the state of the children within a household was identified as an indicator of poverty. These indicators include their appearance and wellbeing including having food to eat. The leaders said, "watoto ndio wanaweza fanya mtu ajue uko na shida; raha ya mtoto ni kushiba". Translated to mean the state of one's children will disclose the level of poverty; the joy of a child is when they have enough food to eat. When a person cannot feed their children, then they are at their lowest.

The average group of people in Kibra was given the title; the "At least" group, and also considered as poor. The household in this group is assured of a daily meal however the quality or quantity is inconsequential. Residents in this category have a roof over their head

however they have rent arrears. They have a source of income of about Ksh. 10,000 a month through small businesses or employment but there is never enough money to meet all the needs of the household. Some women from this group also engage in commercial sex for income encountering risks such as STDs, rape among other sexual abuses. During the FGD with the village leaders from Laini Saba, one of the leaders described the dangers that commercial sex workers go through. He said, "a lady was raped by three men and infected with HIV, she was found by police unconscious with a Ksh. 1,000on her chest. Yet another lady was hired for bestiality sex and found dead by police".

For fuel, households in this category use a paraffin or charcoal stove, or gas depending on the time of the month and access to finances. They have access to the illegal electricity connection referred to by residents as Kibera Power. The children who average about five to six go to school unlike those in the very poor group. However, they do not have text books and when they are chased away from school due to lack of school fees, they take time before resuming because their parents have to earn or borrow money. Alternatively, not all children within this household go to school especially secondary school. Sometimes a decision is made for one or more children to differ or leave school to allow others to complete. Mentally, the heads of these households are self-aware they can plan, pick household supplies on credit from the neighbourhood shop and pay back. Their most valued asset is a mobile phone while other assets include a small radio, a table and second-hand seats infested by bedbugs.

The well to do group; the Kibra rich as per the descriptions given by respondents was referred to as the "*Anajiweza*" a person who can comfortably take care of their needs. This is the who is who in Kibra, the landlords, structure owners, village leaders, employers, members of county assembly, government employees, and traders. They live within the settlement in well-furnished homes with running water, with proper flush toilets, and access to both legal and illegal electricity. Respondents said that this group chooses to live in Kibra because they have land within the settlement and because it is cheap. Residents within this group own several rental units in the slum and have tangible assets such as public transport vehicles, motorbikes, and rental houses in suburbs outside the slum such as Ruai. They have access to incomes ranging from Ksh. 100,000 to 500,000. Both parents earn an income and they happily share ideas and plan together. Their children go to school with no financial challenges and have access to books and school transport. They employ those from the very

poor group as house helps for food or for pay at about Ksh. 3000 per month or Ksh. 200 to wash a basin of clothes. This group is the first to receive information about any form of development or project directed to the people of Kibra. A comment at an FGD was made that, "*kuna watu wamefanikiwa huku Kibra*"; translated to mean that there are people who have benefited from the situation in Kibra through taking advantage of poverty experienced by others.

5.7.18 Multidimensional Poverty Index

With the aim of deriving a standardized measure of poverty among the respondents, the researcher chose to use the Multidimensional Poverty Index (MPI) according to (UNDP, 2016). The MPI seeks to identify an individual's level of deprivation based on their household achievements from three dimensions; health, education, and living standards. From these three dimensions, the research selected a list of 16 indicators see Table 5.20 below. This list was arrived at following participatory FGDs with respondents on their description of poverty with the context of Kibra in mind. Additionally, the 10 indicators that are referenced by the MPI were taken into consideration (Alkire, 2007).

The MPI assigns an individual a score of 1 to 0. To arrive at this score, each dimension of health, education, and living standard is given an equal weight of 1/3 and in turn, all the indicators in each dimension are given an equal weight that should add up to 1/3 as shown in Table 5.20. This study adopted two indicators from the MPI on education and thus each indicator was weighted at 1/6. Four indicators were adopted for heath each weighted at 1/12, and ten for living standard each weighted at 1/30. Each of the sixteen indicators had a deprivation cut-off that is used to distinguish between respondents who are assigned a score of 0 (not deprived) and those who are assigned a score of 1 (deprived). With a cumulative score of the 16 indicators mentioned above, a household score that is ≥0.33 is considered as deprived and a score of <0.33 considered as not deprived.

Table 5. 20:Household poverty indicators and deprivations cut-offs

Dimension	***Indicators***	***Deprivation cut-offs***	***Weight***
Health	Family member with disability	A family is considered as deprived if it has at least one member of the household with a form of disability	1/12
	Family member with	At least one member of the household with a	1/12

	chronic illness	chronic illness	
	Loss of child under 5 years	A household that has lost a child under the age of 5 through death is considered deprived	1/12
	Active NHIF registration	A household lacking access to the National Health Insurance Fund is considered deprived	1/12
Education	Are children aged 4 years and above enrolled in school	A household with school going children not enrolled in school is considered deprived	1/6
	Respondent's highest level of education achieved	A respondent who has not completed secondary school which is the minimum education attainment in Kenya is considered deprived.	1/6
Living standards	Number of children aged 18 years and below under your care	According to the Kenyan Census of 2019, the average number of children per household in Kibra is 3. During FGD, residents said that a poor person in Kibra has many children. Therefore, for this study, a household with more than 3 children is deprived.	1/30
	Form of work	This study considered Casual labourers, housewives, and the unemployed as deprived	1/30
	Monthly income	Individuals earning a monthly income that is below the basic minimum monthly wage of Nairobi county; Ksh. 13,572.90 (Government of Kenya, 2018) rounded off to Ksh. 14,000 for this study is considered deprived.	1/30
	Monthly rent	Households that pay rent of Ksh. 0 to 2,000 are considered deprived. These are the cheapest houses in Kibra due to their dilapidated condition. It could also mean the	1/30

		individual cannot afford to rent a house and is therefore sharing.	
	Current rent arrears	Households with rent arrears are considered as deprived	1/30
	Type of fuel	Households cooking with paraffin, plastic, charcoal, and firewood are considered deprived	1/30
	Access to water	A household is considered deprived if they get their water at a distance of more than 30 minutes round trip	1/30
	Access to Toilet/Sanitation	A household is considered as deprived in sanitation if it is sharing a toilet with other households	1/30
	Highest valued asset	A household is considered as deprived if they list household items or a basic mobile phone as their highest valued assets	1/30
	Poverty category	Respondents who struggle for shelter and food including those who make an income just to put food on the table were considered as deprived	1/30

Source: Author 2022

The MPI is computed by determining the proportion of the population that experiences multiple deprivations (H) and the intensity of their deprivations (A). H also known as the Multidimensional Headcount Index is computed by dividing the deprived population with the total population.

$$H=\frac{q}{n}$$

With *q* being the total number of people experiencing deprivations and *n* is the total population. The second component is A also referred to as intensity of poverty, which is computed by averaging the sum of scores of deprived people.

$$A=\sum_{i=1}^{n} ci\ (k)/q$$

With *ci(k)* being the sum of individual scores of deprived persons which is divided by *q* the total number of people with multidimensional poverty.

MPI is then the product of H and A expressed as MPI=*H x A*

According to data computed through SPSS from the 16 indicators mentioned among 409 respondents, 279 (68.2%) of the respondents had a score of ≥0.33 while 130(31.8%), had a score of <0.33 (see table 5.21 below)

Table 5. 21: Household deprivation (N=409)

	Frequency	Percentage
Not Deprived	130	31.8
Deprived	279	68.2
Total	409	100.0

Source: Author 2022

Multidimensional Headcount Index; H is computed as = 279/409= 0.682152; meaning that 68% of respondents are deprived and 31.8% are not deprived as shown in Table 5.21 above. This level of poverty identified in this study is close to the figure of 60% stated by (Diwakar & Andrew, 2018)for Kibra among other slum communities in Nairobi.

The sum of the scores of deprived respondents was 135.99. Therefore; Intensity of Poverty; A = 135.99/279 = 0.487419; meaning that respondents who are deprived experience poverty at an intensity of 49%

MPI = H x A = 0.682152 x 0.487419 = 0.332494 ≈ 0.33 or 33%. Hence as per the findings of this study, the respondents are deprived in 33% of the total potential deprivations they would experience overall. From the 16 indicators selected, a 33% level of deprivation would mean that respondents experience deprivation in 5 indicators but this study would like to mention 6 of them. From the descriptive statistics in sections on health care, respondents experience deprivation in access to NHIF with 65.8% lacking active registration to this health scheme, access to toilet facilitieswhere all the respondents share toilets with several other households with no organized sewerage systems, monthly income with 87% of the respondents earning below the monthly minimum wage, ability to pay monthly rent with 80.9% of the respondents having rent arrears, nature of work with 87.5% not having a regular source of income, and cooking fuel with 70.2% of respondents cooking with paraffin, charcoal, or firewood. Respondents are not deprived in access to education, health services,

andwater due to the support they receive from the government, non-governmental organizations, among other civil society organizations including the church in Kibra.

5.7.19 Organizations Addressing Poverty in Kibra

When asked which organizations respond to poverty within Kibra, a respondent at the Lindi ward FGD said that, "there are a lot of organizations operating in Kibra, there are over 100 organizations". When asked to mention these organizations, respondents at the FGDs listed; SHOFCO, Red Cross, CFK, Dreams, CDC, Undugu, Human Rights Forum, AMREF, Pamoja Trust, Nubian Rights Forum, Kituo cha Sheria, Umande Trust, Lea Toto, The Rock, Compassion, YMCA, AVSI, Mwendo, Beacon of Hope, Centre for Urban Mission, Give Direct and the Nairobi Metropolitan Services among others. Village leaders in Sarang'ombe ward added that there are however many briefcase NGOs in Kibra that do not help anyone. Churches mentioned as having poverty reduction programmes were the Catholic Church (based in Langatta, Guadalupe, and Missionary of Charity), SDA, AIC, Anglican Church, FPFK, Free Methodist, Church of God, Nairobi Baptist Church, Glory Church, PCEA Emmanuel, Praise Miracle Church, and AGAPE. SHOFCO and the Catholic Church were mentioned in all FGDs.

5.8 Comparative Analysis between Beneficiaries and Non-beneficiaries

This research sought to find out the effectiveness of church programme in poverty reduction by comparing the MPI scores of beneficiaries and non-beneficiaries. The starting point was to identify the initial interaction of beneficiaries and non-beneficiaries with a church running poverty reduction programmes. The non-beneficiaries were asked if they were *aware of any church involved in poverty reduction programmes* among residents of Kibra. As shown in Table 5.22 below, over half (57.4%) of the non-beneficiaries said that they were not aware of these churches. Of those who were aware (42.6%), the researcher probed for reasons as to how they became aware and why then, they had not been enrolled in the church programmes.Their awareness was through friends, family members including their children, their neighbours, social media, beneficiaries, church members, pastors, and local leaders. Others saw what the church was doing through community engagements such as support to the needy which have stood out in Kibra following the COVID-19 outbreak in March 2020.

Table 5. 22: Non-Beneficiaries awareness of churches with programmes (N=204)

	Number	**Percentage**

YES	87	42.6
NO	117	57.4
Total	**204**	**100.0**

Source: Author 2022

How enrolment to church programmes happen: Reasons given by non-beneficiaries for not being enrolled in the church programmes yet they were aware about what the church does were diverse. The most common reason was that they are not church members. This was substantiated with comments such as,

"The church favours its members. If you do not belong to that church, you cannot benefit" or "one must attend church services and be a serious church member", and "church leaders only select their members".

"*Kujuana*"; favouritism was identified as another reason. Respondents said that church programmes have specific beneficiaries and they are sought through favouritism which one respondent described as corruption. Programme information is kept like a secret which is only shared with those who are known to the management of the programme. Eventually those who receive support have to be related in one way or another. Similar to favouritism are respondents who said that they do not have connections with the church leaders or members and therefore have not been enrolled to the programmes. The programme is conducted by rich people in Kibra so the poor are not involved was yet another response.

One respondent gave the reason for non-enrolment as not being available at the time the project was registering members. Other members were enrolled but have not been contacted to date yet some people who were registered at the same time, received Ksh. 4,000 during the COVID-19 outbreak period. Some respondents had not enrolled in the programme because they wanted to allow the church to support other deserving members in the community. A respondent said,

"I know the church has limited resources to support the immense needs in the community. I will try to work towards developing myself and give a chance for the church to support other needy community members".

Due to the immense needs in the community respondents said that not everyone is enrolled in the programmes. The church looks for those who are in real need such as the elderly, persons

with disability, the sick, and orphans. Some respondents from different religions or faith; Muslims or Pentecostal were not enrolled. In some instances, the programme team claimed to have already enrolled enough beneficiaries and could not enrol more persons. *A respondent said, "Members and friends of the church told me that it is hard to join the programme".* The research team was informed that some programmes had gone down in their operations and therefore could not enrol more community residents. Other reasons given were that the church had not reached out to the respondent, recruitment is done through community leaders who may not reach out to all those in need and lastly, that the church does not have a good strategy to reach out to those in need.

*Church's criteria of identifying beneficiaries:*The reasons mentioned above drove for a response around the church's criteria of identifying beneficiaries. According to the respondents, channels used to identify beneficiaries include; church announcements, church structure and systems, using members of the church to recruit beneficiaries, pastoral visits, through other beneficiaries, and community outreaches. The church makes announcements about the programmes during Sunday services and church members are told to enrol or inform their friends and neighbours. One respondent said, "*The announcement is made in the church and all members become beneficiaries automatically*". Some churches have structures of identifying beneficiaries that include pastors conducting interviews with interested community members including filling out registration forms, and organizing pastoral visits to identify needy persons in the community.

5.8.1 Poverty Levels Among Beneficiaries and Non-beneficiaries

One of the intensions of this study was to compare the poverty index of Kibra residents who benefited from church programmes on poverty reduction; in this study referred to as beneficiaries, and those that did not benefit; referred to as non-beneficiaries. The poverty index was derived from a combination ofthe 16 indicators used to compute the MPI and discussedabove. The researcher assumed a null hypothesis that there is no relationship between poverty levels and programme association and an alternate hypothesis stating that there is a relationship between poverty levels and programme association.

As shown in Table 5.23on MPI statistics of the two groups, 205 beneficiaries and 204 non-beneficiaries participated in the study. The findings indicate an MPI mean (M=0.3943) and standard deviation (SD= 0.14424) for the beneficiariesand that of the non-beneficiaries as

(M=0.4280, SD=0.13666) demonstrating a negligible difference of (-0.03355) between the two means.

Table 5. 23: Beneficiary and non-beneficiary MPI statistics (N=409)

	Beneficiary/Non-beneficiary	N	Mean	Std. Deviation	Std. Error Mean
MPI	Beneficiary	205	.3943	.14424	.01007
	Non-beneficiary	204	.4280	.13666	.00957

Source: Author 2022

An independent T-test was used to compare the means of these two groups. The Levene's Test helped to interpret the two means as shown in Table 5.24 below. The confidence level of the statistics was set at 95% meaning that a Sig. higher than 0.05 would allow the researcher to accept the null hypothesis and assume that the variances of the MPI scores between the beneficiary group and the non-beneficiary group are equal. The Levene test from Table 5.25shows $F(407)=1.321$, $p = .251>.05$; meaning that this study fails to reject the null hypothesis and states that there is no significant difference between theMPI score of the beneficiaries and that of the non-beneficiaries. The statistical data implies that there is no significant difference in the poverty levels between people benefiting from church programmes and those not benefiting. This is also evident by the almost equal means of the two groups as shown in the descriptive statistics in Table 5.23 above. Therefore, the researcher can deduce that there is no significant relationship between poverty levels and programme association among the research respondents.

