CHURCH RESPONSE TO HOUSEHOLD FACTORS CAUSING INCREASE IN STREET CHILDREN: A CASE OF AFRICA INLAND CHURCH MACHAKOS TOWN, KENYA

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DECLARATION

This research project is my own original work and has not been submitted for another academic examination.

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DEDICATION

I dedicate this research project to my dear wife, Joyce and my two sons, Sam and Caleb as well as my dear Mum**,** Rose Ndolo. I also extend my dedication to all my brothers and sisters who encouraged and motivated me to undertake this tedious but rewarding work.

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LIST OF ABBREVIATIONS AND ACRONYMS

AIC: Africa Inland Church

AIDS: Acquired Immune Deficiency Syndrome

FST: Family Systems Theory

GoK: Government of Kenya

HIV: Human Immuno-deficiency Virus

KM: Kijabe Mission

KNBS: Kenya National Bureau of Statistics

NACOSTI: National Commission for Science Technology and Innovation

NGOs: Non-Governmental Organizations

RCC: Roman Catholic Church

SPSS: Statistical Package for Social Sciences for analysis

UHCRC: United Nations Convention on the Rights of the Children

UNESCO: United Nations Educational Scientific and Cultural Organizations

UNICEF: United Nations Children's Fund

USA: United States of America

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ABSTRACT

The phenomenon of the street-connected children has become a great concern to different churches, from different denominations with different beliefs. The alarming and escalating increase of street-connected children has sent a powerful signal for the concerned churches to intervene in this phenomenon of the street-connected children. The main objective of this study was to determine the response of the Africa Inland Church (AIC) to the household factors causing an increase in street-connected children in Machakos town, Kenya. This study was guided by the following specific objectives: To evaluate the AIC church's response to the household factors that cause an increase in street-connected children in Machakos town, Kenya; to determine the approaches that the AIC church is engaged in in response to the increase in street-connected children in Machakos town, Kenya and to assess the challenges that the AIC church faces in response to an increase in street-connected children in Machakos town, Kenya. This study took descriptive survey research design. The pilot study was done in Tala town, Machakos County to test the validity and reliability of the study tools before the actual research. From the total target population of the study, only 30% were included in the actual study. Stratified random sampling was used to select the respondents from their respective strata where the sample size was derived randomly in which every third element was picked at random. The target population was 380 respondents which included 190 street-connected children in the streets of Machakos town, 40 AIC Church pastors and 150 from the rehabilitation centre within Machakos town. There were 16 key informants who included 12 Machakos town residents', 1 director of the institution dealing with the street-connected children, 1 from Children Department National Government and another 1 from the Civil Youth Empowerment Machakos County and 1 leader from the Nongovernmental organisation that deals with street-connected children in Machakos town, Kenya. Thus, the population of interest were children within the streets of Machakos town, the AIC Church pastors and children in the rehabilitation centre. This study used structured questionnaires with both open ended and closed ended questions as well as interview guides and observation. Analysis was both qualitative and quantitative. Quantitatively, the responses were coded into the SPSS program and analyzed. The conclusion of the study was that the AIC Church was doing very little in the response to the household factors causing an increase in street-connected children in Machakos town. It highlights the importance of the AIC Church addressing some of the key issues affecting the cause of poverty, illiteracy, domestic violence and HIV/AIDS that contribute to the increase in street children. Some of the recommended approaches, to the AIC Church and other stakeholders is to provide family related economic assistance, collaborating with relevant stakeholders, training, teaching and counselling through seminars, workshops and conferences with the aim of ensuring children stay at home.

CHAPTER ONE

INTRODUCTION

1.1 The Introduction

This chapter will cover the background of the study, the statement problem of the study, objectives, justification, the scope, limitations, and assumptions as well as definition of the key terms and the summary of the study.

1.2 The Background to the study

Globally, some churches from different denominations have been responding to the household factors that are contributing to the increase of street children in the world while others are not (Mukaria & Swart, 2019). According to Rahman, Zakaria, & Monjur-Ul-Haider & (2015) it is estimated that, three hundred million children in the world are subjected to domestic violence, exploitation and abuses. Westenberg (2017) points out that the Catholic Bishops' Council (CBC) in Victoria (Australia) has come up with a pastoral statement on domestic violence (which is one of the household factors contributing to the increase of street children in the world) and created parish resource kits to stir up awareness of domestic violence in local parishes in Victoria, Australia. Similarly, Hillsong church in Australia, which is affiliated with evangelicalism and Pentecostalism, has programs to respond to issues concerning domestic violence, through counselling and advocacy (Westenberg 2017). Although some churches in Australia are indirectly responding to the phenomenon of street children through addressing the issue of domestic violence, many churches do not have such programs in Australia.

In the United States of America some churches have been responding to the household factors that are causing the increase of street children in America. This is well demonstrated by Scott & Cnaan (2018) in their argument that Churches in the USA provide a combination of services such as: affordable childcare, food for needy people, clothes, school supplies, assist in paying utility bills for the needy and extend an opportunity for support groups. In brief, churches in the United States work to

complement Non-Governmental Organisations and government efforts by helping the poor people survive within poverty situations. However, they do not directly work on eradicating poverty (Scott et al, 2018).

In Nigeria, few churches are playing a significant role in the community, particularly with regard to the issue of poverty which is one of the household factors that are causing the increase of street children in Africa. A very good example is the Roman Catholic Church (RCC) in Nigeria which according to Onah et al, (2019) undertakes a twofold agenda of action for the needy and the poor in the society. The first agenda consists of the church's doctrine of apostolate, while the second one is the church's pastoral care of the poor. They add that the church's role is a divine obligation to those living in poverty. Equally, that as well as her care for them is not a common social ministry which others can perform, instead it is founded on the very nature of the church integral mission. Therefore, irrespective of the challenges churches in Nigeria are undergoing it is a fact that some of the churches are responding well to the household factors (such as poverty) that are contributing to the increase in street children in Nigeria. Nevertheless, more needs to be done concerning the same by the Nigerian churches (Bhukuth & Jerome, 2015).

In South Africa, Molahlehi (2014) indicates that street children have retracted due to the efforts of pastoral counselling and churches' commitment to programs on the eradication of street children. Hills, Weitz, & Asante (2016) points out that in South Africa, there are about 250,000 children and adolescents living on the street, most of these are black and also male. Poverty has been termed as one of the household factors driving them to the street. This means that the church and her leaders have a very important role to play in the reduction of street children in South Africa. Pastoral counselling as well as prayers transformed many lives of the street children in South Africa (Molahlehi, 2014). Therefore, the church, not only in South Africa, but also in Africa and beyond can be of great assistance to the children who are suffering in the streets.

According to Dwyer (2016) the phenomenon of street children has become a social problem causing harm to many families in the world; has a very long history in the world and has rapidly increased across the world due to various household factors. Some of

these household factors that are contributing to an increase in street children are: poverty, domestic violence, illiteracy, HIV/AIDS, unemployment and single parenting among other factors. The phenomenon of street children in the world is growing and becoming prominent day after day as children migrate to urban areas from various rural places in the world (Friberg & Martinsson, 2017).

In this study the term street families was used to refer to the children whose parents are also on the streets. In other terms both the parents and their children are living on the streets (Bhukuth et al, 2015). While on the other hand the term street children has been defined differently by different scholars in various settings. For instance, Embleton, Ayuku, Makori, Kamanda & Braitstein (2018) defines street-connected children as young people or individuals aged 1 to 30 years and who either were spending both days and nights on the streets, and had limited contact with their family or were spending a portion or majority of their time on the street and had a family to whom they returned at night. The term 'street children' has been contested as well as being termed as a controversial term with multifaceted meanings. Mukaria (2019) argues that there is no clear definition of street children because not all children who are on the street are "street urchins" or "street dwellers". For instance, it cannot be assumed that all boys and girls on the street are homeless. UNESCO (United Nations Educational, Scientific and Cultural Organizations) was the first organization to coin the term 'street children' in 1951 following the misplaced children after the Second World War (Dwyer, 2016).

According to Bhukuth et al (2015), there are various categories of street children: the first category is called 'children of the street' in which they have weak family ties and sometimes live or sleep on the streets as well as returning back to their home. The second category is 'children on the street' who have a good relationship with their family and go back home every evening. The third category is the children who are part of a street family in the sense that they are fully detached with their families and live in groups in the streets in temporary shelters. In other words, they are called 'abandoned children'. Lastly, there are those 'children in the street families' whose parents are also street children. These categories are classified according to how street children relate with their parents, guardians or family members (Mugove & Lincoln, 2015).

Street children have been described differently by different scholars from different backgrounds (Mukaria & Swart, 2019). According to Alawiye & Afolabi (2013), street children in some parts of the world, are simply referred to as "homeless children" especially in western Europe. In Kenya, street children are known as 'chokoras' which is a Swahili word that means 'to scratch the ground'. Concerning the same, Mukaria et al. (2019) points out that the street children who are locally referred to as 'chokoras' are misunderstood and disrespected as well as robbed of their human dignity and value.

Although there is no clear definition of street children from the previous studies, in summary street children are boys or girls in the streets, who have fully or partly broken family attachment, involving themselves in different survival activities in the urban areas (Molahlehi, 2014). The study by Muna (2015) states that 75 percent of the street children in the world have some links with their family but spend most of their time in the streets, while 25 percent have been abandoned by their families; therefore lives and sleeps on the streets. Thus, the remedy for the plight of the street children should be based on the issues to do with families because the above percentages indicate that the majority of the street children have links with their families as compared to those who do not.

According to the Kenya Constitution Government of Kenya (2010) article 53 recognizes the rights and the needs of all children. Each person has his/her own unique rights as a human being. In the same way the children are included because their rights are considered as human rights. Denying the children their rights is therefore a violation of human rights according to the United Nations Convention on the Rights of the Children (UNCRC, 2016). Although the National government and the devolved government in Kenya as well as the non-governmental organizations (NGOs) have been playing their role in reducing the number of street children in Kenya, however, the number is increasing rapidly.

The Church in the past has participated in the process of eradicating the phenomenon of street children not only in the world but also in Kenya. Nyakenanda (2017) argues that the Church is part of the community and whatever the community goes through the Church becomes part of that problem; a theological authority should therefore find solutions to such problems. Street children as well as the general public expect the

Church to show love and kindness to the street children. The Church has a great responsibility to love, care and nurtures the street children because of her authority and respect from the public.

In Kenya, according to Magezi & Tenai (2017), AIC plays a prominent role in the provision of education, healthcare services especially in the Kijabe Mission (KM) and relief outfit among the needy, the poor and the vulnerable in Kenya. Tenai (2016) points out that it is commendable that the AIC Church has on-going healthcare facilities and schools are among the different unreached communities in Kenya. Among the household factors, poverty has been proposed to be the greatest motivating factor for street children in most developing nations and mostly in Kenya (Sorre & Oino, 2013).

1.3 The Problem Statement

Rahman et al (2015) argues that in Bangladesh about 1.2 million children live on the streets because they are orphans, abandoned or socially excluded. Additionally, others run away from their families and caretakers to rescue themselves from physical abuse or extreme poverty. They begin living and working on the streets. In fact, different scholars from different parts of the world are in agreement that the phenomenon of street children is a global problem and needs to be addressed in the most appropriate ways. Thus, the phenomenon of street children is not only a problem in Bangladesh and other nations in the world but also it is a problem in Kenya. In addition, they advance three approaches that can address the problem of street children. The first one is a containment approach which involves reforming the children in closed institutions through corrections. The second one is the cure approach which involves taking away the children from the street life as they are provided education and other basic needs. Lastly, it is the prevention approach which involves finding out the reasons why children move to the street. Importantly, finding the reasons for the street children problem is important as then suitable solutions can be found such as activities on economic empowerment, providing free education, food, clothing and a peaceful home environment with their families. Such activities may reduce the movement of children to the streets due to various reasons faced in their homes (Bhukuth et al., 2015).

Importantly, from the previous studies the phenomenon of street children has been increasing globally year after year (Friberg & Martinsson, 2017). In spite of the efforts by different governments, nongovernmental organisations and relevant agencies in the world, the problem continues to escalate. According to Dwyer (2016) the majority of the studies done in the past reflect the phenomenon of street children as an increasing social problem. The efforts of both the National and County government have not changed the situation greatly. Consequently, the church has a great role to play in combating the increase in street children. In addition, it is the divine responsibility of the church to respond to the household factors that are contributing to the increase in street children in the world. The response of the AIC Church to the household factors causing an increase in street children in Machakos town has not yet been scholarly investigated. Therefore, this study intended to evaluate the response of the AIC Church in reducing the number of street children in Machakos town. This study sought to determine how the AIC Church was responding to the household factors (such as poverty, low education, domestic violence and HIV/AIDS) that are a factor in the increase of street children in Machakos town. Similar to other social problems in the society, street children problem is among the key issues that needs to be addressed. Equally, there is the need to apply the right approaches in dealing with this phenomenon to ensure lasting effective results.

1.4 Objectives of the Study

1.4.1 The Main Objective of the Study

The main objective of the study was to determine the response of the AIC Church to the household factors causing an increase in street children in Machakos town, Kenya.

1.4.2 The Specific Objectives

This study was guided by the following specific objectives, to;

1. Evaluate the AIC church's response to the household factors that cause an increase in street-connected children in Machakos town, Kenya.
2. Determine the approaches that the AIC church is engaged in response to the increase in street-connected children in Machakos town, Kenya.

3. Assess the challenges that the AIC church faces in response to the increase in street-connected children in Machakos town, Kenya.

1.5 Research Questions

1. What household factors is the AIC church addressing in response to the increase in street-connection children in Machakos town, Kenya?
2. What approaches is the AIC church utilizing in responding to the increase in street-connected children in Machakos town, Kenya?
3. What challenges is the AIC church facing in response to the increase in street-connected children in Machakos town, Kenya?

1.6 Justification of the Study

This study was important because it determined the AIC Church's response to the household factors causing an increase in street children in Machakos town, Kenya. This study was of great benefit to the churches, government, scholars, relevant organizations and the community at large as indicated below. Although, there are previous studies that have been done on the phenomenon of the street children in different towns and cities in the world, no doubt that the gap has been identified concerning the response of the church on the household factors that cause an increase in street children in different streets in the world (Zarezadeh, 2013). From the previous studies it was noted that the church was not very committed in the process of responding to the phenomenon of street children in the world (Friberg et al, 2017). Most of the churches have left the plight of street children in the hands of governments as well as non-governmental organizations (NGOs).

The problem of street children in this particular context and the AIC church's response had not been scholarly investigated before hence awareness was created. Moreover, the study helped the Church to do some evaluation on what she has been engaged in regarding response to the street children problem. Therefore, the findings of this study would assist the AIC church especially on the issues of self-evaluation.

Equally, the findings of this study will be of benefit to the County and National governments as well as other institutions and organizations that are interested in the work

the church is doing in response to the street children problem in Kenya especially in this study location. The County and the National government will benefit from the study through the findings on the household factors causing an increase in street children in Machakos town. In addition, through the approaches the AIC church is utilising to address the household factors as well as the challenges they are facing in dealing with the street children problem in the study location.

In addition, the findings of the study will benefit the scholars that are dealing with similar studies on street children problem in other location in Kenya. The study has created a foundation for comparative studies on the AIC Church and her role in reducing the number of street children in Machakos town, Kenya. Additionally, the findings of this study will bring new knowledge and information which may transform the phenomenon of the street children in the location of study, other towns in Kenya and beyond. Therefore, this study will benefit a range of people in both levels of governments, organizations, churches, families and the community at large.

1.7 Scope, Delimitations and Limitations

1.7.1 The Scope of the Study

The study was restricted to the street children within Machakos town, Machakos sub-county, Machakos County, Kenya. This was because the phenomenon of street-connected children has not yet been scholarly investigated in Machakos town. The churches which were covered by the study were the AIC churches within Machakos town. The rationale was that they were the majority churches within Machakos town as well as the most concerned church on the phenomenon of street children. The study established how the AIC church responds to the household factors that contribute to the increase in street-connected children within Machakos town.

1.7.2 Delimitations of the Study

The study targeted Machakos town in Machakos sub county, Machakos County. The study also targeted the population of street children within Machakos town. The study determined the AIC church's response on poverty, illiteracy, domestic violence and HIV/AIDS that cause an increase in street-connected children within the Machakos town.

The success of the study was facilitated by the existence of street-connected children within the study area. The target area of the study was within Machakos town and was easily accessible for data collection.