Table 5. 24: Comparison of means between beneficiaries and non-beneficiaries

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	T	df	Sig.(2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Internal of the difference	
								Lower	Upper
Equal Variances	1.321	.251	-2.413	407	0.016	-.03355	.01390	-.06089	-.00622

Assumed							
Equal Variances not Assumed	-2.413	406	0.016	-.03355	.01390	-.06089	-.00622

Source: Author 2022

A cross tabulation of the poverty levels of the beneficiaries and non-beneficiaries, shows that 63.9% of programme beneficiaries are deprived and 72.5% of the non-beneficiaries are deprived as demonstrated on Table 5.25.

Table 5. 25: Comparison between groups and poverty levels (N=409)

		Poverty Level		**Total**
		Not Deprived	Deprived	
Groups	Beneficiary	74	131	205
	% of Beneficiaries	36.1%	63.9%	100%
	Non-Beneficiary	56	148	204
	% of Non-Beneficiary	27.5%	72.5%	100%
Total		**130**	**279**	**409**
		31.8%	**68.2%**	**100%**

Source: Author 2022

A chi-square test on relationships between the two groups and their poverty levels as demonstrated on Table 5:26shows; X^2 (1, N=409) = 3.53, p=.060. This further demonstrates the researcher fails to reject the null hypothesis and states that there is no significant difference between the respondent's programme association and their poverty index.

Table 5. 26: Chi-square test on groups and poverty levels (N=409)

	Value	**df**	**Asymp. Sig. (2-sided)**	**Exact Sig. (2-sided)**	**Exact Sig. (1-sided)**

Pearson Chi-Square	3.526[a]	1	.060

Source: Author 2022

5.9 Conclusion

This chapter focused on the analysis and reporting of qualitative and quantitative data collected among 409 respondents from Kibra constituency including 9 church leaders, and 22 village elders. The research was carried out within four wards of Kibra including Raila and Silanga villages that are within the geographical boarders of the slum. The following topics are discussed; the background characteristics of the research respondents, geographical location of the study, an analysis and discussion of 16 poverty indicators, contextual description of poverty, MPI analysis of, organizations addressing poverty in Kibra, and a comparative analysis between the poverty levels of beneficiaries and non-beneficiaries of community empowerment programmes run by local churches.

The study attracted more women (71.9%) who took time to participate in the research. Youth aged 20 to 34 years were of the majority; 56.2%. There were more married and single mother respondents with men being said to desert their households due to the burden of taking care of their families. As pertaining education, a higher percentage of respondents had finished secondary school. Saran'gombe ward attracted more respondents than the other three wards.

The local church in Kibra is responding to poverty through programmes in education, health care, livelihood programmes, youth development, water sanitation, and relief. The study focused on assessing the level of poverty among respondents through 16 indicators. Respondents mainly mentioned having between 0 to 3 children and in regard to schooling, 70.4% of respondents said that their children of school going age were in school. Physical disability is the most common form of disability with 12.2% of respondents stating that they have a family member with disability. For chronic illness, 29.3% of respondents said that a member of their family was struggling with a chronic illness with the commonly mentioned illnesses being blood pressure, asthma, HIV, and diabetes. In regard to mortality of children under the age of 5 years, 19.6% of respondents said that they had lost a child mainly through treatable and preventable diseases. Still on health care, 65.8% of respondents do not have an active NHIF registration and would rather visit the local clinics within the slum as their first medical response when they experience persistent symptoms of illness because the clinics are free, or affordable, and accessible.

In regard to the nature of work among respondents, only 12.5% have regular income. The rest are unemployed, causal labourers, and self-employed. Even with a regular income, 87% of respondents earn below the basic minimum monthly wage of Nairobi residents rated at Ksh. 13,572.90 (Government of Kenya, 2018). The most valued asset mentioned by 29.6% of respondents was a mobile phone followed by land upcountry at 25.2%. Women mentioned owing land, livestock, and business assets. On matters rent, 81.4% have agreements to pay rent not exceeding Ksh. 3,999 per month. Though that be the case, due to the disruptions brought about by the COVID-19 lock downs and restrictions in Kenya from the month of March 2020, 80.9% of respondents have rent arrears an increase from 58.7% with arrears before March 2020.

The common type of fuel used by respondents is paraffin, charcoal, and firewood. With Kenya shillings 20 one can have enough fuel to make dinner and breakfast for the household. Toilet facilities are shared with multiple households and 57.9% of respondents pay for toilet facilities separate from rent at a cost of between Ksh. 100-300 per month for a household. Within the slum, garbage and sewage finds its way into Nairobi River for lack of an organized and environmentally friendly system for waste disposal. Majority of the respondents, (84.4%) access water within less than 1 Km away from their home. They access the water from water points around the slum at a fee, with 40.1% of respondents stating that they pay between Ksh. 100 to 500 per month for their household water use.

During FGDs, respondents discussed contextual descriptions of the very poor, the poor and rich people in Kibra. A very poor person was described as being homeless or living in a dilapidated house, no source of income, and no guarantee for food. From the 409 respondents who participated in this study, 13.4% identified themselves as very poor. From the discussions, organizations working in Kibra do not access the very poor meaning that the same group of people mainly the poor (the average class; that comprised 83.1% of this study) keep getting the help as the rich (who were 3.4% in this study) within the slum act as brokers between the poor and the organizations seeking to offer social services. To further understand the level of deprivation among respondents, the MPI for each respondent was computed. According to the findings, 68.2% of the 409 respondents were rated as deprived with an intensity of deprivation of 49%. The overall MPI score was computed as 0.33 meaning that the respondents are deprived in 33% of the total potential deprivations.

According to this study, the research respondents are deprived in the area of income that hampers their ability to pay rent, access to friendly cooking fuel, and maintaining an active NHIF registration, additionally living in the slum of Kibra means that one is also deprived in access to toilet and sewage facilities.

Both churches and NGOs were mentioned as organizations addressing poverty in Kibra. However, regarding the selection process, of beneficiaries, not being a member of the church offering the poverty programmes was the most common reason given by the 42.6% of responds who were aware of the church programmes but were not enrolled. Further, the poverty difference between beneficiaries of church programmes and non-beneficiaries was negligible. An independent T-test analysis showed a difference between the means of these two groups as 0.0337. A chi-square test between the two groups is conducted which also reveals that there is no difference between the beneficiaries and non-beneficiaries.

CHAPTER 6

EFFICACY OF COMMUNITY EMPOWERMENT STRATEGIES ON POVERTY

"Why is it that some parents cannot pay Ksh. 2400 per term for their children's primary education at a church school in Kibra but identify ways to pay three times or even more of that amount when their children are admitted to secondary school? What community empowerment strategies work for the poorest in this community?"
From a community mobilizer in Kibra

6.1 Introduction

Borrowing from the community empowerment theory, the relationship between five community empowerment strategies and poverty reduction was pegged on the social programmes run by local churches in Kibra and the experiences of the programme beneficiaries. This chapter discusses data collected from the findings relating the dependent variable; poverty and the community empowerment strategies that formed the independent variables. The strategies referred to are participation, local leadership, local organizational capacity, community capacity building, and local resource mobilization. A set of indicators was identified for each of these strategies and formed part of the survey questionnaire.Both qualitative and quantitative data was collected from the beneficiaries and is presented in this chapter. Additionally, the researcher presents a multiple regression analysis between the poverty index of the beneficiaries and the efficacy of the poverty reduction programmes as assessed through the application of the community empowerment strategies.

6.2 Relationship Between Poverty and Community Empowerment Strategies

The objectives of this study were on identifying the effectiveness of participation, local leadership, local organizational capacity, community capacity building, and local resource mobilization in responding to poverty among beneficiaries of poverty reduction programmes run by local churches in Kibra. The assumption of the researcher was that if local church programmes effectively incorporated community empowerment strategies as advocated in the discipline of community development, then the programmes would achieve their goal of poverty reduction among beneficiaries. Simply put, the null hypothesis states that a model combining these five community empowerment strategies has no significant power to explain a variation in poverty among beneficiaries. The study employed inferential statistics to establish the relationship between the above-mentioned variables.

To appreciate the proportion of the total variability of the dependent variablethat is explained by each independent variable,a multivariate regression model was appliedand the Adjusted R-Square reported. From the model summary on Table 6.1 below, the regression results show an Adjusted R Squared of 0.760. The R-Squared explains how well the model predicts the observation and is a statistical measure of how close the data is to the fitted regression line. The results imply that the community empowerment strategies as presented by participation (X1), capacity building (X2), local organizational capacity (X3), resource mobilization(X4), and local leadership(X5) explained 76% of poverty reduction among the residents of Kibra slum of Nairobi County, Kenya. The remaining percentage of 24% can be explained by other variables or predictors.

Table 6. 1: Model summary on relationship between variables

R	R Square	Adjusted R Square	Std. Error of the Estimate
.872[a]	.760	.560	.38235

a. Predictors: (Constant), X1, X2, X3, X4, X5 Source: Author 2022

Statistics from the ANOVA table shown in Table 6.2 below agrees with the model summary above. The table shows the significance of the regression model from which an f-significance value of p=0.067was established. This means that the researcher rejects the null hypothesis and state that the research model has an explanatory power and a 6.7% probability of giving a wrong prediction. Therefore, the regression model has a confidence level of over 90% hence high reliability of the results. The model as a whole was significant to predict that poverty reduction is influenced by participation, local leadership, resource mobilization, local organizational capacity, and capacity building. Statistically the ANOVA table is reported as follows: F (5,6) = 3.802, P<0.067, with an Adjusted R^2 of 0.560.

Table 6. 2: ANOVA table on relationships between variables

Model[a]		Sum of Squares	df	Mean Square	F	Sig.
	Regression	2.779	5	.556	3.802	.067[b]
	Residual	.877	6	.146		
	Total	3.656	11			

a. Dependent Variable: Poverty Source: Author 2022

b. Predictors: (Constant), X1, X2, X3, X4, X5

The relationship between the community empowerment strategies: participation; capacity building; local organizational capacity; resource mobilization; and local leadership and poverty among the resident of Kibra slum in Nairobi County Kenya was established and is discussed through the following regression model:

$Y= \beta_0 +\beta_1 X_1+\beta_2 X_2+\beta_3 X_3 +\beta_4 X_4 +\beta_5 X_5 \ldots\ldots\ldots\ldots\ldots + e$----------Model I

Where Y is Poverty reduction; X_1 isParticipation; X_2 isCapacity building; X_3 isLocal organizational capacity; X_4 isResource mobilization; X_5 isLocalleadership;β_0 is the constant; β_1, β_2 and β_3 are coefficients; e is the error term

In reference to the study results, the study regression model is replaced by the following figures as shown in the coefficients table 6.3:

$Y= 5.138 - 0.403X_1- 0.002X_2- 0.140X_3 - 0.211X_4+ 1.018X_5 + \varepsilon$……Model II

Table 6. 3: Coefficients Table

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
MPI	5.138	1.300		3.951	.008
Participation	-.403	.197	-.544	-2.048	.086
Capacity Building	-.002	.136	-.005	-.016	.988
Organizational Capacity	-.140	.208	-.193	-.674	.525
Resource Mobilization	-.211	.078	-.943	-2.727	.034
Local Leadership	1.018	.271	1.190	3.751	.009

Source: Author 2022

The modelis further discussed through a presentation of each independent variable and its relationship with the dependent variable within the model.

6.3 Efficacy of Beneficiary Participation in Poverty Reduction

To assess beneficiary participation with church poverty reduction programmes, four variables were included in the questionnaire. Beneficiaries were asked if the programmes have visible

efforts to involve community members, if the poor are represented in the implementation of the programmes, if the beneficiaries are involved in decision making, and if they take ownership of the consequences of their decisions. These questions sought for both qualitative and quantitative data.

6.3.1 Regression Analysis; Participation and Poverty Reduction

To aid in the analysis of quantitative data, the response from the participatory variables mentioned above, were computed to develop a single participatory index. Further a regression model was computed to show the relationship between poverty reduction (the dependent variable) and participation (the independent variable). The coefficient Table 6.4above shows the relationship between these two variables. According to the table the Sig is greater than 0.05 and represented as follows, (β=-0.403, p=0.086>0.05), thus the study fails to reject the null hypothesis and state that there is a negative and not statistically significant relationship between participation of beneficiaries within church poverty reduction programmes in the context of Kibra slum in Nairobi, Kenya and their levels of poverty. Reading the unstandardized coefficient column, a unit increase in participation results into a(-0.403) units decrease in poverty by (-0.403) units holding all other independent variables constant.

To acquire additional meaning to statistics, respondents were asked to substantiate their responses to the four indicators measuring beneficiary participation in poverty reduction programmes. Respondents were asked to identify some of the efforts employed by church programmes to involve community members in their poverty reduction initiatives, how the poor are represented in the implementation of the programmes, how beneficiaries are involved in decision making regarding programme implementation, and instances where beneficiaries took ownership of the consequences of their decisions.

6.3.2 Involvement of Community Members in Church Programmes

Majority of the respondents; 62% (see Table 6.4 below) said that the church involves the community members in church programmes. The most frequent response in regard to the involvement of community members in church poverty reduction initiatives was that the programme is extended to the entire community and therefore their involvement is by being beneficiaries. Unlike in the findings of Moyer, et.al,(2012) discovered churches were only targeting people of their faith, this study found out that, non-church members are included as

beneficiaries. One respondent said; "*they did not consider my religion, that I am a Muslim… they accepted me as a beneficiary of the programme*". Extension to the community includes church setting up projects such as schools, toilets, clinics, and water points that are open to the entire community in Kibra. "*Schools will enrol needy children without discrimination*" was yet another statement made. Other respondents said they were involved through the provision of much needed incentives such asinternet connectivity, text books, sanitary towels, food, school fees, training on various skills sets such as business setup, running savings groups, livelihood training, life skills, and vocational training.

Another form of involvement included the programme accessing beneficiaries through other beneficiaries already within the programme. For instance, parents who can also be considered as beneficiaries at a school are reached through their children. Additionally, the same parents would then reach out to other needy parents in the community. Other responses, though few, included high level involvement such as being given reports on programme progress, being involved in decision making, and being involved in the setting up and running of programme. The findings paint a picture of low-level involvement which comprises of receiving programme goodies.

Table 6. 4: Beneficiary participation in poverty reduction programmes (N=205)

	Frequency	**Percentage**
Involvement of Community Members		
Not aware	51	24.9
No	27	13.2
Yes	127	62.0
Total	205	100.0
Representation of the Poor		
Not aware	47	22.9
No	12	5.9
Yes	146	71.2
Total	205	100.0
Beneficiaries and Decision Making		
Not aware	40	19.5
No	41	20.0
Yes	124	60.5

Total	205	100.0
Beneficiaries taking ownership of decisions		
Not aware	63	30.7
No	58	28.3
Yes	84	41.0
Total	205	100.0

Source: Author 2022

6.3.3 The Representation of the Poor in Implementation of Programmes

When asked how the poor are represented in the implementation of poverty reduction programmes, a large group of respondents (71.2%), see Table 6.4 above; said their representation is in the bare fact that they are beneficiaries; they are enrolled into the programmes and given aid. Comments such as, "the poor are given the first priority to become beneficiaries of the project before other people" were raised. They are also represented by being given aid such as food, clothing, school fees, free housing, text books, and sanitary towels for the girls.They are called for meetings used to pass on information and in some instances; their views are sought and taken into consideration. Higher levels of involvement such as inclusion in decision making, leadership, and monitoring programme progress were also mentioned though not in the majority. Negative forms of involvement such as being called to meetings only when donors are visiting were mentioned. One respondent said,

"*When visitors come to visit the programme, is when the beneficiaries are called to a meeting*".