1.7.3 Limitations of the Study

The challenge of time was a problem in this study considering the amount of research work that was to be done. This challenge of time was addressed through working day and night to complete the study.

In addition, because of illiteracy of some of the respondents (street children), language barrier was also another common challenge; however, most of research assistants knew the street language and interpreted where necessary. A lack of security was another challenge in this study which was experienced by the researcher when visited the places these street children call home. To address this challenge the researcher was accompanied by the ring leader of the street children who was motivated by receiving a small token. Mostly the places where they lived were hostile. Apparently, this was again another challenge to the researcher. Finally, the study was quite expensive for the researcher and a lot of expenses were incurred in terms of transport, internet bundles and study materials among others. The budget was cut down to an affordable size for the completion of the study. Basically, a lot of attention was taken to make sure that these limitations did not adversely affect the outcome of the study.

1.8 Assumptions of the Study

The study assumed that there are household factors that contribute to the increase in street children in Machakos town, Kenya. Equally, that the street children interviewed within Machakos town represented the entire population of the street children population of the entire town. Again, the study assumed that the street children would remember the past experiences accurately such as factors that caused them to move to the streets.

1.9 Definition of Key Terms

Street: This is a place which is not dwelled on or occupied in urban areas.

Street children: These are children who are referred to as homeless children, abandoned children, or run away children whose home is in the street; lack support from their family or have very little support from their family which makes them to share the responsibility of going to streets to work for family survival.

The definition that applies to this study is that street children are boys or girls in the streets, who have fully or partly broken family attachment, involving themselves in different survival activities in the urban areas (Molahlehi, 2014).

Poverty: This is defined as lack of access to the basic needs for survival. These basic needs are food, shelter, clothing, education and health.

Household Factors: are certain life circumstances or conditions such as divorce, single parenting, domestic violence, and other stressful occasions which might result in the likelihood of maltreatment, particularly when parents are separated either socially, emotionally or financially.

Domestic violence: This is a pattern of abusive and ferocious behaviours, such as physical, sexual, and psychological attacks, as well as economic oppression, that adults or adolescents use against their peers. It happens where a relationship of the perpetrator and victim have a close relationship as well as are known to each other. This mostly happens in both adults and adolescents in close relationships.

Child labour: This is the act of involving a child less than 18 years of age in a given employment.

Church: The word church is a translation of the Greek word ‘ekklesia’ which basically means, ‘the one called out.’ This word was used to mean an assembly or gathering, particularly of the few chosen. Therefore, it is a local congregation of believers who have accepted Christ as their personal saviour.

Prostitution: This is engaging in sexual intercourse with the aim of getting money or favour.

Rehabilitation centre – This is a place where the homeless or run away children are taken care of by well-wishers with a home-like surrounding. This is the definition adopted in this study.

1.10 Summary

Chapter one of this study is composed of the introduction of the study, the background of the study, statement of the problem, the main objective of the study, the specific objectives of study, research questions, significance of the study, limitations and the delimitation of the study, definition of the key terms and lastly the summary of the chapter.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter gives a review of the existing literature on the response of the church to the household factors causing an increase of the phenomenon of street children as well as different theories that support the study. Furthermore, this chapter is organized as per the objectives of the study. The chapter illuminates the relationship between the independent variables and the dependent variable whereby four variables shall be discussed.

2.2 Theoretical Review

In this study two theories shall be discussed and applied in addressing the problem of the study. These theories are the Family Systems Theory (FST) and the Maslow's Hierarchy of Needs Theory.

2.2.1 Family Systems Theory

The family systems theory (FST) is a theory that was invented by Dr. Murray Bowen in 1966. This theory is based on the arguments that individuals cannot be apprehended in seclusion from one another, but rather as a part and parcel of their family. Moreover, it is a theory of human behaviour that considers the family as an emotional unit which uses systems thinking to portray the complex interactions in the unit. Johnson & Ray (2016) points out that family systems theory (FST) directs key targets on sharing of behaviour that happens in a given moment of interaction between members of the family. In fact the theory asserts that patterns of interaction between family members appeal to cultivate and conserve both problem and non-problematic behaviour. It is natural for the members of any given family to be deeply and strongly connect emotionally because they are emotional being (Brown, 1999).

Family is not only the first institution but also the most significant institution that decides the behaviour of an individual in a given society. When a child is born in a family he or she takes the behaviour of that family. In other words, the family does not only connect the child with the community but also determines his or her behaviour and perception to the community. According to this theory families so greatly influence their members' behaviours in terms of their thoughts, feelings, and actions. The unity and the connectedness among the family members seems to be as if they are living under the same "emotional skin" (Bavelas & Segal, 1982). In other terms, the family members are quite interconnected together emotionally. The perspective of background of the child and attitudes towards it is profoundly affected by the family. Furthermore, according to this theory, the family and social settings play a very significant role in determining the violent behaviour. Moreover, from a theoretical point of view, family violence as a result of misunderstandings, disobedience, and high expectations are the most important determinant of behaviours that are demonstrated as violence (Haefner, 2014).

In addition, in family systems theory (FST), the interconnections between family members are perceived as important in apprehending the behaviour and emotions of individuals. For example, avoidant personality disorder (avoidant behaviours) by family members are explored in the context of family cooperation and emotions such as anxiety in respect of the extensive family dynamics. Furthermore, family systems theory (FST) boast in determining the nature of a relationship by considering the interrelations that develop between individuals (John et al, 2016).

The interactional processes and the exchange of behaviour among the members of family argued in this theory affects their utterances and actions. According to Johnson et al, (2016) what family members say and act to one another in the family setting is key in the family systems theory (FST). The concept of triangulation in this theory points out to the relationship among three individuals. The family systems theory (FST) analyses that a two-individual system is not steady, and therefore a third individual is crucial to sustain the equilibrium (Kerr & Bowen, 2009).

This family systems theory (FST) is relevant in this study because every child in the street comes from a particular family and therefore strengthening families shall prevent

the increase of street children in the towns and cities. According to this theory (FST) the problem of children in the street cannot be understood separately from their family. The street children are interconnected with the families they come from, thus their feelings, behaviour and actions are determined by their family. Perhaps the majority of the street children are suffering in the streets as a result of family issues. Therefore, the church should sort out family issues in order to address and reduce the plight of street children in towns and cities.

However, despite the popularity of the family systems theory it has its limitations such as any other model. The model is mostly associated with violence, victimization and power. This critique is based on an outmoded, limited and incomplete knowledge of linear systems theory. Some family therapists state that family system theory (FST) is not able to adequately describe an individual's responsibility (Kerr et al., 2009).

2.2.2 Maslow's hierarchy of needs theory

The Maslow's hierarchy of needs theory is a theory that was developed by Abraham Maslow between 1943 and 1954. Maslow submitted his theory on the basis of personal judgment which was fundamentally also called the need of hierarchy theory. According to Uysal, Aydemir & Genç (2017) the Maslow's hierarchy of needs theory consists of five levels of needs and argues that individuals will act only to satisfy their higher needs after their lower needs are fulfilled. According to this theory, the actions of human beings are motivated so that they may attain particular needs as individuals.

Additionally, Maslow was more concerned with studying and understanding what inspires people to act in a particular way. He was concerned in understanding what human beings do, so that they may obtain happiness. Mawere, Mubaya, Reisen & Van Stam (2016) states that Maslow as a humanist psychologist, believed that people have an inborn desire to be self-actualized: which is, the ambition to all they can completely become. However, so as to obtain these eventual goals of what people really want to become, various extra basic needs must first be satisfied, such needs are: food, safety, love, and self-esteem, to mention a few (Uysal et al., 2017).

This theory asserts that human development can be expounded in connection with the need of gratification. The theory introduces human beings as a 'yearning being' who is not completely gratified simply because the moment one need is met; another one comes to the surface. Not only is the need of satisfaction a channel to alleviating frustration, stress or tension, but also lay the foundation for growth and the discovery of individual maximum ability through self- realization (Nasir, 2015).

Self-actualization according to this theory cannot be achieved unless the lower needs are satisfied progressively. The needs that must be satisfied first before realizing self-actualization are: basic needs, safety needs, needs of love and esteem needs according to the following figures which represent Maslow's Hierarchy of Needs.