The poor are mainly recipients of the programme inputs, which is a low-level form of representation.

6.3.4 Beneficiary Involvement in Decision Making

To further assess levels of participation, beneficiaries were asked how they are involved in making decisions regarding programme implementation. The larger percentage of respondents as shown on Table 6.4; 60.5% said that they were involved in the programme's decision-making processes. They said they are called to meetings where information is shared, and in some instances, beneficiaries given a chance to discuss issues and air their

opinions. Examples of such meetings would be parents' meetings at schoolwhere the agenda would be on policy making and children performances. Savings group meetings where decisions on project inception and constitution development are made. Weekly meetings at the youth centre in one of the churches were also mentioned as avenues used to make decisions on project implementation. Other decision-making avenues included consultation on programme matters however the leadership committee makes the final say. Two unique comments were raised in regard to decision making around money raised for the programme. One respondent said,

"*We are involved in making decisions around the sharing of money received from the donor with the person who helped us get the money*".

Yet another one said, "*When funds for the project are required, the beneficiaries are called to make decisions on how they will work towards funds raising, but they are not called to make decisions around how the funds will be used once they are received*"

Beneficiaries in programmes that require them to raise funds for the running of the programme are more likely to be consulted for decision making. In certain instances, the beneficiaries can demand for a meeting to make a decision about a situation. Through this research, programmes where this happens were identified as school where parents pay fees, at a saving group meeting where all funds are raised by members, or at the youth resource centre programme that is fully run by the youth.

6.3.5 Taking Ownership of Decisions Made

According to the findings of this study, see Table 6.4, 41% of the programme beneficiaries said that they took ownership of the decisions they made within the programme while 30.7% were not aware of any instance when they had to make a decision and embrace the outcomes. Respondents were then asked to state instance when they took ownership of the consequences of their decisions. Those who benefit through education programmes mentioned instances where the church schools in consultation with the parents have increased the fee and they have had to choose to pay the additional fees instead of moving their children to another school. Those in savings groups have made policy decisions such as imposing fines which they have to abide by. The youth group gave an instance of when they decided to start a group project that failed thus the whole group had to bear the loss. Beneficiaries who have to own up to the consequences of their decision are within a high level of participation and will

be the ones who make contributions to the running of the programme. From the findings of this research, majority (59%) of the respondents do not participate at this high level.

6.4 Effectiveness of Local Leadership in Poverty Reduction within Church Programmes

To assessthe relationship between the incorporation of local leadership and poverty reduction within church programmes, the researcher inquired if local churches include leaders from the community in running programmes; if the leaders receive any form of training; if leaders have well defined roles and responsibilities; and if they take full charge of these roles. Local leaders are aware of community needs and possible approaches that are contextually appropriate in addressing these needs. Additionally, the local leaders know those who are in greatest need within the community. The researcher therefore assumed that the inclusion of trained local leaders who know and take charge of their role'sresponsibilities can contribute towards the reduction of poverty within church programmes on poverty reduction. Survey respondents had a chance to give responses that feed into both quantitative and qualitative data.

6.4.1 Regression Analysis; Local Leadership and Poverty Reduction

The scores to the quantitative questions on local leadership were computed to develop a single score for this independent variable that was then compared with the dependent variable; poverty. From the findings in the coefficients Table 6.3above, (β=1.018, $p=0.009<0.05$),the studyrejects the null hypothesis and states that there is a positive and statistically significant relationship between the involvement of local leadership within church poverty reduction programmes in the context of Kibra slum in Nairobi, Kenya and the levels of poverty among programme beneficiaries. Reading the un-standardized coefficient column, it shows that a unit increase in local leadership results in 1.018 units increase in poverty reduction by 1.018 units holding all other independent variables fixed. To further put meaning to these statistics, survey respondents were asked to substantiate their responses as discussed in the sections below.

6.4.2 Inclusion of Local Leaders in Programmes

According to Table 6.5 below, 32% of the respondents said that local leaders are included in the functions of programmes run by the church. From the qualitative data, respondents were

asked to state how local churches include local leaders from the community in the running of poverty reduction programmes.

It was reported that, local community leaders such as the chief or the village leaders are included as part of the management team of the programmes. They are invited to give ideas related to the programme. They are called upon to resolve issues affecting programmes such as schools, and to help in making critical decisions touching on the community or its people. Some community leaders are part of the programmes such as being members of a savings group or being a parent at the church sponsored school. Community leaders provide by-in of the programme to the larger community. By-in is required at programme inception, before any building construction can take place. When programme teams have large meetings with the beneficiaries, especially if aid is being distributed, or external donors are visiting, the community leaders have to be informed to offer support and security. Community leaders and especially the "Nyumba Kumi" leaders know each of the residents that live within a 10-house radius and therefore know the most deserving residents for support. The village leaders are approached to identify vulnerable beneficiaries. The community leaders such as the Member of County Assembly are invited to church functions to raise funds for the programmes. Community leaders also pass on information about upcoming projects or initiatives within the community among residents of the slum. These findings agree with the quantitative data that local leadership involvement in church programmes has a significant relationship with the purpose of the programmes.

Table 6. 5: Local leadership in poverty reduction programmes (N=205)

	Frequency	**Percentage**
Inclusion of leaders		
Not aware	75	36.6
No	64	31.2
Yes	66	32.2
Total	205	100.0
Training of local committee		
Not aware	99	48.3
No	40	19.5
Yes	66	32.2
Total	205	100.0

Defined roles and responsibilities		
Not aware	68	33.2
No	9	4.4
Yes	128	62.4
Total	205	100.0
Leaders in charge of roles and responsible		
Not aware	64	31.2
No	9	4.4
Yes	132	64.4
Total	205	100.0

Source: Author

6.4.3 Training of Local Committee

Beneficiaries who participated in the survey were asked if the leaders of the local committee receive training that is targeted towards the running of poverty reduction programmes among community members. As shown in Table 6.5, 32.2% of the respondents said that their leaders receive training. Beneficiaries who said the leaders received training were asked to mention the type of training. There are those who could not specify but said that they hear leaders being invited for training organized by the church ministry. This could mean that if the leaders were supposed to pass on the training they received to the beneficiaries, this has not happened. On the other hand, there are beneficiaries who mentioned that their local committee leaders had received training in urban leadership, child care programmes, child welfare, economic empowerment, business skills, savings strategies, income generating activities, spiritual matters, bible training, development, family life, the law, basic constitution act, health care, and child advocacy. Even with the mention of the above training programmes among the leaders of the local committees, the data suggests that majority of these leaders are not adequately trained to respond and implement poverty reduction programmes run by local churches within Kibra.

6.4.4 Defined Roles and Responsibilities

Respondents were asked if committee leaders within the poverty reduction programmes have well defined roles and responsibilities. From Table 6.5, 37.6% of respondents said that leaders did not have defined roles and responsibilities or were not aware if the leaders had these in place. This group of respondents were then asked to give reasons why committee

leaders may not have well defined roles and responsibilitiesfor their response. Reasons given were such as, the committee does not hold meetings to deliberate on programme issue neither do they fellowship with each other nor set programme goals. Beneficiaries felt this was evidence that the leaders had not laid out individual roles or the programme goals. The respondents also mentioned that committee leaders had not received any training in regard to their roles, and sometimes roles of the committee members' conflict.

The majority of the beneficiaries (62.4%) said that the committee leaders have clear roles and responsibilities and substantiated their response. They mentioned that the leaders had received training on their roles and responsibilities which aided them in carrying out programme functions in an orderly manner. They said the leaders respond to invitations, they are available, they ensure fair distribution of resources, provide security, and let the group members know what a leader's roles are.

From the findings, the researcher can deduce that a greater percentage of local committee leaders are aware of their roles and responsibilities, reasons of which were mentioned. There are however about a third of the committee leaders who do not know their roles, which would result into conflict among members and a lack of direction within the programmes.

6.4.5 Taking Full Charge of Roles and Responsibilities

Respondents were also asked if committee leaders take full charge of their roles and responsibilities. The responses were both in the negative (4.4%) and in the affirmative (64.4%), see Table 6.5. Those who responded in the negative were not aware of a functioning committee, were not aware of programme proceedings, felt that not all committee members were responsible, beneficiaries were not made aware of the roles, and responsibilities of committee leaders, and that committee leaders are not appreciated financially, so they do not take their roles seriously. One respondent said that local committee leaders only show up when the group is sharing out money to members. Yet another respondent said that the committee does not take full charge of their roles and responsibilities due to corruption and irregularities in the programme.

Those who responded in the affirmative said that the committee leaders call them to meetings and communicate programme updates and progress. Committee leaders take charge by being involved in programme implementation, are accountable, consult before making decisions,

and are active leaders who ensure that the programmes achieve their intended purpose and goal. Local committee leaders were also said to take care of others in the community by being advocates, following up on beneficiaries even in their homes and by being available. They were described as having characteristics of honesty, efficiency, self-drive, responsibility, and a sense of direction. The leaders keep their promises, are punctual to meetings, and are available to beneficiaries.

6.5 Efficacy of Local Organizational Capacity in Poverty Reduction

This research sought to find out how effective local organization within church programmes is towards poverty reduction of beneficiaries. Respondents offered both qualitative and quantitative data in response to four items. They were asked when local committees were formed, how they were formed, the sole purpose of the committee, and if the committee shared matters concerning the programme openly with the beneficiaries. The researcher assumed that if beneficiaries had a say in the election of local leadership committees for the programme, they would also have a say in the process of their development. Additionally, these committees need to have a clear purpose known to all including having clear communication processes among group members.

6.5.1 Regression Analysis; Local Organizational Capacity and Poverty Reduction

Quantitative data from the questions mentioned above were computed into one variable and a regression model run to assess the relationship between poverty reduction and local organizational capacity, see the Coefficients Table 6.3.According to the table, (β=-0.140, p=0.525>0.05), thus the study fails to reject the null hypothesis and state that there is a negative and not statistically significant relationship between local organizational capacity within church poverty reduction programmes in the context of Kibra slum Nairobi, Kenyaand the respondent's levels of poverty. The un-standardized coefficient column in the same table showsthat a unit increase in local organizational capacity results in (-0.140) units decrease in poverty by -0.140 units holding all other independent variables constant.

The descriptive statistics on Table 6.6 below shows almost an even distribution on responses to when the local committee was formed with 16.1% of the respondents saying that the programme does not have a committee and 18.5% saying that they cannot remember when the committee was formed. When asked how the committees were formed, majority of the

respondents (64.6%) mentioned the less democratic processes of forming committees which are coercion, co-option by leaders, or not having a committee at all.

Table 6. 6: Local organizational capacity in poverty reduction programmes (N=205)

	Frequency	Percentage
When were local committees formed		
No committee	33	16.1%
Can't remember	38	18.5%
Found it in existence	49	23.9%
After inception of the programme	41	20.0%
Before programme inception	44	21.5%
Total	205	100.0
How was the committee formed		
No committee	44	21.5%
Coerced by the church	36	17.6%
Co-opted by existing leadership	52	25.4%
Chosen by members	25	12.2%
Own volition	48	23.4%
Total	205	100.0
Committee sharing maters openly		
Not aware	47	22.9%
No	37	18.0%
Yes	121	59.0%
Total	205	100.0

Source: Author

6.5.2 Purpose of Local Committees

For the qualitative feedback, respondents were asked to give the sole purpose of the local committee. They said that the committee runs the programme by mobilizing the right target group, implementing activities, setting guidelines and strategies, making decisions, dealing with conflict, and uniting members. They oversee the day to day running of the programme and plan around how funds for the programme are spent. Some respondents said that the role of the committee is to help and take care of others in the community such as orphaned and vulnerable children, the youth, women, and other needy persons. A comment given was that

they should, “walk with the beneficiaries and help those in difficulty”. Other roles included communicating to beneficiaries, being the voice of the members, being custodians of the programme funds and fundraising, offering leadership, and being a link between the beneficiaries, pastor, and the community. On the negative, one respondent said that the committee is after free services. It can be deduced that the beneficiaries understand that the committee members exist to serve their interests.

6.5.3 Communication by Local Committees

Respondents were also asked to explain how the local committee shares matters about the programme among beneficiaries. More than half; 59% of the respondents said that the committee shares programme matters openly, see Table 6.6. They said that this is done through meetings or open forums to dialogue, discuss challenges, and come up with critical decisions or solutions. Other avenues used are during programme activities such as life skills lessons or at savings group sessions or through representatives. However as demonstrated in Table 6.7, 22.9% of respondents are not aware how the local committee shares programme matters. One respondent said, *“There are many things happening in this project that we as beneficiaries are not aware of”.*

6.6 Relationship Between Community Capacity Building and Poverty Reduction

The study sought to find out whether beneficiaries and local programme committees receive any form of training related to poverty reduction or training around the implementation of such programmes. Respondents were also asked if in their opinion, local committees can run the church programmes on poverty reduction without always relying on external persons. The researcher assumed that building the capacity of beneficiaries and the programme committee members through training on poverty reduction strategies would bring about their transformation. Further training on how to implement the programmes would guarantee the sustainability of the programme and thus those trained would not have to rely on external persons to run the programme. Below is a discussion on the qualitative and quantitative feedback given by the survey respondents. A probe was required for each quantitative response.

6.6.1 Regression Analysis; Community Capacity Building and Poverty Reduction

Quantitative responses were computed into one variable and a regression model run to analysis the relationship between capacity building and poverty reduction. As shown in the

Coefficient Table 6.3, (β=-0.002, p=0.988>0.05) thus the researcher fails to reject the null hypothesis and states that there is a negative and not statistically significant relationship between community capacity building and the levels of poverty among programme beneficiaries. The β slope coefficient for this variable predicts that a unit increase in community capacity building results in -0.002 units decrease in poverty by -0.002 units holding all other independent variables constant.

6.6.2 Training of Local Committees

When asked what kind of training their local committees receive, 40.5% (see Table 6.7 below) of the respondents who said that their programme leaders receive training found it difficult to pin point the form of training that they received as evidenced in the follow up questions. One respondent said,

"*Yes, I know they receive training but I do not know what kind of training. I know they are always taken for seminars within the church ministry*". Yet another respondent said, *"Yes the leaders are trained but I cannot say exactly what, but the way the head teacher handles the pupils shows that she is well trained*".

Some respondents however mentioned training from equity bank to their leaders on savings, and other trainings in early childhood development training, student management, child care management, and government policies. From the findings on Table 6.7, 44.9% were not aware if the leaders received any training and 14.6% said that the leaders did not receive any training.

Table 6. 7: Community capacity building and poverty reduction (N=205)

	Frequency	**Percentage**
Beneficiary Training		
Not aware	21	25.4
No	73	18.5
Yes	111	55.6
Total	205	100.0
Committee in place		
Not aware	46	22.4
No	9	4.4

Yes	150	73.2
Total	205	100.0
Committee receiving training		
Not aware	92	44.9
No	30	14.6
Yes	83	40.5
Total	205	100.0
Committee runs without external persons		
Not aware	60	29.3
No	93	45.9
Yes	51	24.9
Total	205	100.0

Source: Author

6.6.3 Training of Beneficiaries

On the other hand, as shown on table 6.7, just about half (55.6%) of beneficiaries said they had received training and listed a wide range of trainings as categorized in Table 6.8 below.Local churches offer a range of training opportunities to the programme beneficiaries;however, the training does not reach all the intended persons. Capacity building through the training of all beneficiaries on poverty reduction is intended to equip the recipients with knowledge and skills to address life challenges. This then means when the programme runs its term, recipients can apply what they have learnt to transform their lives. From the findings of this research, the training of beneficiaries is not fully implemented because 43.9% of the beneficiaries said that there is no training that happens or are not aware of such activities.

Table 6. 8: Categories of beneficiary training

Category	Description
Entrepreneurship	Business training Market analysis Business start-up Borrowing from the bank and Sacco Financial management Property management

	Livelihood training Record Keeping
Employability	Taping onto job opportunities Preparing for job hunting and interviews Career choices
Savings training for women empowerment	Home banking The why and how of saving Importance of group formation How to register a savings group
Product development	Soap making Candle making Paper bead making Plastic bead making Sandals
Sports	Football Chess training
Life skills	Children taught on the values of respect and discipline Drug and substance abuse Sexual reproductive health among girls Relationships and sexual abstinence Decision making Social skills Scouting
Enterprise based vocational training	Catering Hair dressing Mechanics Tailoring
Youth empowerment	3D youth empowerment training on Discover, Develop and Deploy Computer studies
Family life	Positive parenting Parenting- How to raise children within their context Parenting-How to raise up a girl child in their context Couples seminar

Health promotion	Awareness on the symptoms of COVID-19 Hygiene during COVID-19 Counselling
Spiritual training	Christian values Bible training that helps to address life issues Evangelism training

Source: Author 2022

6.6.4 Independence of Local Committees

With appropriate capacity building among programme leaders and beneficiaries, it is assumed that local committees can run programmes without relying on external support. When asked if local committees can run the church programmes on poverty reduction, only 24.9% of the survey respondents said that their leaders would as shown in Table 6.7. The other 29.3% of respondents were none committal and 45.9% said that the committee would not run programmes without external persons. Those that said no gave several reasons why. They said thelocal church does not have enough resources to run the programme and would require support for expenses such as purchase of books and construction of buildings. There is also a high dependency on external funding; comments such as the one below were made to explain the dependency.

"*In Kibra, there is always an external person to help*", "*we live one day at a time so we need the additional support. Everything the committee gets to run the programme comes from outside"*

The Church poverty reduction programmes have a high dependency on one source of funding such as the school fees paid by parents which run the programme. Respondents said that beneficiaries run the project and not the committee members.

Committee members were describe as being of a *"low life*" because the people who live in Kibra are poor including the committee members who live average lives according to the Kibra standards. They can therefore not run programmes without external support.Additionally, the committee has to help many people due to the immense needs in the community which they cannot do without external help otherwise, they would get overwhelmed. Respondents said that the local committee members need knowledge and

empowerment from others to enable them run the church programmes on poverty reduction. On respondent said,

"*They need training, you cannot keep asking people for money because they will start saying you are misusing their money*".

Yet another respondent said, "*There are weaknesses within the programme that require external persons to address*". Respondents also said that church members who would form part of the local committee are not supportive in regard to community programmes. This could explain the set of 22.4% of respondents who said they were not aware about the existence of a local committee; lack of a committee in place; see Table 6.7. Thus, leaving the burden of running a school for instance to the pastor. Some beneficiaries were of the opinion that newly formed projects need external support to stabilize.

There are respondents who held a neutral position by saying that some external support is needed from church programmes on poverty reduction to be effective. Support from community leaders among other persons and organizations they said is required. From Table 6.7a smaller percentage24.9% said that yes, the local committee can run poverty reduction programmes of the church without relying on external persons. Reasons given were that for projects such as savings groups or schools, local funds were sufficiently contributed through members' contribution or school fees paid by parents. Other beneficiaries also contribute towards the running of their project such as the youth at the ACK St. Jerome Youth Resource Centre who said,

"Members of the youth resource centre are able to contribute funds and other resources towards agreed upon projects without external support. Such contributes are monthly WIFI charges to run the computers at the centre and other gadget access. The youth also contribute funds towards income generating projects such as making sandals for sale".

The committee of the youth resource centreat St Jerome Church mobilizes resources needed for youth activities. One youth said,

"*The committee helps in a big way because almost 50% of the contributions come from them. They also work as a team*".

Another respondent expressed that given the right training the committee can run the project without relying on external persons. The respondent was making reference to a local committee that already has some knowledge on table banking and is successfully running a savings group.

The programmes highly depend on external donors, and risked closure if the donors pulled out. Meaning that; the programmes would not be sustainable without external donor support, as was witnessed in the Potmos school programme documented in Chapter 4 of this research. Thebeneficiaries do not have confidence in their leaders running the programmes because they lack training and some were of the opinion that programmes have some leadership weaknesses. To address these weaknesses, respondents suggested the need for external support at the inception of the programmes for stability, and to put systems and processes in place for further continuity. Survey respondents also pointed out that the programme leaders also experience life challenges faced by other Kibra residents. This would hinder them from being unbiased and they may also be tunnel minded not thinking beyond the Kibra experiences. The respondents also expressed that the needs in the slum are overwhelming thus the committee leaders require external support to reach out to as many people as possible. Not all programmes totally depend on external donors. For instance, funds that run church schools, savings groups, and the youth resource centre programmes are contributed by the beneficiaries.

6.7 Relationship between Local Resource Mobilization and Poverty Reduction

To get information about the relationship between local resource mobilization and poverty reduction programmes run by the church, survey respondents were asked to state where the church gets funds for its programmes, what role beneficiaries play in contributing towards the pool of funds, and what contribution external donors make. Qualitative and quantitative data was sought. Responses to quantitative questions were computed into one local resource mobilization variable and compared with the MPI score. The researcher assumed that if beneficiaries contributed to their own development programmes, their levels of poverty was low. However, if programmes had a high dependency on external funding, then the beneficiaries were deprived. A regression model was run to assess the relationship between local resource mobilization and poverty.

6.7.1 Regression Analysis; Local Resource Mobilization and Poverty Reduction

As shown in the Coefficient Table 6.3, (β=-0.211, p=0.034<0.05) thus the researcher rejects the null hypothesis and states that local resource mobilization within church poverty reduction programmes in Kibra slum Nairobi, Kenya has a negative and statistically significant relationship with poverty levels among beneficiaries. From the un-standardized coefficient column, a unit increase in resource mobilization results in -0.211 units decrease in poverty by -0.211 units holding all other independent variable constant. Local resource mobilization among beneficiaries is not significant enough for the researcher to assume that it contributes positively to poverty reduction. It is therefore assumed that the beneficiaries have a high dependency on external funding and are therefore deprived.

6.7.2 Source of Programme Funds

In response to the question on where the church gets funds to run its programmes, responses linking project funds to external donors were 32.3%. Respondents said that funds come from, "mzungu"; white person, foreigners, from Europe, and well-wishers.There was an exception of funds for school projects that are raised through parents paying school fees. Some parents make partial school fees payments but cannot tell where the rest of the fee balance is paid from. This could explain the group of respondents (36.6%), who said that they had no idea of the source of programme funds. One said, they are not informed about the source of funds; however, the church caters for all the school fees for her child. See Table 6.9 below on the descriptive statistics on local resource mobilization items.

Another source of funds for church programmes is through "harambees"; or a fund drive. The church organizes a funds drive targeting congregation members and their friends to raise funds for the project. The church also raises programme funds through tithes and offerings donated by congregation members. The pastor at Victory Golgotha church in Laini Saba Ward said,

"*Our church does not have any sponsors or external donors, the little we collect on Sunday is what is used to run our widows programme*".

For projects such as savings groups and the youth resource centre at St Jerome Church, members contribute monthly or weekly towards their savings or other group projects and

activities. Members who are capable within the programme contribute towards the needs of the programme. Mentions of Ksh. 100 per week and Ksh. 500 per month were made.

Church pastors also give of their money towards the church programmes. One respondent said,

"*The Reverend took money from his own pocket and supported the programme. He now does not support our widow's project with funds because we can now stand on our own".*

The giving of funds by the pastor towards poverty reduction programmes was also noted during the KII at Victory Golgotha church though with a slight twist. The pastor said that the residents of the slum have many needs that overwhelm him. He said,

"At the church, I have started a group comprised of widows and single mothers whose husbands have left them. When the group members are in need, I take it upon myself to give my money to help in paying rent for members, school fees for their children, food and school supplies. As a pastor, I should always have some money put aside to help my family and the congregation members"

Poverty reduction programmes at the church also receive support from organizations such as CDC, Centre for Urban Mission, Bishop of the Anglican Church of Kenya, Uwezo Foundation, friends of the churches like in the case of PCEA Karanja discussed in Chapter 4, and from their church assets such as land.

An illustration of the down side of dependancy on external sources of funds is captured during the KII, the pastor of Patmos Fellowship Centre. He said that well-wishers from Europe had helped the church to establish a primary school within the slum of Kibra. The church run successfully for nine years with 100% financial support from the well-wishers. After the nine years, the will-wishers pulled out of the project an stopped sending any financial aid to the school project which resulted in its gradual closure.

Table 6. 9: Local resource mobilization and poverty reduction

	Frequency	**Percentage**
Contribution by external donors		
Not aware	52	36.6
No	38	31.2

Yes	114	32.2
Total	205	100.0

Source: Author 2022

6.7.3 Beneficiaries Contribution to Programme Resources

In regard to beneficiaries' role in contributing towards the pool of resources for poverty reduction, several resources were mentioned namely time, money, skills, expertise, donations, and beneficiary involvement. Dispute mentioning some external sources of funds, beneficiaries recognized that they too contribute to programme resources. Through qualitative data, beneficiaries said that they give of their time to participate in programme activities, such as making time for the savings group meeting, attending the adult literacy programme, cooking tea during meetings, parents attend school meetings when called upon, and at the evening library to clean the book shelves, dust the books and arranging them, including sacrificing their time to supervise students doing their homework.

Beneficiaries give of their money through paying school fees, contributing funds towards their savings, youth give money to facilitate and sustain the running of the youth resource centre including donating funds towards group projects. One parent said,

"*We contribute Ksh. 100 per month that is used for maintenance in the evening reading and library programme at the church. The money is used to buying candles when there is no electricity to provide lighting so that the children's studies are not disrupted*".

Power outages are common in the slum. Beneficiaries contribute money to assist fellow members financially. Members of one savings group that meets at the Emmanuel PCEA Church based at Karanja, give a contribution of Ksh. 300 each when a member is unwell. One member said, "*sometimes we come together to support each other where the programme does not reach*". Beneficiaries who in some instances are church members said that they give their offering in church which is then used to help others. They also give donations such as food, clothes, books, chairs, and tables for the evening reading library, including donating sanitary towels. Beneficiaries also house fellow beneficiaries who may be in need of shelter.

In addition, they offer skills and expertise within programmes such as helping in evaluating the savings group project, giving ideas, computer coaching for the youth, teaching and supervising children who enrol in the evening study club at the church, and teaching others how to make beaded items. Beneficiaries identified their involvement in the programme as a

contribution and therefore a resource to the programme. Involvement includes being part of the programme or giving consent for the children to participate in the same.

6.8 Chapter Summary

Following the findings discussed in this chapter, the hypothesis of the study can be stated as shown in Table 6.10 below

Table 6. 10: Test of hypothesis results

Hypothesis	Results
H_0: There is no significant relationship between participation and the level of poverty within Kibra slum, Nairobi Kenya	Accept
H_0: There is no significant relationship between capacity building and the level of poverty within Kibra slum, Nairobi Kenya	Accept
H_0: There is no significant relationship between local organizational capacity and the level of poverty within Kibra slum, Nairobi Kenya	Accept
H_0: There is no significant relationship between resource mobilization and the level of poverty within Kibra slum, Nairobi Kenya	Reject
H_0: There is no significant relationship between local leadership and the level of poverty within Kibra slum, Nairobi Kenya	Reject

Through a multiple regression analysis, the relationship between the efficacies of community empowerment strategies on poverty reduction among beneficiaries of church poverty reduction programmes is discussed. Following the findings, there is a significant relationship between beneficiaries' level of poverty and resource mobilization and the involvement of local leaders. The other variables; local organizational capacity, community capacity building, and participation have no significant relationship with the beneficiaries'levels of poverty. As a whole, the regression model has a 76% power of explaining the relationship between poverty and the five community empowerment strategies.

Participation of programme beneficiaries was tested through four variables; beneficiary involvement in programme implementation, representation of the poor, decision making, and ownership of decisions made. From the findings discussed above, the involvement of beneficiaries and the representation of the poor in programme implementation are rated as low level characterized by receiving of programme inputs. In some instances, the

representation of the poor is negative such as when they are only called to meetings only when donors are visiting the programme. The higher levels of participation; that is decision making and taking ownership of the consequences of decisions made happens when beneficiaries are financially contributing or running the programmes such as in savings groups, at schools where parents pay school fees, or at a youth resource centre programme initiated by St. Jerome Church. In such instances, beneficiaries can demand for meetings to make decisions. However, the majority (59%) of the beneficiaries who participated in this research do not participate at this high level.

From the findings, only about a third of the survey respondents said that the local community leaders are involved in church programmes. Not all programmes involve community leaders in implementation however they were identified as one of the channels used to identify the poorest residents in the slum. Programme leaders are not adequately trained to respond and implement poverty reduction initiatives. However, respondents said that some committee leaders are aware of their roles and responsibilities. The leaders who are not aware of their roles can bring about conflict and a lack of direction within the programme. In relation to local organizational capacity, some of the programmes are run with the help of local committees that know their purpose and openly communicate with the beneficiaries. However not all programmes have committees and those that do, majority of the committee leaders were elected through less democratic processes, that would result in committees not serving the interest of beneficiaries.

In relation to capacity building for empowerment, the findings revealed that the training of beneficiaries is not fully implemented. Not all programmes implement capacity building sessions, thoughthe respondents mentioned several categories of training courses offered through the programme. In regard to the independence of the leadership committee to run the programme without external support, the findings revealed high dependency on external donors and resources. According to the survey respondents, the leaders lack training and their leadership competency is weak. The leaders also experience life challenges faced by Kibra residence which may be a hindrance in their effectiveness as leaders. Additionally, the needs in Kibra are overwhelming thus some external help is needed. Faith based organizations and non-governmental organizations contribute funds for the programmes. Beneficiaries in savings groups and parents also contribute towards the running of the programmes.

CHAPTER 7

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

7.1 Introduction

In this chapter, the researcher presents the summary and conclusion of the findings derived from a research on the efficacy of community empowerment strategies on poverty reduction among local churches carrying out programmes in Kibra. Recommendations that can enhance the work of the local church, aid, and government organizations working in slum communities are also discussed.

The research was conducted among Kibra residents some of whom were beneficiaries of church poverty reduction programmes while others were non-beneficiaries. Also included in the study were pastors and church leaders, and village leaders. A total of 495 respondents participated in this cross-sectional research that incorporated qualitative and quantitative research methods. Qualitative data was typed, organized into themes, and reported in form of texts, and narratives of the respondents. Quantitative data was re-coded and entered onto SPSS. It was analysed through descriptive statistics form of tables and figures that presented the findings in percentages and frequencies. An independent t-Test was run and helped to compare the means between the beneficiary and non-beneficiary groups. Additionally, multiple regression analysis helped to express the relationship between the community empowerment strategies and poverty reduction.

7.2 Summary of Findings

This study sought to investigate the efficacy of community empowerment strategies on poverty reduction within local church programmes in Kibra. The findings below are anchored on the problem statement and objectives discussed in Chapter 1 of this study and are summarized as follows.