Figure 2.1 Maslow's Pyramid of Needs with Five Levels of Needs

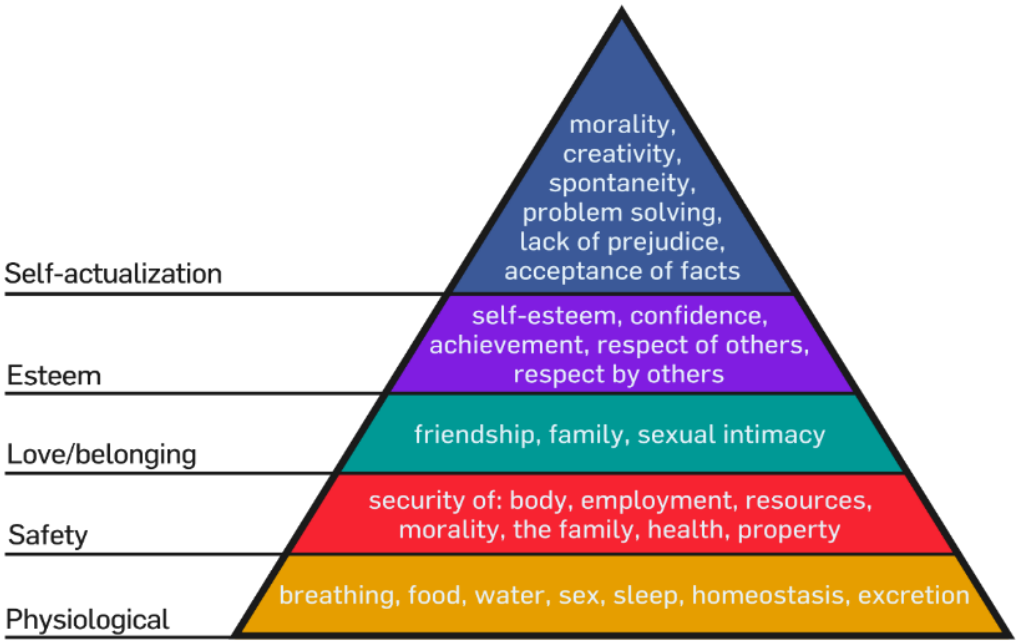


Figure 2.1 Source: Logan & Everall, 2019

The above diagram of Maslow's hierarchy of needs demonstrates five levels of human needs in the community. These levels of needs are met progressively irrespective of the

individual's race, age and religion. The needs of street children can be met through Maslow's hierarchy of needs. This particular theory motivates and empowers human ambition to respond to street children's needs with an aim of bettering their living conditions through restoration and rehabilitation.

Figure 2.2 The Seven Level of Maslow's of Needs.

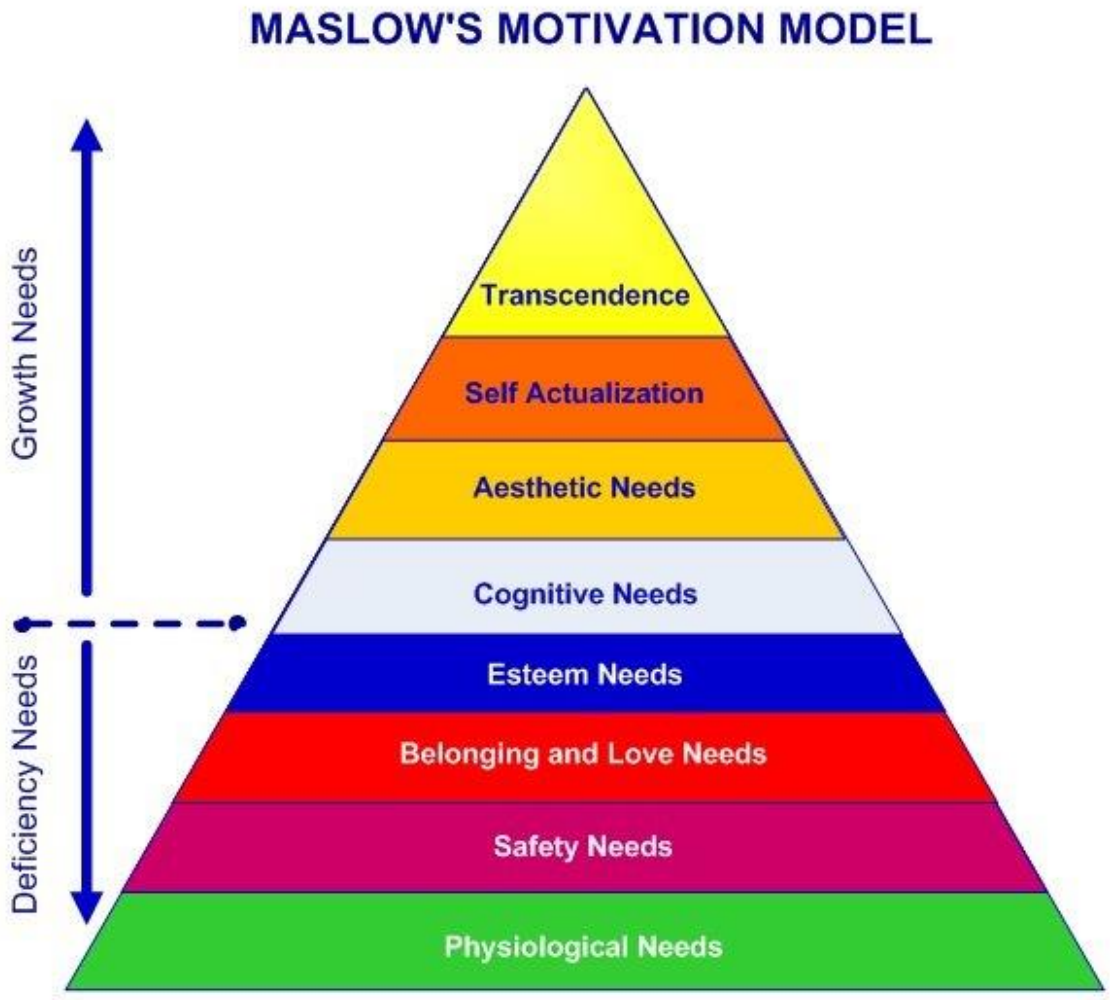


Figure 2.2 Source: McLeod, S. A. (2020).

The above Figure 2.2 is the extended Maslow's hierarchy of needs. There are two levels of needs that were added on top of the five levels of needs in Figure 2.1 namely: The cognitive needs and the aesthetic needs.

According to Maslow's Hierarchy of Needs theory, the pyramid begins with the most basic needs from the bottom to the less basic needs as it goes up. Basically, human beings advance upwards to the next level of needs after the lower needs have already been satisfied. In this particular study only the five levels of needs in Figure 2:1 will be discussed.

2.2.2.1 Physiological Needs

According to Nasir (2015) physiological needs are the most essential needs that if not satisfied, then they will control all other needs. A very good example is a street child who is always hungry for lack of food and thus will not be concerned in satisfying higher levels of needs such as employment, family, self-esteem and respect of others. Therefore, physiological needs are the most important for human beings simply because as basic needs, human beings cannot do without them. Some of these are food, clothing, shelter, water as well as sleep.

2.2.2.2 Safety Needs

According to Mawere et al. (2016) safety needs consists of security as well as safety. Even though safety needs are essential for survival, according to this theory, they are not as pressing as the physiological needs. Some of the security needs consist of employment, safe environment and good healthcare. Security needs are concerned with safeguarding the well-being of others as well as ensuring survival from violent conditions, social disarray and physical peril in human surroundings. Through family conflicts some children have made their way to streets for survival.

2.2.2.3 Love and Belongingness Needs

When individuals in different societies sense and perceive that they are safe and secure in their surroundings, then the habit of identity, acceptance, trust and belonging begins to build up within the family, different institutions and also to the entire society. For instance, street children from different parts of the world feel that they are not loved or appreciated. They actually miss love, acceptance, and appreciation as well as the sense of belonging. Uysal et al. (2017) argues that human beings are social beings and therefore need love and feelings of belongingness in the family, church, community as well as to any other group. Street children are looking for love and belongingness from the

individuals, families, churches, government and from other institutions. Moreover, one way of giving confidence to street children and their talents is by showing them love and a sense of belonging.