7.2.1 Summary of Poverty Incidence in Kibra

As mentioned in Chapter 1, the researcher identified poverty as the dependent variable and sought to identify strategies towards its reduction. From descriptions derived through focus group discussions on the characteristics that differentiate the poor from the rich in Kibra, 13.4% of the 409 respondents rated themselves as being very poor. This meansthat they did not have any form of income and meeting their basic needs of food, clothing, and shelter is a struggle. Those that rated themselves as poor were 83.1%; this group has a source of income which mainly caters for their household's food needs. The rich group was made up of 3.4% of the respondents; a group of residents who have resources within the slum or have well-

paying jobs or flourishing businesses and can meet all their household needs. A poverty index was derived from a multi-dimensional set of variables that are characteristic within a slum community. A computation of the MPI reviled that 68.2% of the respondents were deprived with a 49% intensity of deprivation. The overall MPI score was computed as 0.33 meaning that the respondents are deprived in 33% of the total potential deprivations used in this study. The areas of deprivation are, respondents do not have an active NHIF registration, they use paraffin, firework, or charcoal as cooking fuel, toilets are shared among several households and may not be accessible during the night, they lack an organized garbage and sewage system for waste and toilet waste, majority have rent arrears (80.9%), and majority (87%) earn an income that is below the basic minimum monthly wage of Nairobi residents.

In regard to education attainment of the respondents, 20 of the 409 respondents had a university education, 40 had attended vocational training after their secondary school, 24% had finished secondary, and 21.3% had finished primary. Majority (44.5%) of the respondents had attended or finished secondary. Additionally, 70.4% of caregivers with children within the school going age said that their children were enrolled in school.

This research revealed that 12.5% of respondents were employed while the rest had no income or were hustling through life day by day. Majority (74.8%) of the respondents earned an income of Ksh. 0-9000 per month. Yet a larger percentage (87%) of the respondents earned below the basic minimum monthly wage of Nairobi residents set at Ksh. 13.572.90. Being employed does not imply that one is less deprived. To provide for their housing need, 81.4% of the respondents pay rent not more than Ksh. 3,999 per month. Before the COVID-19 outbreak, 58.7% of the respondents had rent arrears this percentage rose to 80.9% once the restrictions and lockdowns were effectedby the government to prevent the spread of the virus. This difference showed the effect of the restrictions and lockdowns on respondent's ability to pay rent; which according to the respondents was not a priority as compared to putting food on the table. The struggles were attributed to job layoffs and reduced purchasing power among residents in Kibra. When asked about their assets, 29.6% of respondents have a mobile phone that costs between Ksh. 500 to 1000 as their highest valued monetary asset, 25.2% mentioned landas their valued asset. Of the 104 respondents that mentioned land, 72 were women. Majority (70.2%) of the respondents mentioned using charcoal, paraffin, or firewood as their form of fuel. For water, majority (84.4%) of the respondents mentionedaccessing water less than 1Km away from their homes meaning that they are not

water deprived but 76.8%have to pay for this commodity at an amount ranging from Ksh. 100 to 1000 per month. According to respondents, they just purchase enough water for cooking and basic cleaning but may not be enough to clean clothes or have a daily shower for all household members.

Regarding health care, the findings from the study reveal that 29.3% of respondents mentioned having a family member who suffers from a chronic illness. Most commonly mentioned illnesses were blood pressure, asthma, HIV, TB, blood cancer, epilepsy, and diabetes. Those who had family members with a form of disability were 12.2% majority describing the nature of disability as being physical. The death of children under the age of 5 years was examined with 19.6% of respondents having lost their children before their fifth birthday. This was through treatable and preventable diseases; including those that immunization is available. Other causes included birth related complications, others accidents such as fires or drowning in the river, including witchcraft and cultural superstitions. For health seeking options, 68% of respondents visit local clinics when they have persistent symptoms that need medical attention because they are accessible, free, or cheap. 65.8% do not have an active NHIF stating that they lack funds to pay a monthly subscription fee of Ksh.500. They also stated being discouraged by a discriminating system when it comes to the choice of hospitals and payment of hospital fees by the scheme. Only 33 out of 140 with NHIF taking advantage of the fund by visiting NHIF registered hospitals.

Toilet use in Kibra is an additional expense to the rent and a single toilet is a shared community facility. From the survey respondents 53.3% have toilets in their plots and 57.9% pay for toilet facilities at a cost between Ksh. 100 to 300 per month per household. Water is accessed less than 1km by 84.4% of the respondents, however the majority (76.8%) purchase water at Ksh. 100 to 1000 per month to use for the bare minimum household functions like cooking. According to respondents, purchased water is not enough for watching clothes or bathing regularly.

Information on garbage and sewage disposal was drawn from qualitative data. The general finding is that garbage and sewage from Kibra residents finds itself into the river due to the lack of an organized disposal system. Individuals or organized youth groups that collect garbage or toilet waste from the residents' damp into the Nairobi River that passes through Kibra slum. Dirty water is poured into open trenches outside the residents' homes which then

flow into the river. Toilet waste is sometimes connected to a sewer line in the community which is then released into the river or more recently, connected to the Nairobi City Council sewer line. In other instances, residents pay a fee for a toilet exhauster vehicle or pay youth who exhaust the toilet by hand. All this toilet waste finds its way into the river. However, residents of Makina and Laini Saba wards were reported to be slightly organized regarding waste disposal with youth groups facilitating the communal collection of garbage. In Makina, residents are charged Ksh. 500 for dumping waste onto the streets or open trenches outside their homes. Youth with self-help groups or enterprises collect garbage from the community at a fee that ranges from Ksh. 10-50 per week per household. The government programme that provides employment to the youth within slum communities around Nairobi mainly offered jobs of cleaning the garbage from the slum streets; commonly referred to as "Kazi Mtaani" under the National Youth Service and National Hygiene Programme by the government. Kibra resident are categorized as deprived due to the lack of an organized garbage and sewage disposal system within the slums. Evidence that waste within the slum finds its way into Nairobi River is an environmental concern that requires a response.

7.2.2 Summary of the Churches Efforts Towards Poverty Reduction in Kibra

Kibra has a high presence of the local churches providing socio-economic programmes and services or what the church refers to as social action initiatives. This research is partly based on information drawn from church leaders and beneficiaries of nine churches based in Kibra. The churches proclaim the gospel of Jesus Christ and implement social action programmes. Following interviews with the church leaders, social action programmes are an essential addition to the ministry of a church located within a resource deprived community. The programmes target men, women, youth, children, including people of different faiths. Programme beneficiaries are identified through church networks thus comprise of church members or persons known to the church. The churches visit residents in their homes as a way of identifying who needs help. Indicators of identifying the vulnerable are clearly known as demonstrated during focus group discussions on well-being ranking. However, from the findings of this research, the very poor are rarely reached even by the church.

Capacity building of church leaders on systems, processes, and procedures of running socio-economic programmes is lacking in the majority of the churches. Training of programme beneficiaries is not consistent and in some churches is lacking. Funding of socio-economic programmes run by the church is through beneficiary and congregation contributions,

pastors' earnings, and donations from external supporters. The responsibility of fundraising however rests on the shoulders of the lead pastor. Programmes that receive most of their contributions from beneficiaries are sustainable and those with a higher dependence on external donor support have closed prematurely. Levels of decision making are determined by the source of funding. Additionally, majority of the churches lacked structures, systems, and procedures to implement poverty reduction programmes. They had no clear mechanism to reach their objectives of reducing poverty. Those that had committees, the running of the committees was in most cases controlled by the pastor. On the contrary, savings group programmes run by the beneficiaries have clear functioning mechanisms. The beneficiaries have developed constitutions that guide them, with leadership structures that have clearly spelled out roles and responsibilities for the members and their leaders. Even though the Catholic Church was not part of the churches selected for this study, their poverty reduction programmes were recognized by respondents as targeting and reaching the very poor within Kibra slum.

The above discrepancies in the implementation of poverty reduction programmes by local churches in Kibra may have contributed to the researcher finding out that the difference between the poverty index of beneficiaries of church programmes and non-beneficiaries is negligible. The research findings revealed that there is no significant relationship between a respondent's programme association and their poverty index. The efforts by the local church are not bearing significant differences.

7.2.3 Objective 1: Efficacy of Beneficiary Participation in Poverty Reduction

This research sought to examine the efficacy of beneficiary participation in poverty reduction within Kibra. From the findings, there is a negative and not statistically significant relationship between the participation of beneficiaries within church programmes on poverty reduction and their levels of poverty. Different sets of beneficiaries participate at different levels. High level participation was noted when beneficiaries financially contribute or are involved in the running of the programme. Low level participation in the form of beneficiaries receiving programme inputs, was the most common form of participation was noted among programmes where the church leadership implements and makes decisions single handily including solely bearing the burden of fundraising for the programmes. A negative form of participation where beneficiaries are summoned to meetings only when external donors are visiting the programmes was mentioned by respondents.

7.2.3 Objective 2: Effectiveness of Local Leadership in Poverty Reduction

The researcher assessed the effectiveness of local leadership in poverty reduction within Kibra slum. From the findings, there is a positive and statistically significant relationship between the involvement of local leaders in church poverty reduction programmes and the levels of poverty among programme beneficiaries. Following focus group discussions, local leaders are aware of the needs of the poorest residents of Kibra, where they live, and what resources are available to address their challenges. Some church programmes involve community leaders in identifying programme beneficiaries. Local leaders are mostly involved to provide security when programme inputs are being distributed or when the church wants to put up a building. A few of the church schools involved local leaders within the school management boards; which is also a requirement by the ministry of education.

7.2.4 Objective 3: Efficacy of Local Organizational Capacity in Poverty Reduction

This study sought to assess the efficacy of local organizational capacity in poverty reduction within Kibra slum. From the finding of the study, there is a negative and not statistically significant relationship between local organizational capacity of the church programmes and the poverty levels of the beneficiaries within the programmes. Not all programmes have committees that organize and implement programme goals and objectives set by the beneficiaries. Some programmes have local committee members however; their leadership is elected in a less democratic process. Therefore, the interests of the beneficiaries are not fully taken into consideration.

7.2.5 Objective 4: Community Capacity Building and Poverty Reduction

The researcher sought to analyse the relationship between community capacity building and poverty reduction within Kibra slum. From the findings of this study, there is a negative and not statistically significant relationship between community capacity building and the poverty levels of programme beneficiaries. Respondents mentioned capacity building training programmes organized by the local churches for the beneficiaries. The training was in the categories of entrepreneurship, employability, savings training for women empowerment, product development, sports, life skills, enterprise based vocational training, youth empowerment, family life, health promotion, and spiritual growth. Despite the various training programmes, not all churches had system of training its beneficiaries therefore not all beneficiaries were trained. Besides the beneficiaries, the researcher also found out that the

church leaders including committee leadership running the poverty reduction programmes lack adequate training to respond and implement programme initiatives. Not all leaders are competent to run the programmes.

7.2.6 Objective 5: Local Resource Mobilization and Poverty Reduction

This study also examined the relationship between local resource mobilization and poverty reduction within Kibra slum. From the findings of the study, local resource mobilization among programme beneficiaries does not significantly contribute to poverty reduction. A high dependency on external donors and resources was identified. Programmes with a high level of dependency risked closure or had closed. The study also found out that in some programmes, beneficiaries contributed of their money, time, and other resources towards the implementation of programmes. Programmes where beneficiaries made contributions also demonstrated a high level of decision making and ownership of programme outcome by the beneficiaries.

7.3 Conclusion

The findings of this study are drawn from data collected among a selection of Kibra residents and a review of poverty reduction programmes run by local churches in the slum. The findings of the study helped to identify the community empowerment strategy that is effective towards poverty reduction including which combination of strategies brings out success. One conclusion of this study is that a model combination of the five strategies: beneficiary participation, involvement of local leaders, local organizational capacity, capacity building, and local resource mobilization does not significantly reduce poverty among programme beneficiaries. Only the involvement of local leaders when assessed on its own, significantly contributes towards poverty reduction. Additionally after comparing the poverty levels of beneficiaries of poverty reduction programmes run by local churches and those of non-beneficiaries, the researcher concludes that there is no significant difference between their poverty levels.

7.3.1 Poverty in Kibra

In regard to poverty which was the dependent variable for this study, organizations implementing socio-economic programmes in the slums have made assumptions that beneficiaries are drawn from among the poorest residents. Another conclusion of this study is that socio-economic programmes implemented in Kibra do not reach the poorest of the poor.

Through this study, it is evident that when mobilization is done, the people reached are the ones at the middle level and not the very poor. It can be concluded that organizations have been working with the average group because they are easy to reach, they are known, organizations interact with them, and they benefit from most of the programmes. The very poor live in deplorable circumstances, they are hard to locate for an outsider, and they may also not have a permanent residency where they can be found due to evictions. Therefore, organization and well-meaning individuals work with those that they find, without realizing that they are not reaching out to the poorest of the poor. Children living in Kibra experience social stigma especially those whose parents fall within the lowest well-being category. They do not go to school and have to fend for themselves when still young. For the poorest group to receive support, the able persons, and those in the average group within the slum have to agree to pass on information and help to the poorest group.

It has been assumed that slum residents have low education attainment up to primary level or have not gone to school. However, this research shows that they have received some education that stretches all the way to secondary school. Residents in Kibra are therefore not education deprived according to the MPI computed. Before the devolved government in Kenya, Kibra had only one secondary school; Langatta High School. Currently there are several secondary schools; Olympic, Raila, Kibra High school, and Shadrack Kimalel including private high school. Secondary school education is accessible and affordable; with Kenya Shillings 1, 300 per month a child can access secondary education. The quality of this education is however low facilitated by untrained teachers, with limited or no access to books and other amenities. The education attained does not equip the slum resident with skills and knowledge to make a livelihood and transform their life within a harsh growing city. A conclusion of the study is that respondents had received secondary education but did not demonstrate a forward movement in regard to self-empowerment.

Enrolment in the government's National Health Insurance Fund is important because a member can receive medical care at no cost if they require specialized treatment. Treatment that would otherwise be expense and possibly cripple a family can be catered for by the insurance fund. Enrolment in such a fund is assumed to offer a safety net to slum residents. However, the government including non-governmental organizations offer free health care options to Kibra residents that sometimes negates the need for an individual who is struggling financially to pay monthly subscription fees towards NHIF so as to access outpatient and

inpatient services at recognised health facilities. A conclusion of this study is that Kibra residents have access to plenty of health facilities that are free, affordable, and readily accessible. Due to this, they are not health care deprived when it comes to treatment and access to it but in some instances lack health care education and information.

While still on the discussion of health care, some of the chronic illnesses experienced by the residents of Kibra are lifestyle diseases such as diabetes and blood pressure mainly due to the sedentary lifestyle lived by some of the women in this community. They do not go to work and instead stay at home waiting for financial support from their husbands. They are stressed from having to wait for resources without really knowing if they are forthcoming including the other stresses of living within the slum environment. Other illnesses such as asthma are attributed to the forms of cooking fuel, and cold from the type of housing structures. Children under the age of five years are dying from preventable diseases through immunization like measles or treatable ones like malaria and pneumonia. Witchcraft, cultural and religious believes are still used to explain the cause of death and the prevention of illness; these believes are difficult to eradicate from a community. Parents are not educated enough to address the health care issues of children under their care. Health care facilities within the slum offer free maternal health care however some parents could not explain their child's cause of death, they stayed with their child at home hoping it could get well until they died under their care. Another parent lost five children from preventable diseases; losses that could have been prevented through medical intervention and pre and post-natal education. Another conclusion of the study regarding health care is that women in Kibra struggle with chronic illnesses and that parents lack adequate information and training to prevent death of children under the age of five years.