2.2.2.4 Self-Esteem Needs

According to Maslow & Green (1943) when individuals have adequately satisfied their love and belonging needs, then they go ahead to establish positive feelings of self-worth and self-esteem. Therefore, self-esteem is the ego needed in the human settings and surroundings. As per this theory it is quite natural for human beings to pursue for self-esteem and self-worth. In this study it is usual for the street children to seek self-esteem and self-worth as well. The moment the street children attain social needs (love and belonging needs) from their family members, churches, government, NGOs, community as well as well-wishers, there is no doubt that according to Maslow they will keep an eye on pursuing for self-esteem, self-respect, self-worth, recognition including others.

2.2.2.5 Self-Actualization

According to Nasir (2015) an individual whose primary needs have been satisfied, begins a journey of moving to self-realization or self-actualization which is motivated by growth. In this theory self-actualization is fifth level in the Maslow's hierarchy or pyramid of needs which is the process of befitting all one is competent of becoming, exploiting and utilizing one's abilities, talents as well as potentials (Mawere et al, 2016). At this level of needs, it assists individuals to establish the desire to harness every hidden ability in them. Consequently, the street children will never achieve their full capacity (self-realization) if they will continue to live in the street. Thus, the church has a great role to play in the response of improving and restoring the lives of street children.

Maslow's theory is quite relevant to this study as far as the needs of the street children are concerned. Although, there are many reasons why street children move to the streets generally, the most common cause is the desire to fulfil their needs in the street. Most of these children are move to urban areas to satisfy their basic needs as well as to seek for love and belonging that is missing in their families. Therefore, the church can address this problem by coming up with strategies to fulfil these desires in order to reduce the increase of children in the streets.

Similar to other theories, this model faces much criticism since its needs may not follow a definite hierarchical order as it claims. For instance, even if security need is not met, the social need may transpire. In addition, the need priority model may not apply at all times in all places as the model claims. The level of motivation in this model may be permanently lower for some people than others. The model has used a small sample size to order the "hierarchy" that does not seem to fit all people since there are always some individuals to whom, the need for self-actualization is more important than security needs and for some basic needs are more paramount than any other need (Kaur, 2013).

2.3 Empirical Review

2.3.1 The Background of the Phenomenon of Street Children

According to Jamiludin et al. (2018) street children are those children who are between 7 and 15 years of age and who live, earn a living, and use their time on the street or in public places nearly daily. However, there is no clear definition of street children from the other studies, as it was indicated earlier in the introduction, the best definition for this study is that street children are boys or girls in the streets, who have fully or partly broken family attachment, involving themselves in different survival activities in the urban areas (Molahlehi, 2014).

The phenomenon of street children is considered to be the most significant problem affecting various families today in both developing and developed nations in the world. Basically, the number of street children continues to increase drastically year after year. For instance, Kibret (2015) argues that the number of street children has grown from 100 million in the year 2000 to 150 million in the year 2015. Globally, the leading nation with the highest number of street children in India with at least 18 million boys and girls living in the streets. Over 300,000 children in India live in the streets of Calcutta City (Dwyer, 2016). The above high number of the street children indicates that this problem needs urgent attention from the church and all other different relevant stakeholders.

Additionally, it is estimated that there are about 40 million street children in Latin America. While in the United States of America, over 500,000 Americans stay without shelter on a single night; at least 40 per cent of this number (which is about 200,000)

sleep on different streets of the United States of America (The Council of Economic Advisers, 2019). These figures demonstrate how people, especially children in different streets of America and therefore the church in America should come up with strategies to reduce these figures through responding to household factors increasing the number of street children generally, in America.

In South Africa, it is estimated that there are over 250,000 children who live in streets (Hills et al. 2016). While Dwyer (2016) argues that in 1975, in Kenya there were 115 street children with an increment of 1,700 in 1990 and 150,000 in 1997. Today there are over 600,000 children living in various streets of Kenya affecting big towns and cities. In Machakos town there are 190 street children who live within the town (GoK, 2017). The above figures imply that the number of street children is increasing rapidly and at an alarming rate; hence there is great need for urgent attention and intervention.

2.3.2 The Church's Response to the Household Factors Causing an increase in Street-Connected Children

According to Mugove et al. (2015) there are numerous factors that cause children to leave their families and move to streets globally. In their argument they are of the opinion that these factors can be classified in three major categories: economic, social and psychological factors. From these major factors there are some factors which are related to household or family. Street children turn to the streets for survival, as a result of enduring poverty, abuse, and family conflict at home. Once on the streets, these street children are highly marginalized, subject to numerous human rights violations, in the areas of drug substance use, Sexually Transmitted Diseases (STDs), mental health, sexual and reproductive health. They frequently experience violence and abuse on the streets, which is perpetrated by peers, family, other adults, and police (Embleton et al., 2018).

2.3.2.1 The Response of Church to Poverty

In Colombia, according to Bhukuth et al. (2015) children move to the streets for different reasons. In their argument they stated that most of the street children leave their homes to seek employment, run away from the family conflicts as well as leave home because of poverty. For instance, in Colombia 36 percent of the children left home because of severe poverty, 27 percent as the result of family conflicts, 20 percent because of physical abuse

while 10 percent sought adventure (Lalor, 2016). From these statistics it can be concluded that poverty needs to be addressed in the right approach because it is one of the leading factors that is causing the increase of street children not only in Colombia but also in other countries in the world.

Different governments in Africa have been putting some measures to combat poverty in their Nations but in vain. According to Onah et al (2019) the government of Nigeria has failed to eradicate the plight of poverty despite coming up with various measures. In order to overcome this plight, a call was made for all stakeholders to combat the phenomenon of poverty. The Catholic Church in Nigeria has been at the forefront in responding to the issue of poverty especially in assisting the poor families. The church in Africa and beyond has a great role to play as far as the issue of poverty is concerned.

According to Nyakenanda (2017) the Church by its very nature is mandated by God to bring healing to the society not only in terms of spiritual aspects but also in terms of economic healing. In fact, the Church is a powerful instrument which can be used to transform lives of street children suffering in different streets. There are a great percentage of street children are suffering in the street as a result of poverty. The church should come on board and rescue these innocent children in the streets. Mugove et al (2015) points out those street children in the towns and cities of Kenya had their connection generally from poverty. Therefore the issue of poverty must be addressed to save the lives of the children suffering in the streets.

Bhukuth et al (2015) argues that poverty is a fateful factor; however street children are quite likely to come from big Nations. For instance, there was a study that was done on street children in Greece, Germany as well as the United Kingdom and it was concluded that the majority of the street children who were studied came from a very poor background (Bhukuth et al, 2015). This means that because their family members could not provide basic needs for them they decided to move to streets and work for a living. Suppose, their parents were in a better position to assist them then it could not be easy for them to locate in the streets. In other words, the children from the poorest families have a high risk of deciding to move to the streets to earn a living for survival (Mugove et al., 2015).

Although, the AIC church has an enormous resources, that is, land, beautiful church buildings, healthcare amenities, schools, theological institutions, colleges and a university, she can do more in Kenya and particularly, in Machakos town to fight poverty and its degrading effects (Tenai, 2016).

2.3.2.2 The Response of the Church on Low Education (illiteracy)

According to Barnes (2015) in the United States of America (USA) the Black Church has a long history of funding children in their education. However, the black students fall behind their white colleagues in academic results. Additionally, it was found that the churches with educated leaders were the most likely to promote literacy. There is no doubt that the churches that are sponsoring education to the boys and girls are actually fighting the increasing number of the street children in the world. It is true that illiteracy has caused many challenges to families, communities and nations. However, the church has not been committed in promoting education in communities as one of the ways of reducing street children in towns (Johnson, 2016).

According to Muna (2015) education contributes significantly to the development of human beings. In his study he indicates that education empowers people's capability to expand productivity and improve the quality of living in the society. However, there are many children who are in the streets because of lack of education. Jamiludin et al (2018) argues that each child in this world is entitled to better education. Some boys and girls in the street of different towns and cities in Kenya and beyond are unable to get what they are expected to achieve, better education. Mugove et al. (2015) argue that even after the introduction of free primary education programs in Kenya by the government, about 1.5 million boys and girls of school going age are out of school. A good number of these children might have joined their friends in the street. This could be also the reason why the rate of street children in Kenya is rapidly increasing.

The church in Kenya in mid eighteenth century sponsored and managed education. The church constructed new primary and secondary schools, financed them, enlisted skilled teachers, supervised the enforcement of the educational curriculum as well as coached catechism classes and endorsed new teaching methods (Mabeya et al., 2015). On the other hand, the government backed the churches through providing them with land as

well as distributing yearly grants to assist the indigenous missions. No doubt that the church in Kenya has been supporting education for years (Magezi et al., 2017).

2.3.2.3 The Response of the Church on Domestic Violence

According to Aufseeser (2017) street children mostly leave their homes and families due to levels of violence, abuse, conflict, and insecurity from their family members. In this study, one of the questions is: Does the church have a role in addressing domestic violence? Westenberg (2017) states that churches can address the issue of domestic violence within a context of care and with emphasis on a theology of Biblical equality. A number of previous studies demonstrate the role that domestic violence in the home plays in aligning children's options to progress to the street (Aufseeser, 2017). In fact, some of the children prefer living in the streets rather than going back home to face domestic violence from their family members. The issue of domestic violence has affected many families causing divorce, distrust as well as raising the number of street children. To counteract the rising number of the street children in Kenya and beyond, then the church can respond to the issue of domestic violence which is one of the factors that leads to children running and living in the streets.

According to Westernberg (2017) in Australia different denominations have taken the initiative of solving the issue of domestic violence in Christian families through creating awareness as well as training church leaders to deal with this social problem. He adds that besides awareness, the key prevention of domestic violence is by not tolerating it. Children are really suffering through domestic violence in their own homes where some decide to leave and live in the streets. According to a study that was done in Zimbabwe, Italy, Vietnam and Peru about domestic violence it indicated that children undergo violence in the homes. It is interesting that this violence happens in the hands of their family members more than in any other setting be it in school or in the community (Maternowska et al., 2018). For instance, this data indicates that three out of every four children go through violent discipline in the home (Maternowska et al., 2018). According to Knickmeyer et al (2016) the church can assist those suffering or have suffered before from domestic violence as well as helping them to restrain against similar violence. In their study, they proposed multilateral views comprising practical support.

2.3.2.4 The Response of the Church on HIV/AIDS

According to Ralte (2016) the church in the world has been on the forefront in trying to intervene and help the children who have been left behind by the HIV/AIDS victims as well as coming up with programs to counteract this phenomenon. Some of the churches have been providing food and clothes to the orphans while others educate them as well as other interventions (Dwyer, 2016). There are other churches who have been counselling and teaching the community the dangers of contracting this virus (Ralte, 2016). ARVs have really brought relief to most of the victims of this plight. Although there those who don't use these drugs because of either religious beliefs or their own reason. Regardless of the church's intervention the problem of children orphaned is still a problem in most of the developing countries. This is the reason why we have many orphanages all over. Again because of this some children leave their homes to go to the streets to earn a living while others even sleep in the streets.

Regarding the issue of HIV/AIDS, a study by Nyakenanda (2017) carried out in Japan, reveals that the government is enhancing crucial steps that can prevent the spread of HIV/AIDS through creating awareness about it and encouraging testing of people. The common way of transmitting the virus is through sexual intercourse and the Japanese government is committed on advising its people on how to have safe sex to reduce the transmission of this virus. In fact, the battle against this virus in Japan has been given the first priority. The government has come up with a program to involve the civil society in this endeavour. More than 100 community based institutions have been involved by the government to fight this virus. This is done on a voluntary basis by the medical practitioners. What is quite effective is that they have conducted successful prevention and support programs.

According to Dwyer (2016) HIV/AIDS in Uganda have claimed millions of parents leaving many children orphans as well as reducing life expectancy to 43 years from 48 years. Most of these orphans leave their homes and move to the streets for survival. Although different agencies are working together to combat this pandemic in the world, there is a great need for the church in the world to come on board and join other relevant stakeholders. However, the church has slowly been intervening in the phenomenon of

HIV/AIDS in most parts of the world and as a result they are slowly reducing the increase of street children in the world (Ralte, 2016). However, some churches are not engaged in responding to the plight of HIV/AIDS.

In conclusion, in Africa, and specifically in Kenya, where poverty levels are still high, there is a need to query the value and effect of the poverty discourses in public theology, for the calling of the church to respond to poverty (Tenai, 2016). The AIC church has huge resources used for, among other things, various on-going work between the poor and the vulnerable in rural and poor places in Kenya. As a result of the adamant nature of poverty in Kenya, illiteracy, domestic violence cases and HIV/AIDS infections, the AIC church needs a theological view, which is adequately thoughtful to these household factors and can empower it to respond to them more effectively.

2.3.3 The Approaches that the Church is engaged in the Response to the increase in Street-Connected Children

Friberg et al (2015) points out that in many areas of the world, the plight of street-connected children is unabated, while it is transpiring in others where it was not yet known. Street-connected children are an alarm signaling the terrible need for social development and poverty reduction policies to improve the situation in the community at large, and to prevent more children moving to the street. These children become especially vulnerable because they lack a support system that seeks to improve their education, health, and overall well-being (Dwyer, 2016). Different churches in the world have come up with different approaches that respond to an increase of street children. Rahman et al (2015) argues that preventive interventions are essential, however, those boys and girls already facing the hardships of street life need immediate opportunities for human development through special protection programs and approaches.

Some churches work with families to build up the family unit and prevent children from engaging into street lifestyle through workshops on child protection, safeguarding children and raising public impressions concerning preventing family breakdown (Tenai, 2016). There are others who run day care or education-based programs for boys and girls at risk of moving to streets either to work or live there. In South Africa few churches empower families as well as sound peer support to prevent them moving to the street, while in Tanzania education is a key approach of all, usually combined with health, job training, basic assistance, or income generation on the issue of dealing with street children (Lema, 2016). Some churches provide residential services

for a small number of children (sometimes with their families) for a certain amount of time, while others focus on outreach services to a larger number of children on a less continuous base. However, most residential programs carry out some outreach work in the street to establish the first contact with their beneficiaries (Magezi et al, 2017).

According to Tenai (2016) the AIC church has begun a number of programs in different parts of the country to assist the vulnerable children and youths as well as their families. The AIC church has started a number of primary and secondary schools among unreached communities in Kenya. In some parts of the country it also facilitates the provision of relief foods as well as the construction of healthcare facilities such as dispensaries, health clinics and hospitals not only in urban areas but also in remote areas. Magezi et al (2017) states that the construction and running of these schools and health care facilities in different parts of the country, is motivated by a desire to do evangelization. For instance, the AIC Childcare Department provides support services to vulnerable children and adolescents such as provision of food and education, as well as spiritual nurture and livelihood support to vulnerable families which is done through institutional home care (children's homes), youth vocational skills programs and community-based programs. However, the desire of evangelization as a motivation according to the above study is not adequate and convincing. Other approaches that AIC church practices to both vulnerable children at home and those in the streets are: prayers, counselling, teaching, cooperation and creating awareness (Tenai, 2016). Few of the AIC churches use these approaches to prevent children from moving to the streets for a living or to stay there.

The AIC church's provision of health services, prayers, teaching, counselling, creating awareness, collaboration with relevant stakeholders and education, among other services, benefit more people especially where there is a closer cooperation between the AIC church and the County and National governments as well as Nongovernmental Organisations (NGOs). Currently, the AIC church has a tendency of providing social services in poor communities using its own independent examinations and research, and in closer cooperation with churches mainly from the United States America, United Kingdom, Canada and the Scandinavia nations (Tenai, 2016). This approach of collaboration with other relevant stakeholders, presents an appearance of a corresponding independent service provider, which in some instances duplicates services available by the local government departments as well as NGO's (Magezi et al, 2017).

According to Lema (2016) NGOs have been in the leading edge in assisting street boys and girls to get transformed especially in the developing nations. Most of the churches

have not been collaborating with them. In Ethiopia, NGOs in collaboration with the Church, Bureau of Labour and Social Affairs address the socio-economic problems of street children in Hawassa City of Ethiopia (Alem & Laha, 2016). In Tanzania, there are various NGOs that promote the well-being of street-connected children in the country as some collaborate with the church; most of the NGOs that work with street boys and girls in Tanzania mostly sponsor education than other programs (Lema, 2016). The main aim of most of the NGOs in the developing countries is to empower the street children for the good of the entire community. This can be more effective by working together with the church. But not all NGOs dealing with street children work together with the church. Some of the activities that most of the NGOs perform to improve the lives of the street children are: to promote education and healthcare among the street children, to provide basic needs as well as assisting some of the street children to reunite with their family and relatives members (Alem et al, 2016; Lema, 2016).