One of the reasons that draw people to Kibra is the cheap rent costs. However, the cost of housing in Kibra is a challenge. From the findings of this study, it is therefore concluded that residents struggle with several months of rent arrears which increased with the outbreak of COVID-19 in March 2020. During this period and the following months, the incomes of Kibra residents declined due to loss of causal job opportunities and restriction of movement measures. Residents could not make their rent payments among other obligations.

Another key conclusion of this study is that residents of Kibra earn an income that is lower than the average minimum wage for Nairobi residents. It can barely meet the household's

basic needs let alone financing the education of their children. In regard to work, the young people are breaking away from the traditional casual labour jobs of house help, construction, and security officer thought for residents living in the slum. They are moving into technical skilled and talent related jobs such as sport instructors, artists, content creators, agricultural analysts among other professions. Housewives contributed to the number of respondents who said that they were unemployed. They raise the children and take care of the home and family; keeping the home and family together takes time, resources, and energy. The casual labour group of respondents included youth employed in the "Kazi Mtaani" government project. These are youth who would have otherwise been unemployed due to the high youth unemployment rates.

Access to water is less than 30 metres from majority of Kibra households. In terms of the distance to access water, households are not deprived. Organizations such as SHOFCO supply cheap and free aerial water to majority of the villages in Kibera. During the onset of COVID period, Nairobi Metropolitan Services delivered free water at strategic spots in the slum. Issues that need consideration are the quality of the water which this research did not investigate and the cost of water which remains a challenge to poor families.

Rich or poor, as long as one live in Kibra, they will experience the same garbage, and sewerage challenges because they are common for the whole community. The researcher concludes that Kibra residents are deprived of a coordinated system to cater for the garbage and sewerage collection and disposal. The collection of garbage within Kibra slum is a business for some of the youth who have registered business enterprises for garbage collection. Not all wards or villages within Kibra have organized garbage collection systems. Different wards or villages are differently organized when it comes to garbage and sewage disposal. In organized wards like Makina, garbage is properly collected and residents are fined if found throwing garbage on the road. However, within other wards, garbage is thrown along the railway line or into the river. At the end of the day, most garbage finds itself in the river. Once in a while the Nairobi Metropolis tracks collect and dispose the garbage at the open Dandora dump site. The construction of a sewer-line for toilet and sewage disposal is a new development in Kibra. This new development was facilitated through the toilets constructed by the government through the National Youth Service programme and the local commercial pay and use toilets. These new toilet constructions are connected to the sewer line because the residents pour water into the toilets. The older toilets including landlords

who have constructed pit latrines within their plots call exhausters or young men to drain waste from filled up toilets which is then disposed into the river. Kibra resident are categorized as deprived due to the lack of an organized garbage and sewage disposal system within the slums. Evidence that waste within the slum finds its way into Nairobi River is an environmental concern that requires a response.

7.3.2 The Local Church and Poverty Reduction in Kibra

This research can conclude that churches located in Kibra are involved in poverty reduction programmes among residents. They are involved at different levels and through different programmes. The church should be involved in meeting the basic needs of its congregation members and the needy within its community. From the findings of this research, the church does not have a consistent non-discriminatory strategy of enrolling all those in need and especially the very poor with the Kibra community. Churches lack a mechanism that can help realize set goals and objectives. Programmes should have systems that embrace inclusivity, transparency, accountability, sound leadership that is beneficiary driven, including monitoring and evaluation procedures. The programmes should sustainably respond to the socioeconomic needs within slum communities.

The ministries of the Catholic Church among the poor stand out because they were mentioned by the respondents during the pilot study and at all the FGDs sessions of the main study. SHOFCO was that one organization that was also mentioned in all FGDs. Worth noting is that if this study was conducted before the onset of the COVID period, some organizations and possibly churches would not have been mentioned within the list of those responding to poverty in the slum. Responses to disasters or crisis keep the work of organizations alive within vulnerable communities such as the slums. Some organizations have a short implementation spans as opposed to a lifelong commitment to transform the community. Additionally, they may not have the muscle to mobilize the high level of resource that both SHOFCO and the Catholic Church have.

7.3.3 Participation and Poverty Reduction

The researcher concludes that there is no significant difference between the poverty levels of programme beneficiaries and non-beneficiaries and therefore the effectiveness of the programmes to reduce the poverty among beneficiaries cannot be guaranteed. A look at the kind of beneficiary participation showed that it was at a low level where beneficiaries are

used to ratify decisions of initiatives already planned out by others. The researcher therefore concludes that beneficiaries are mere recipients of programme inputs as opposed to participating during the inception of the project, planning, implementation, and decision making which is more high-level involvement. Beneficiaries are incorporated into already existing programmes that may or may not meet their felt needs. They may not clearly understand the goal of the programme because communication only entails passing on information to ratify decisions. Where high level participation was noted, beneficiaries contributed their resources to the running of the programmes resulting in their sustainability.

7.3.4 Local Resource Mobilization and Poverty

In the overall, the findings of this study help to conclude that the socio-economic programmes of the local churches have a high dependency on funds from external sources and risk closure once the external donors pull out. Dependency on external funding is attributed to availability of donors and the perception that all Kibra residents are destitute and therefore need help to meet their needs. The slum has attracted a lot of attention from both internal and external persons some of whom are genuine while others want to take advantage of the glaring need in the slum. Programme leaders were said to lack the capacity to run programmes without the help of external donors. Entrusting programmes to local committee leaders without external support or accountability mechanisms was said to be a major risk to the programmes. Leaders' dependency could also be attributed to a high level of need among the residents of Kibra including the needs of the leaders as individuals because they also experience similar challenges faced by Kibra residents. Capacity building among community and project leaders is essential towards reducing donor dependency.

However, there are programmes that were initiated by the church and are currently implemented, and resourced by the beneficiaries. These programmes are sustainable and prove that the residents of Kibra can contribute to their own development without the continued dependency on external hand-outs. The researcher therefore concludes that it is possible to have Kibra residents contributing towards their own empowerment without always receiving or expecting hand-outs. Additionally, it is possible to implement sustainable programmes within Kibra where beneficiaries do not have to receive hand-outs as a way of continually luring them to remain in the programme.

7.4 Recommendations

The research process was geared towards identifying a community development model that works towards addressing poverty among slum residents. Preceding discussions of this study have articulated strategies that enhance or hinder programme sustainability and beneficiary transformation. A model that enhances beneficiary transformation entails high level beneficiary participation, reduced dependency on external donors, a renunciation of hand-outs to slum residents, training, resourcing community and church leaders to run programmes, and mobilization strategies that target the poorest of the poor. The programmes that have in place policies, procedures, systems, and structures that aid the local church to remain relevant in its mission among the poorest within slum communities are recommended. In essence, the model should aim at helping the beneficiary and all persons concerned to learn and discovery the process towards their own development.

7.4.1 Policy Recommendations

To organizations partnering with local churches to transform the lives of slum residents, a transformation model that includes high level beneficiary participation is a recipe of success. High level participation is realized when beneficiaries financially contribute and make decisions that aid in the realization of the programme goal. In addition, local church programmes need to begin reducing dependency on external donors and think more of interdependency with resource partners' visa vie donors who fund the whole programme. Capacity building sessions geared towards running effective transformation programmes built around justice and equity should be conducted among committees, community, and church leaders. Committee members in charge of programme leadership and especially those who do not directly benefit from the programme need to be helped to meet their own needs as they in turn assist beneficiaries to meet theirs. When committee leaders are not struggling, beneficiaries are reached equitably.

To church leadership, having a trained and passionate pastor championing the programmes of the church, each church requires another person and committee to run the programmes in the absence of the priest. This is more so in churches where priest have to be transferred to other churches from time to time. Having a working committee helps in the succession process. The committee also helps in relieving the burden of carrying for the needy alone which can be overwhelming within a community that has immense needs like Kibra. The local church committee or council should be given the space and any assistance necessary to develop a

strategic plan that guides church programmes and that can be used when a new priest is move to the parish or local church. Additionally, the church leadership or committee need to be involved in all the programmes run by the church. The priest cannot take up the whole burden alone.

In addition, church leadership should ensure that socio-economic programmes have a functional accountability mechanism. A lack of monitoring and evaluation mechanisms, including systems and procedures to run sustainable programmes was noted and needs to be enhanced if the local church wants to bring about transformation that lasts among slum residents. In addition, the church needs to identify models that bring about learning through a self-discovery process that leads to development.

As evidenced through the discussions in this study, local church leadership implementing socio-economic programmes need to address the finding that beneficiaries of their programmes are not that different from others in the community not receiving support. In essence, there is no difference between the people supported from the church and those not being supported by the church. However, a person who has interacted with the church needs to stand out significantly. The church therefore needs to intensify, regularly review, and intentionally enhance its socio-economic programmes within slum communities so that they are relevant.

Leaders of church programmes should facilitate beneficiaries in developing the programme goals and objectives. Local church programmes should work towards building the capacity of beneficiaries to organize themselves towards a transformative agenda. Developing of the goal should be driven by the beneficiaries because it is their life they wish to dream through and transform. Programme leaders should intensify opportunities for open communication with beneficiaries. Programme meetings should move beyond passing information or posing to receive external donors to taking time to understand and scrutinize programme goals and jointly planning how they can be achieved. Beneficiaries need to clearly understand the intended goal of the programme and what role they should play to achieve it.

All organizations, institutions, or individuals offering hand-outs to the residents of Kibra are creating dependency among the residents which is anti-development. Their role within the settlements should be reviewed by the government regulator. From this research one-third of

the residents within the settlement are very poor and would benefit from a short-term hand-out strategy. Local churches and other government and non-governmental organizations should reject the use of hand-outs as an only strategy of helping slum residents. Organizations have used this strategy to lure residents into their programmes and tick off the numbers box. Giving of hand-outs slows down a person's ability to learn and discover their path towards transformation. The church should take the self-empowerment concept and teach more on the biblical theology of work to encourage members to be involved in meaningful work. This will overtime help to change the residents' attitude of hand-outs or belief in entitlement and reduce the dependency syndrome. Initiatives such as consistent business training forums, and the setting up of a business revolving fund for use by members to grow their enterprises, are proposed initiatives to reverse the hand-outs expectations. Members would contribute towards the fund and identify ways of growing it for their use. Strategies that enhance people's ability to innovate and produce are instrumental to human development. This research found out that it is possible for Kibra residents to contribute towards their own empowerment without always receiving or expecting hand-outs.

Church and organizations need to review their beneficiary mobilization procedures if they seek to target the very poor. Community leaders and members know the very poor and need to be willing to pass on information to the poorest so that they too can receive assistance. The church can include trusted community leaders and members in the mobilization process so that it can stretch beyond reaching out to just its congregation members.

This research encountered socio-economic programmes of the church that are only open to its congregation members. Leaders implementing church programmes should facilitate the discipleship of all people in the community through word and deed. The church should invest in the lives of all community members, putting more resources into the education of more needy children including support to single mothers and widows. This does not mean that congregation members are left out; on the contrary, they should also be empowered to grow their various ventures. There is a place where the church should care for its members however there should be a place where the church extends this care to the community especially if the reason towards initiating socio-economic programmes is to create an opportunity for holistic ministry. The aim is to incorporate all community members; thus, the church becomes a witness through what it does within the community

The church needs to be consistent in its mission goal for the slum community. It should avoid discontinuing programmes that are much needed in the community or just showing up when there is a disaster affecting slum residents. The presence of the church in the lives of slum residents should be felt at all times. The church can learn from SHOFCO and the Catholic Churchin Kibra on what keeps them consistent and always present in the community.

The local churches in Kibra offering education support to children from the slum should continue in this noble duty while ensuring the quality of what they offer. From the qualitative data in this study, all local churches that participated offered some form of education support to beneficiaries. Slum residents need support to educate their children. This is in the back drop that the government of Kenya says it provides free and compulsory primary and secondary education while in reality this is not the case. If the local churches did not provide education some of the children within the slum would be at home not going to school because their parents can't afford to educate them. Thus, the institutions providing education support to residents have reduced their burden. The corruption involved in enrolling a child to a public school within Kibra due to the high demand makes the whole process expense which in turn deters many parents. If one successfully gets their child enrolled to the school, other costs required to be paid to the school including books, school uniform and school supplies makes education expensive.

To respond to this need, the government of Kenya through the Ministry of education can borrow a leaf from its own strategy used to offer health care in partnership with health care providers based in Kibra such as AMREF and Kibera South Hospital. The government can do the same with church and other organizations offering education support to residents of Kibra. Instead of closing schools in the slum because they do not have adequate space or are not built with quality material, the government can provide infrastructure and also support these schools with government trained teachers. In addition, the government ought to regularly vet and find out if all schools in the slums are offering quality education taught by qualified teachers with the necessary books and amenities.

Church schools and the ministry of education should ensure that education attained by the children and youth of Kibra contributes towards the transformation of their lives. The youth need exposure and opportunities, so that they can explore what is out there. The youth can

then utilize the knowledge and the skills that they attain from school to transform their lives. The learning attained should help a youth from the slum to develop life-skills that help them fight all odds and transform their life. At the end of the day, the knowledge and skills attained should be translated to income that can help to meet basic needs and change life in a meaningful manner. Education should equip the learner to make a livelihood and transform their lives in a harsh growing city. On youth engagement and unemployment, there is need for the government and the private sector to create meaningful work opportunities for the youth while at the same time exposing them to avenues where they can explore their talents and potentials so that they can dream beyond Kibra; the slum life.

In regard to health care, facilities, and organizations offering this service to community residents, need to conduct regular education forums for the residents to avoid child mortality due to preventable and treatable diseases, teenage pregnancy, drug and substance abuse, prevention and management of chronic illnesses, including offering support to persons with disability and their caregivers.

Local churches and organizations responding to the socio-economic needs or slum residents should think through creative ways of helping households increase their income to meet their needs and transform their lives. Additionally, safe, state of the art day care facilities can be re-imagined and set-up within slum communities to allow young single mothers to have time to look for work while at the same time giving the child a conducive environment to grow and become the best they can be. From the research findings, residents of Kibra move into this settlement because the rent is affordable or so they think. It is evident that residents are not able to pay rent consistently resulting into huge arrears and eventually evictions. The situation is made worse by disasters or destabilization such as what was caused by the COVID-19 outbreak. In regard to work, the need to create meaningful employment opportunities for the youth cannot be over emphasised. That also goes for the necessity to constantly review the value equated to the work done by women taking care of their household. From the slum context and in consideration to the merge incomes received by residents, it is difficult to financially and meaningfully motivate and rewarded women for their roles in raising the family. Women have to work extra hard especially the single mothers to be present for their children and earn an income. Most of the time, the children suffer because they are left unattended and unsupervised as their mothers go and fed for the family.

The theology and curriculum taught within institutions of learning including short courses for pastors should be regularly reviewed so that it is relevant and seeks to respond to the current realities in society. On completing theological education, pastors and church leaders are expected to model the learning they received from their institution of training. Church workers on receiving training should go back into their communities and serve humanity. They should model the curriculum taught in theological institutions and use their learning as tools for work and reaching out to the community. The problem however is that some church workers are not adequately trained to respond to the challenges experienced in slum communities and growing cities. Additionally, theological institutions and bible colleges are implementing a curriculum that does not relate or respond to the needs of people in our current society.