There are some NGOs that are not committed in cooperating with the AIC Church in dealing with the phenomenon of street-connected children, not only in, Kenya but also in Africa and beyond. For instance, there are some street children who were interviewed concerning the impact of NGOs and church in Nigeria and it was found that the street children did not feel their presence (Alawiye-Adams & Afolabi, 2013). In other words, there was a very little influence of NGOs as well as churches to the street-connected children in Nigeria.

On the other hand, according to Alawiye-Adams et al. (2013) governments from different developing countries in the world give little or no concentration to the phenomenon of street-connected children in general as compared to the developed nations. In addition, few county governments collaborate with the church in dealing with street connected children. The majority of street children do not have economic influence in the country's politics and as a result they can be neglected by the government. There are some governments in the developing nations that feel humiliated and disgraced when they see street children in the streets; instead of assisting them they begin to blame their families and relatives. Among all other stakeholders working with street children in most parts of

Africa, the government is more competent and effective in promoting the well-being of this most vulnerable group (Lema, 2016).

All the stakeholders who work with street children should ensure that they have done their part in the improvement of the well-being of these forgotten children as well as cooperate with the church. Governments from different developing countries should work with the church in having good programs to support the well-being of the street children. Moreover, they need to come up with policies that improve the lives of the street children in the society. On the other hand, NGOs should be at the fore front in funding the street children programs with an aim of improving their lives. Lema (2016) argues that many NGOs in Africa are undergoing the challenge of inadequate funding in the phenomenon of the street children. As a result of this challenge there is no great influence of NGOs in the plight of the street children in Africa (Alawiye-Adams et al, 2013).

There is a gap which has been identified on the AIC's approaches on the children and youths who come from vulnerable families as well as those in the streets (Magezi et al, 2017). For instance, the AIC church has not been collaborating with the church in dealing with street children, rehabilitating them, reforming and changing them as well as linking them up with their families. In addition the most of AIC churches do not provide street children with material support, pay school fees, build children's home for them, cooperate and appeal to the governments and the non-governmental organizations as well as the community to help the street children, persuade them to attend church services and accept them into the churches, give them moral support and start money generating projects for them.

2.3.4 The Challenges Church is facing in the Response to the increase in Street-Connected Children

There are a great number of challenges that the church is going through as she responds to the increase in street children in the developing nations. Oirc (2018) argues that part of the challenge in promoting the well-being of street children is lacking enough knowledge and reliable information on how to go about it. Friberg et al (2017) points out that there are many institutions who although work with street boys and girls they do not have adequate knowledge to handle them in the appropriate way. Most churches do not have trained

personnel with adequate knowledge and information to handle this problem. Trained personnel can guide and counsel these street children. Street children are mostly tortured psychologically and emotionally, thus, require attention from a professional point of view. Therefore, there is need to have good plans and strategies in the church to train more people who can help these children to come out of this phenomenon (Nyakenanda, 2017).

Another challenge is that of lack of adequate funding not only in Kenya but also in many churches in Africa and beyond. According to Nyakenanda (2017) Churches are facing the challenge of lack of finance when addressing most of the social issues affecting the community such as HIV/AIDS, domestic violence, illiteracy and poverty. Responding to the above household factors that are causing an increase in street children in the street is always an expensive intervention not only to the church but also to other relevant stakeholders working towards reducing the number of street children in the streets (Mugove et al 2015).

In addition, another challenge that the church is facing in the struggle of reducing the number of street children in the streets is lack of adequate collaboration and co-operation with the relevant stakeholders (Nyakenanda, 2017). The local government, the National government, NGOs and other relevant agencies might not co-operate with the church in the efforts to reduce street-connected children in the streets. Mugove et al (2015) points out that in Zimbabwe care takers indicated that all programs for street-connected children that are carried out by the government, church, NGOs or any other agency lack enough funding, skilled personnel as well as faces issues concerned with co-operation and coordination.

Drug substance is another challenge that the church faces in the response to the household factors attracting boys and girls to streets from their homes. According to Kieni (2015) *miraa* or khat has been known to attract a lot of children to the streets. He adds that most children from *miraa* producing places especially in Meru County have abandoned schools to work in khat plantations as labourers and as a result move to the streets to join other children in the street. When some of these children are paid their wages, they spend their time in the streets and go back home in the evening. As a result,

some of these boys and girls get ensnared into other drug substances due to peer pressure. Drug substance increases the rate of crime among the street-connected children in the streets. Some of these crimes are theft, rape cases, prostitution and murder. Some of the street-connected children are pickpockets to survive while others snatch handbags, purses, food, money and even mobile phones. Others might steal car spare parts, side mirrors from parked or even moving vehicles (Obaidullah, 2016). Equally, drug substance increase the rate of Sexually Transmitted Diseases (STDs) among those engaged in commercial sex with the street children. Embleton et al (2018) & Nyakenanda (2017) indicates that street children are mostly seen to be at high risk of contracting STDs especially the HIV-infection due to their sexual behaviour in the streets. The sexual activities that they are carrying out in the streets place them at very high risk of getting this virus. Some street-connected boys may engage themselves in commercial sex with adult males; girls might have sex with both male adults and young boys. Some street-connected children have sex for money, security, comfort as well as sex without consent (Nyakenanda, 2017.

2.4 Gaps in the Study

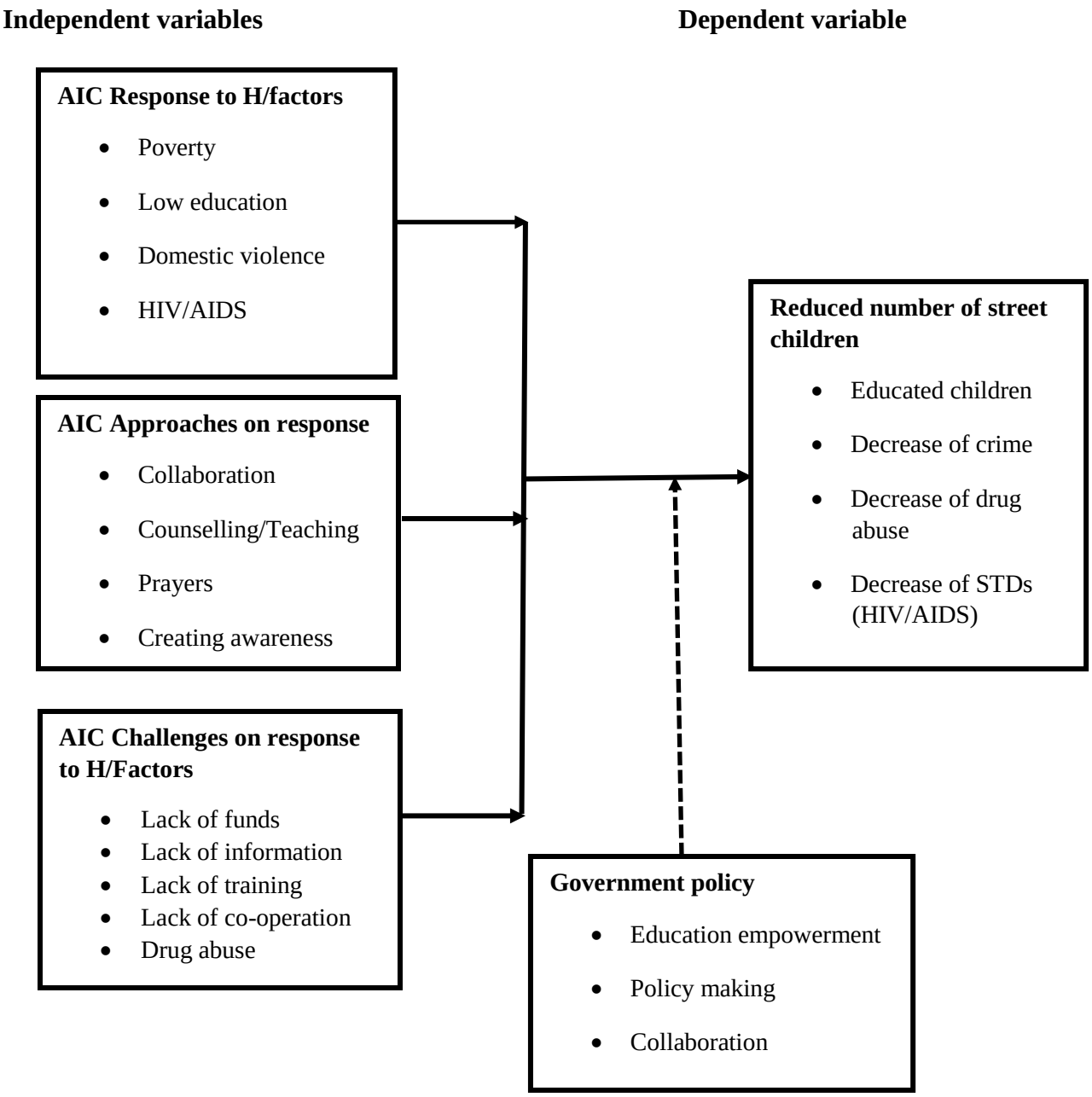
There has not yet been any scholarly investigation done concerning the churches' response to the household factors causing an increase of street children in Machakos town. Therefore, this study was carried out in aim of evaluating the effort of the AIC church in reducing the number of street children in Machakos town through responding to various household factors.