In regard to garbage and sewerage collection and disposal within slum communities, the Nairobi metropolitan services and environmental concerned entities need to work together with residents and local authorities towards developing a coordinated system in Kibra. As it is, slum communities are an environmental hazard waiting to explode.

7.4.2 Recommendation for Future Research

The effectiveness of curricula offered at theological institutions and bible colleges to respond to the current realities within growing cities in Africa should be investigated. Further research on the knowledge and skills required by pastors and church leaders to run ministries in slum ministries should be conducted to inform the curricula offered in bible colleges.

The ownership of land as one of the highest monetary assets was mentioned by both men and women research respondents. It is worth noting that this is ancestral land not acquired from the individual's effort of accumulating funds and purchasing the land. Further research is needed to find out if women living in the slums have ownership rights to ancestral land and if they are able to make decisions on what happens to it and how it is utilized.

This study investigated the distance it takes a household to access water from their home in the slum and the monthly cost of water. Additional research is required to look into the quality of water accessible to slum residents.

For further study, it would be valuable to find out why SHOFCO and the Catholic Church are the most felt organizations within the slum of Kibra. Lessons picked from their transformation model would enable learning and facilitate a review of the holistic ministries of local churches within Kibra.

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APPENDICES

Appendix 1: Questionnaire for beneficiaries of church programmes

Introduction and Consent

My name is Nancy Njagi a student at St. Paul's University and I am interested in the work of the local church in bringing about poverty reduction in Kibra. As part of my studies, I want to explore community empowerment strategies used by local churches within Kibra towards poverty reduction. The information we collect will be based on the information, stories, and narratives of community residents with the aim of identifying relevant strategies that the church can use towards poverty reduction. It takes about 20-30 minutes to complete this questionnaire. All of the answers you give will be confidential. Participation in filling out the questions is completely voluntary. If we should come to any question you do not want to answer, just let me know and I will go on to the next question; or you can stop the interview at any time. However, we hope you will participate since your views are important. At this time, do you need further clarification on the purpose of our meeting?

Signature/Initials of Respondent **Date:**

QUESTIONNAIRE IDENTIFICATION NUMBER |__|__|__|__|

A. Identification		
Q001	Respondent's Gender	Male = 1 |___| Female =2 |___|
Q002	Are you a beneficiary of any church poverty reduction programme? **Specify the Programmes** (health care, education, water and sanitation project, savings group, livelihood training, business training, vocational training among other programmes)	YES = 1 |___| NO = 2 |___| **List the Name of the Programme**

	If No, the Interview ends at this point		
Q003	What is the name of the church that implements the programme you have mentioned above? Specify the village within Kibra in which the church is located	Name of the Church: Village the Church is located:	
	Data Entered by		Date:/__/__/ Day/Month/Year

No.	Questions and Filters	Code Category
	General Household Information (Use HDI to assess poverty at Household level)	Please tick your response
Q004	What is your marital status?	Married =1 ☐ Single = 2 ☐ Separated 3 ☐ Divorced = 4 ☐ Widowed = 5 ☐
Q005	How many children are under your care? *If no children, please skip to question Q9*	
Q006	What are the ages of the children mentioned in Q005 above?	

Q007	Are children under your care aged 4 years and above enrolled in school? *If NO, please give the reason why*	YES = 1 |___| NO = 2 |___|
Q08	What is the highest level of education that the children under your care have achieved? If some primary, or secondary, determine the class reached	No Schooling = 1 |___| Some Primary =2 |___| Finished Primary = 3 |___| Some Secondary = 4|___| Finished Secondary = 5 |___| Vocational Training = 6 |___| University = 7 |___|
Q09	Do you have any member of your family who is living with a disability?	YES = 1 |___| NO = 2 |___|
Q010	Kindly share more about this disability	
Q011	Do you have any family members with chronic illness?	YES = 1 |___| NO = 2 |___|
Q012	Kindly share more about this illness	
Q013	Have you lost any child or children under the age of 5 through death? ***(If* YES*, indicate the cause of death)***	YES = 1 |___| NO = 2 |___|
Q014	Are you registered with NHIF? Is your account active? ***(If NO; probe why)***	YES = 1 |___| NO = 2 |___|

Q015	Should a member of your family become ill, what would you do? ***(Pick one response)*** *Why would you make this decision?*	Buy Medicine =1 ☐ Go to the local clinic =2 ☐ Go to Kenyatta hospital=3 ☐ Go to Mbagathi hospital =4 ☐ Stay at home and wait to get well = 5 ☐ Go for prayers = 6 ☐ Other (Specify) = 7 ☐
Q016	What is the highest level of education you have achieved?	No Schooling = 1 ☐ Some Primary = 2 ☐ Finished Primary = 3 ☐ Some Secondary = 4 ☐ Finished Secondary =5 ☐ Vocational Training = 6 ☐ University = 7 ☐
Q017	What is your age?	
Q018	Are you employed or self-employed? indicate *Please specify the form of work*	Employed = 1 ☐ Self-Employed = 2 ☐
Q019	What is your monthly income?	

	(Please help the respondent calculate a monthly approximate income if paid weekly or daily)	
Q020	What fuel do you use in your home?	Paraffin = 1|___| Gas = 2 |___| Firewood = 3 |___| Charcoal = 4 |___| Other (specify) = 5 |___|
Q021	Do you have a toilet in your plot/ home? If No, which one do you use?	YES = 1|___| NO = 2 |___| Pit Latrine = 1|___| Flash Toilet = 2 |___| Tin = 3 |___| Polythene Bag = 4 |___| Other (specify) = 5 |___|
Q022	Where do you get your water from?	Piped water in the house = 1|___| Have water Within the compound = 2|___| Get water less than 1Km away = 3 |___| Get water 1Km away = 4|___| Get water more than 1Km away = 5 |___| Other (specify) = 6 |___|
Q023	How do you dispose of garbage in your household and community?	

Q024	How is sewage disposed in your community?	
Q025	From the list provided, share with us your highest valued asset	Land = 1|___| Houses for rent = 2|___| Livestock = 3|___| Mobile Phone = 4|___| Household items = 5|___| Business assets (specify) = 6|___| Others (specify) = 7 |___|
Q026	How would you describe your household? What category that best describes your household? ***(Probe why the category is selected)***	Very Poor = 1 |___| Poor =2 |___| Better off = 3 |___| Rich/landlords = 4 |___|
	General Informationon Church Poverty reduction programme	
Q027	How long have you been a member of your church's poverty reduction programme?	
Q028	When you first joined the programme as a beneficiary, were you a member of the church running the programme? ***(If NO, probe how the church identified***	YES = 1 |___| NO = 2 |___|

	the participant)	
Q029	What criteria did the church used to identify those who become beneficiaries of the programme?	
Q030	How does the church poverty reduction programme contribute to the wellbeing of your household?	
	Participation	
Q031	Do the church programmes have visible efforts to involve community members in the poverty reduction programmes? ***(If YES, identify some of the efforts known to you)***	YES =1 ☐ NO = 2 ☐ NOT AWARE = 3 ☐
Q032	Are the poor represented in the implementation of poverty reduction programmes? ***(If yes, how are they represented?)***	YES =1 ☐ NO = 2 ☐ NOT AWARE = 3 ☐
Q033	Are the beneficiaries involved in making decisions regarding programme implementation?	YES =1 ☐ NO = 2 ☐ NOT AWARE = 3 ☐

	(If YES, please describe to us the nature of involvement)	
Q034	Do beneficiaries take ownership of the consequences of their decisions? Is this not too complex for the respondent? ***(If YES, please share with us an instance when this happened)***	YES =1 |___| NO = 2 |___| NOT AWARE = 3 |___|
	Capacity Building	
Q035	Do the beneficiaries receive training related to poverty reduction through the church programmes? ***(If YES, probe for the training received)***	YES =1|___| NO = 2 |___| NOT AWARE = 3 |___|
Q036	Does the local committee receive training on institutional building (vision, mission, goal setting, strategic planning, leadership, accounting, conflict management, poverty reduction strategies)? ***(If YES, probe for the training received)***	YES =1|___| NO = 2 |___| NOT AWARE = 3 |___|
Q037	Would you say that the local committee can run the church programme on	YES =1|___| NO = 2|___|

	poverty reduction without always relying on external persons? *Probe for the reason(s)*	NOT AWARE = 3|___|
	Local Organizational Capacity	
Q038	When was the local committee formed? If No committee, skip to **Q042**	After inception of the programme idea = 1|___| Existed before the programme idea =2 |___| No Committee = 3 |___|
Q039	How are the local committees are formed?	Own volition =1|___| Co-opted by existing leadership = 2 |___| No committee formed = 3 |___| Coerced by the church = 4 |___|
Q040	What is the MAIN purpose of local committees?	
Q041	Does the local committee share matters that affect the programme beneficiaries in an open manner? *If YES how is this done?*	YES =1|___| NO = 2|___| NOT AWARE = 3|___|
	Resource Mobilization	
Q042	Where does the local committee get the funds for poverty reduction related programmes?	
Q043	What role do the beneficiaries play in	

	contributing towards the pool of funds for poverty reduction related programmes? *How are they involved?*	
Q044	Do external donors contribute resources towards poverty reduction programmes? If YES, what resources do external donors give towards poverty reduction programmes. Probe for approximate figures	YES =1|___| NO = 2|___| NOT AWARE = 3|___| **Money = 1** |___| State how much: **Personnel =2** |___| Specify: **Training = 3** |___| Specify: **Structure = 4** |___| Specify Any other, please specify
	Local Leadership	
Q045	Do the local churches include leaders from the community to run poverty reduction programmes? ***(If YES, please tell us how they are included)***	YES =1|___| NO = 2|___| NOT AWARE = 3|___|

Q046	Does the local committee receive training on institutional building? (vision, mission, goal setting, strategic planning, poverty reduction strategies) ***(Probe for the types of training received)***	YES =1 ☐ NO = 2 ☐ NOT AWARE = 3 ☐
Q047	Do local committee leaders have well defined roles and responsibilities? ***(If NO probe for the reasons)***	YES =1 ☐ NO = 2 ☐ NOT AWARE = 3 ☐
Q048	Are local committee leaders held responsible for their roles and responsibilities? ***(If NO probe for the reasons)***	YES =1 ☐ NO = 2 ☐ NOT AWARE = 3 ☐
Thank you for your valued Time		

Appendix 2: Focus Group Discussion Guide

Focus Group Discussion (FGD) GuideforNon beneficiaries; Kibra residents

1. What terms are used within Kibra to describe the different levels of poverty? For example Very poor, poor, rich among others

2. Describe in 1 to 3 words what is meant by each category

3. How would you identify a household in each category (variables)

4. Please take time to rank yourself in the category that best describes your household

5. Brainstorm with the participants and develop a list of development actors and institutions in Kibra that contribute towards poverty reduction (an explanation that each community has development actors and general examples of such actors, can be given to clarify the task)

6. Brainstorm around the Institutions that contribute towards poverty of the participants

7. In the brainstorming ensure to capture how the Institutions contribute to poverty reduction of the participant's household

8. Use a Venn diagram to learn how the community view the Institutions and how they rank them according to their contribution to the participants

9. If local Churches do not appear in the list of Institutions mentioned, find out why?

10. Find out how local Churches can improve their programmes to reduce poverty among the residents of Kibra

Appendix 3: Key Informant Interview Guide

Key Informant Interview (KII) Guide for Church Leaders

1. Find out the genesis of the church programmes on poverty reduction:
   - What are these programmes
   - Why they were initiated,
   - When they were initiated,
   - How they were initiated,
   - Who do the programmes target?

2. If not clear from 1 above, Find out how the programmes contribute to poverty reduction

3. If the programmes contribute to poverty, find out how the church identifies the poorest in Kibra. (note the variables used to define the poor and compare with what if given during the FGDs)

4. How do these programmes involve the beneficiaries?

5. Describe the decision making process of the programme

6. Describe poverty reduction trainings conducted by the church programmes if any

7. What is the place of local committees in the church's poverty reduction programmes
   - Who formed the committees?
   - Why were they formed?
   - Discuss the roles and responsibilities of the local committees
   - Describe how these committees are facilitated to carry out their duties

8. Please discuss with us where you get the funding to run poverty reduction programmes at the church

- How are beneficiaries involved in contributing resources for the programmes
- How can beneficiaries be involved in contributing more towards the programmes?

9. Describe the leadership structure of the programmes
- How is the leadership empowered to run the programmes?

10. In your opinion how can the church improve its poverty reduction programmes so that they address poverty effectively in Kibra?

Appendix 4: Contextual Poverty Descriptions

Feedback from Focus Group Discussions conducted among Residents of Lindi, Laini Saba, Saran'gombe and Makina wards of Kibra slum, Nairobi Kenya in December 2020. Residents described and discussed poverty from their context and classified it into 3 levels. The indicators used to differentiate between the levels were food, shelter, clothing, fuel, education and social wellbeing. Other parameters used were occupation, water and sanitation and access to health care.

Level 1: Lowest form/ Living on below a dollar a day

The people at this level live from hand to mouth. They are dependent on others for their meals and can on many occasions be found foraging for food in waste in market places. More often than not, they go to sleep hungry. Shelter is none existent for many of them having lost their houses for non-payment of rent. The ones with houses can be found in the worst possible state with the bare minimum. These houses have no ventilation, no electricity (even the illegally connected lines) and no toilets and bathrooms. They use candles and tin lamps for lighting. For fuel, these households use firewood and charcoal jikos and stoves when there is money. The children born in these households are sent away from their schools frequently for lack of fees and many of them end up dropping out of school. Those who remain in school do so with a lot of difficulties: lack of uniform, textbooks and other stationary and hunger because meals at home are never guaranteed. The parents and guardians in these households have very poor mental health brought on by their circumstances; this often results in alcoholism to escape their current reality. The harsh economic conditions, the school drop outs rates also lead to early marriages as a means to survive. There is also a lot of absenteeism from homes and single parent homes. Most of these homes have an average of 3-5 children. For work, people found in this level work odd jobs like ferrying water for a fee, emptying latrines and sewage trenches, doing laundry and ferrying goods for others in the markets. They make very little money and often have to borrow to make ends

Level 2: Average poor

The people found on this level are regarded as rich by those ii the level above. Many of the people living in Kibra fit in this category. For Food, they are assured of daily meals and they live in single or double rooms for shelter. The family members have decent clothing; it may not be the most fashionable but it is clean and adequate. These households cook using charcoal jikos, gas (meko) or the paraffin stoves. They use electricity for lighting although

they use illegal connections to the power grid. Their children go to school but they are often sent home for lack of fees. When this happens, the children stay home for a few days until their parents are able to accumulate enough money to send them back. They may have some of the stationery required for school but many of them struggle with textbooks and other school requirements. The people in this category are self-assured; they are able to plan ahead even though they are not able to save much money. Most of them work for commission at Toi market (managing stalls for their owners) others also have small businesses and engage in casual labour. They make an average of between Ksh. 10,000 monthly. They pay to use community toilets either daily or on a monthly basis. They also buy water for use at home from water points close to their homes. For assets, many of them possess phones, a few household furniture and electronics

Level 3: The Wealthy/ Tycoons

Food for households at this level is never an issue; it is plenty, it is well balanced and is available any time. At this level, people live in their own homes either in Kibra or elsewhere. Those who choose to live in Kibra is because it is cheap. Their homes are well furnished with the latest in terms of furniture, electronics and leisure items like video games for the children. They are legally connected to the electric grid and store their food in fridges and cook using gas cookers and ovens. The children and others in the households are well dressed in the current fashion and are always clean and happy. Their school fees is always paid on time and should they for any reason be sent home, they are sent back immediately with what is needed at school. They may be in boarding schools or if they are in days schools they are either dropped off or picked up from school by their parents or school buses. The people at this level are always happy and have no worries. They are either gainfully employed by the government or private organizations or are self-employed. Some of them are structure owners and they make up to Ksh 100,000 monthly. They also may have businesses that help them earn extra income. Their households have running water, use showers for taking baths and their own toilets. For assets, they may have vehicles, motorbikes, electronics and many other items.

Appendix 5: Research work plan

Research Proposal

Work Plan

Activity	Date	Person Responsible	Resources needed
NACOSTI research permit	After successful proposal defence – 1st week of July 2020	Nancy	Transport
Identify and conduct training of research assistance 15 research assistants – in preparation of pilot study	2nd week of July 2020 2 days	Nancy and Dan	Transport Venue Stationary Copies of instruments Refreshments
Print the instruments for Pilot study	2nd week of July 2020 1 day	Nancy	Funds for photocopy
Conduct a pilot study among 100 respondents (data collection, analysis, and revising the instruments)	7 days *Data collection 2 days*	Nancy Dan Team leaders Assistants	Assistant's remuneration
Conduct 2nd training with research assistants- familiarize with revised instruments and plan for major data collection	2 days	Nancy Dan	Transport Venue Stationary Copies of instruments Work plan Refreshments
Mobilization meeting for pastors and church leaders	1 day	Nancy Dan	Venue Work plan Refreshments

Activity	Date	Person Responsible	Resources needed
Printing data collection instruments	1 day	Nancy	Funds
Data collection- FGD among village leaders – 25 leaders – 5 FGDs – one in each ward	2 and ½ days	Nancy Dan Team leaders Assistants	Funds- remuneration, participation tokens, airtime Venue
Data collection- KII among church leaders – 105 churches – 8 research assistants each visiting 4 churches per day Venue will be at the church	4 days	Nancy Dan Team leaders Assistants	Funds- remuneration, participation tokens, airtime
Data collection- FGD- 14 Kibra residents per group- a total of 70 residents – 5 FGD sessions ; 2 sessions per day - 2 ½ days – with 8 research assistants Seek the assistance of village elders to mobilize the residents from the 5 wards in Kibra- 5 leaders each mobilizing 80 residents from their wards	2 and ½ days	Nancy Dan Team leaders Assistants	Funds- remuneration, participation tokens, airtime Venue
Data collection among church programme beneficiaries – 105 churches- sample 3 beneficiaries from each church – 315 respondents With 8 research assistants – preferably Saturday and Sunday	7 days	Nancy Dan Team leaders Assistants	Funds- remuneration, participation tokens, airtime

Activity	Date	Person Responsible	Resources needed
Venue will be at the church			
Data collection among non-beneficiaries — 315 respondents With 8 research assistants Venue community space	7days	Nancy Dan Team leaders Assistants	Funds-remuneration, participation tokens, airtime
Data analysis(scoring, coding, entry and analysis)	14 days	Nancy Dan	Laptop with SPSS Work space
Submission of document to supervisors and correction of the same		Nancy	
Thesis Defence	1 day	Nancy	Print and bind thesis
Correction of thesis and publishing	Within a month after defence	Nancy	

Number of FGDs = 10 (5 for 25 village leaders and 5 for 70 Kibra residents)

Number of KII = 105

Number of questionnaires among beneficiaries = 315

Number of questionnaires among non-beneficiaries (Kibera residents) = 315

Number respondents = 830

Number of proposed days for data collection including pilot = 19

How much per research assistant = Ksh. 500 per day or Ksh.70 per questionnaire

Appendix 6: Research Budget

Research Proposal

Budget

Item	No	Amount	Notes
NACOSTI Permit		2,000	Research Permit
Photocopy of Questionnaires	520	11,440	100 for pilot and 420 for the research - 11 page document
Photocopy of KII & FGD guide	32	128	KII=15, FGD = 7, Pilot=10, Ksh. 2 per pg , 2 page documents
FGD meetings with village leaders	25	13,750	25 leaders + Ksh. 50 for refreshments + Ksh. 500 for appreciation
Mobilization meeting for church leaders	10	12,000	lunch refreshment + Ksh. 1000 per person for mobilization
Mobilization of 193 Kibra residents	5	5,000	5 leaders @ Ksh. 1000 per person for mobilization
Hosting Meetings with Respondents	496	198,400	Refreshments/token for participating- Ksh. 400 per person
Training of research assistants	8	22,400	4 days @ Ksh. 700 for refreshments/transport and participation
Badges for research assistants	8	240	Ksh. 30 per badge for 25 badges
Tokens to research assistants	8	60,000	8 Research Assistants for 15 days at Ksh. 500 per day- filling out 6 questionnaires per day
Data Entry	14	14,000	14 days, filling out 40 questionnaires per day, 2 people at Ksh. 500 per day
Data Analysis	2	1,000	Presenting data reports to research assistant for in-depth input for data analysis
Communication/Airtime		12,750	3 team leaders @ 2000 + 5 assistants @ 1350 for 19 days
Venue/meetings and trainings	6	6,000	6 days @ Ksh. 1000 per day

Stationary/Printing/Binding Reports		10,000	pencils, paper, flip chat, writing paper, pens, printing paper, cartridge
Total		**369,108**	

Note: - Research Assistants receive Ksh. 500 per day if they fill out 6 questionnaires or Ksh. 70 per questionnaire

Appendix 7: NACOSTI Permit

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **855355**

Date of Issue: **23/October/2020**

RESEARCH LICENSE



This is to Certify that Ms.. Nancy Wanjiku Njagi of St. Paul's University, has been licensed to conduct research in Nairobi on the topic: Community Empoweerment Strategies and Poverty Reduction: A case study of missionary founded churches in Kibra slum, Nairobi County, Keny for the period ending : 23/October/2021.

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Appendix 8: Summary of theories used

Theory	Brief of the theory	Proponents & Year	Who else has used the theory	Application of this theory to my work	Connection with other theories in this study
Capability to function	Income and wealth are not a means in themselves, what people need is the capability to function. Development is therefore not about economic growth but should be about enhancing lives and freedoms	Amartya Sen (1999)	World Bank, UNDP (2016), Alkire (2007), Simons (2000)	Poverty reduction should be about enhancing lives and freedom – my study therefore embraces a multidimensional perspective in understanding the causes of poverty and subsequently its response	What freedoms would reduce poverty within a slum neighbourhood? The Capability to function theory links with both the neighbourhood theory and the community empowerment theory as possible approaches towards enhancing resident's freedoms
Urban theory on neighbourhood effect	Neighbourhoods have an effect on their residents. Concentrations of poor residents have more social problems. Neighbourhood	William Julius Wilson 1987 – " The truly disadvantaged"	Curley (2005) Mukeku (2018)	My study focuses on slum communities which according to this theory have many social problems such as poverty.	The slum neighbourhood in itself is a hindrance to functioning for the poorest within this community.

Theory	Brief of the theory	Proponents & Year	Who else has used the theory	Application of this theory to my work	Connection with other theories in this study
	poverty affects the individual's outcome. This theory also embraces hypothesis around social capital, contagion effect, collective efficacy and collective socialization Contagion effect;- the behaviour of an individual living in a concentrated poor community is influenced by the socialization within this community Social capital:- individuals within a concentrated community take advantage of			The researcher takes into consideration the contagion effect and social capital in addressing social problems within the slum. Collective efficacy is embraced within the independent variable of this study as local organizational capacity Social capital is also embraced within the independent variable of this study as local resource	However collective efficacy and social capital are assets that can be embraces for community empowerment

Theory	Brief of the theory	Proponents & Year	Who else has used the theory	Application of this theory to my work	Connection with other theories in this study
	personal relations, connections and linkages with organizations in the community as coping strategies Collective efficacy comprising of community organization, social networks, informal social control, organization of neighbourhood control and resident stability			mobilization	
Holistic Development	Churches have a biblical mandate to not only preach but also care for the holistic needs of the community	Lausanne Congress (1974)	Padilla(2004), Micah Network, Ayiemba et.al (2015), Conradson (2008)	This study seeks to investigate the effectiveness of programmes implemented by local churches towards addressing poverty as a need within a slum community	The local church is an agent within the community that if appropriately envisioned can participate in enhancing people's capabilities

Theory	Brief of the theory	Proponents & Year	Who else has used the theory	Application of this theory to my work	Connection with other theories in this study
Community Empowerment	Development should aim towards helping people to take control of their lives by reducing powerlessness and dependency. Empowerment aims at expanding people's assets and capabilities to participate in negotiating with, influence, control and hold to account institutions that affect their lives. components of community empowerment are; community participation, local leadership, capacity to assess problems, awareness of needs, building of organizational structures, resource mobilization, networking	Laverack (2001)	Chowdhury et.al (2018), Mulwa (2010), World Bank, Chambers (2009)	My research is built around some of the strategies of community empowerment which forms the independent variable of this study. The strategies used in this study are participation, community capacity building, local leadership, local organizational capacity, resource mobilization	Community empowerment as a means of enhancing a community's capability

Appendix 9: Data analysis framework

Objectives	**Data needs**	**Sources of data**	**Data collection Methods**	**Data Analysis**	**Data Presentation**	**Expected output**
To examine the efficacy of beneficiary participation in poverty reduction within Kibra slum	Involvement of community members in programme activities Freedom towards decision making Representation of the poor in processes	Kibra residents (Programme Beneficiaries) Local church leaders Kibra residents (Non-beneficiaries)	Interviews Questionnaire Focus Group Discussions	Quantitative SPSS Inferential Descriptive Qualitative Themes Local narratives	Percentages Frequency distribution tables Graphs Regression model Themes Narratives	Report The relationship between beneficiary participation and poverty reduction How are beneficiaries identified Understand decision making processes regarding poverty reduction
To assess the effectiveness of local leadership in poverty reduction	Leaders implementing programmes drawn from community	Kibra residents (Programme Beneficiaries)	Interviews Questionnaire	Quantitative SPSS Inferential Descriptive	Percentages Frequency distribution	Report Identify the relationship between involvement of local leadership in

Objectives	**Data needs**	**Sources of data**	**Data collection Methods**	**Data Analysis**	**Data Presentation**	**Expected output**
within Kibra slum	Leaders trained on institutional building Leaders with roles and responsibilities	Local church leaders		Qualitative Themes Local narratives	tables Graphs Regression model Themes Narratives	poverty reduction programmes and poverty reduction Who comprise programme leadership Do the leaders receive training Are the leaders aware of their roles and responsibilities
To assess the efficacy of local organizational capacity in poverty reduction within Kibra slum	Local committees formed on own volition Local committee steers the programme Committee openly serves	Kibra residents (Programme Beneficiaries) Local church leaders	Interviews Questionnaire	Quantitative SPSS Inferential Descriptive Qualitative Themes	Percentages Frequency distribution tables Graphs	Report Assess the relationship between local organizational capacity and poverty reduction in Kibra

Objectives	Data needs	Sources of data	Data collection Methods	Data Analysis	Data Presentation	Expected output
	beneficiaries			Local narratives	Regression model Themes Narratives	Do local committees running programmes exist When are local committees constituted Is there external pressure to form local committees What is the link between the local committees and beneficiaries; how do the committees serve the beneficiaries
To analyse the relationship between	Beneficiaries trained on poverty reduction	Kibra residents (Programme Beneficiaries)	Interviews Questionnaire	Quantitative SPSS Inferential	Percentages Frequency	Report Assess the relationship

Objectives	**Data needs**	**Sources of data**	**Data collection Methods**	**Data Analysis**	**Data Presentation**	**Expected output**
community capacity building and poverty reduction within Kibra slum	Local committee trained on poverty reduction Committee with capacity to run programmes independently	Local church leaders		Descriptive Qualitative Themes Local narratives	distribution tables Graphs Regression model Themes Narratives	between community capacity building and poverty reduction Are local committees trained on approaches towards poverty reduction Are the beneficiaries trained on approaches towards poverty reduction
To examine the relationship between local resource mobilization and poverty reduction	Local pool of funds raised for poverty reduction in the community Beneficiaries involved in resource mobilization for poverty reduction	Kibra residents (Programme Beneficiaries) Local church leaders	Interviews Questionnaire	Quantitative SPSS Inferential Descriptive Qualitative	Percentages Frequency distribution tables	Report Assess the relationship between local resource mobilization and poverty reduction

Objectives	**Data needs**	**Sources of data**	**Data collection Methods**	**Data Analysis**	**Data Presentation**	**Expected output**
within Kibra slum	(cash and non-cash items) Percentage of external funds within poverty reduction programmes			Themes Local narratives	Graphs Regression model Themes Narratives	Do local communities raise funds local resources towards the implementation of poverty reduction programmes What is the percentage of external funds that are received towards poverty reduction programmes
Understanding the concept of poverty reduction in Kibra	Local definition of poverty List of development institutions contributing towards poverty reduction View of these organizations in the	Kibra residents (Non-beneficiaries) Kibra residents (programme	Photography Mapping Focus Group discussions	Qualitative Themes Local narratives Quantitative Descriptive	Themes Narratives Stories Photos Percentages Graphs	Report Local parameters that define poverty in Kibra Assess multidimensional level of poverty in Kibra

Objectives	Data needs	Sources of data	Data collection Methods	Data Analysis	Data Presentation	Expected output
	community Identify if local churches are instrumental organizations in poverty reduction within the community How can local churches improve their response towards poverty reduction? Health care options, Access to education, Access to water and sanitation, Monthly Income, Types of livelihoods, Ownership of assets	beneficiaries)	Questionnaire Closed and open ended	Statistics	Frequency distribution tables	Identification of organizations that contribute to poverty reduction in Kibra The impact of local church programmes in poverty reduction Identify ways that the local church can improve its response towards poverty reduction

Appendix 10: Research Approval from Postgraduate

ST. PAUL'S UNIVERSITY

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19th October 2020

National Commission for Science and Technology,
P.O. BOX 30623-00100,
Nairobi.

Dear Sir/Madam,

RE: RECOMMENDATION FOR NANCY WANJIKU NJAGI- PDSLMR542918 TO CONDUCT RESEARCH

This letter confirms the above named person is a student of the Doctor of Philosophy in Development Studies at St. Paul's University.

The second year consists of a major research work leading to a Thesis. The student's selected topic is *'Community empowerment strategies and poverty reduction: a case study of missionary funded churches in Kibra slum, Nairobi County'.*

Kindly grant this student the required permit.

Yours Faithfully,

Regina Ndinda
For: Dr. Sammy Githuku
Director, Postgraduate Studies

Appendix 11: Similarly Index Report

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Document Information

Analyzed document	10 Nancy Njagi-Dissertation Signed .docx (D141738328)
Submitted	7/5/2022 10:04:00 AM
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Submitter email	pdslmr542918@spu.ac.ke
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COMMUNITY EMPOWERMENT STRATEGIES AND POVERTY REDUCTION: A CASE STUDY OF LOCAL PROTESTANT CHURCHES IN KIBRA SLUM, NAIROBI COUNTY, KENYA
BY NANCY WANJIKU NJAGI PDSLRM/5429/18

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A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS OF THE AWARD OF DOCTOR OF PHILOSOPHY IN

DEVELOPMENT STUDIES OF ST PAUL'S UNIVERSITY
JUNE, 2022
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SUPERVISOR: - PROF CHARITY IRUNGU
SUPERVISOR: - DR PETER KOOME
JUNE, 2022
DECLARATION This thesis is a product of my own work and is not the result of anything done in collaboration. It