2.5 The Conceptual Framework

In this study, the first independent variable was to evaluate the AIC church's response to the household factors such as poverty, illiteracy, domestic violence and HIV/AIDS which were affecting street children's population in Machakos town. Secondly, was that the AIC's approaches in response to the increase in street-connected children in Machakos town such as prayers, teaching, collaboration and counselling. Thirdly, was that the AIC's challenges in responding to the household factors such as lack of finance, lack of training affecting the increase of street children in Machakos town. On the other hand, there was a dependent variable which was the street-connected children population. The

independent variables affected the population of street-connected children in Machakos town. The government (both the County and National government) policy on the street-connected children was the intervening variable which is offered as a moderating the factor.

Figure 2.3 The conceptual framework. Source: Own



2.6 Summary

In this chapter, the literature review in relation to the study captured various aspects. First, is the theoretical review where two theories that were relevant to the study were discussed? The first theory was the Family Systems theory (FST) that was invented by Dr Murray Bowen in 1966. The second was the Maslow's hierarchy of needs theory which was established by Abraham Maslow between the years 1945 to 1954. In addition, the empirical review was discussed in this chapter in which the Church's response to the household factors causing the increase of street-connected children such as poverty, domestic violence, illiteracy and HIV/AIDS were discussed. The approaches that the Church is using in responding to the household factors causing an increase in street children were also discussed under the empirical review. Finally, under the empirical review the challenges that the Church was facing in response to the household factors causing an increase in street children was discussed. The gaps of the study were also discussed in this chapter as well as the conceptual framework.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the research methodology that this study used. The focus of this research was about church response on the household factors causing the increase of street children in Machakos town. This chapter explained the research design, the area of study, the target population, study size, data collection methods, sampling procedures, data analysis, ethical considerations, operationalization of variables as well as how the data was collected, analysed and presented.

3.2 Study Location

This study was done in Machakos town commonly referred to as Masaku. It is one of the oldest administrative towns in East Africa and is about 63 kilometres from Nairobi. According to Kenya National Bureau of Statistics (KNBS, 2020), Machakos town is a town surrounded by hills and has a population of 199,211. The research site is important because minimal research has been done in reference to the street children problem. This also has been an area of concern to the people living in this town.

3.3 Research Design

According to Kothari (2004), the research design is the arrangement of status for collecting and analyzing information in a way that the collection is valid and relevant to the purpose of the research. This study took the descriptive survey research design. According to Mugenda and Mugenda (2003), descriptive surveys are used to achieve data about the existing status of the aspect to describe what exists with respect to variables in a situation, by asking individuals about their perceptions, attitudes, behaviour or values. Descriptive research decides and reports the way things are and tries to describe such things as possible behaviour attitudes, values and characteristics. This design was employed in this study to collect systematic factual data for descriptive purposes and boosted the researchers understanding of the plight being learned through observation.

This design allowed the researcher not only to gather the facts for description but also to understand the functioning and behaviours of the street children in their real life circumstances through observation. The descriptive survey research design was adopted in this study simply because it facilitated the researcher to describe the condition of interest of the problem which was being investigated and the relationship between the variables (Walliman, 2010).

3.4 Target population

Target population is a set of complete individuals, cases or objects with some familiar characteristics to which the researcher wants to generalize results of the study (Igwenagu, 2016). The population of interest was street children within Machakos town, both in the streets and rehabilitation centre as well as AIC Church pastors. In this study the target population was 380 which included 190 street-connected children in the streets of Machakos town, 150 reformed street children in the rehabilitation centre within Machakos town and 40 AIC church pastors within the study area. There were 16 key informants who included 1 Director of the institution/home dealing with the street-connected children within Machakos town. There was 1 from the Child Department National Government and another 1 from Social Welfare and Civil Empowerment Machakos County. Additionally, this also included 12 Machakos town residents as well as 1 leader from NGOs that deals with street-connected children in Machakos town.

3.5 Sample size

The study sample was reached through identifying the total number of street children in Machakos town from the Office of Children Department and National Government data. The most populous corridors/areas where street children live were identified and sample size of 57 were sampled through sample stratified sampling technique; out of the total number of 190 street children in Machakos town. Likewise, out of 40 AIC church pastors 12 were selected as well as out of 150 children in the rehabilitation centre 45 of them were chosen as respondents through sample stratified sampling technique.

According to Kothari (2004), 30% sample size is acceptable for descriptive survey studies. Therefore, the formula used to get the sample size in this study was 30% sampling technique. The following tables highlight this in detail.

Table 3.1: Sample size calculation for the children in the streets

Residence	Number of children	Sample Size	Total %
Ngulokoni Corridors	47	14	24.6
Mulu Mutisya Garden	47	14	24.6
Kariobangi Corridors	47	14	24.6
Eastleigh Corridors	48	15	26.2
TOTAL	**190**	**57**	**100.0**

Source: Research (2020)

Table 3.2: Sample size calculation for children in the Rehabilitation Centre

Gender	No. of Children	Sample Size	Total%
Male	108	32	72.0%
Female	42	13	28.0%
TOTAL	**150**	**45**	**100.0**

Source: Research (2020)

Table 3.3: Numbers of AIC Church pastors

Gender	No. of pastors	Sample Size	Percentage
Male	30	9	75%
Female	10	3	25%
TOTAL	**40**	**12**	**100%**

Source: Research (2020)

Table 3.4: Number of Informants

Position	Number
Machakos Residents	12
Children Department Directors	2
Rehabilitation Centre Officer	1
NGO Officer	1
TOTAL	**16**

Source: Research (2020)

3.6 Sample Size Determination

A sample is a sub-set of the population that can be analysed at reasonable cost and used to make generalizations concerning the population parameters easily (Mishra & Alok, 2017). The sample size was determined by use of stratified sampling technique. The rationale was that the study site had various areas/corridors which acted as stratums; for those in the Rehabilitation centre and for the AIC Church pastors, sex acted as stratums. It generally focused on street children who were in the streets of Machakos town, AIC Church pastors within the study area as well as those in rehabilitation centre within the study area. In addition, 2 Directors of the Children department in both County and National governments, 12 Machakos residents, 1 Director of rehabilitation centre and 1 Nongovernmental organisation leaders acted as key informants in the study. Sample size of street-connected children for the four areas/corridors where the study was done were 57 respondents from the total number of 190 as well as 45 sample size from the 150 in rehabilitation centre. Also 12 AIC church pastors were interviewed from the total number of 40 AIC Church pastors.

3.7 Sampling Technique

Sampling is the process of picking a sample out of the given population of a particular area. In other words it stands for the entire population, helping the researcher to draw

some conclusion concerning the population (Pandey & Pandey, 2015). The conclusion is generalized to the entire population of the study area.

According to the Director of Children Department in the National government as well as from the Director of Social Welfare and Civil empowerment Machakos County, there were 190 street-connected children in Machakos town according to the survey done in 2017 (GoK, 2017). According to the same report it indicated that there were 3 institutions that dealt with the reformation of the street children within Machakos town.

Stratified random sampling technique was used to select the sample where 57 street children were selected and each street had the following sample, Ngulokoni 14, Mulu-Mutisya Garden 14, Kariobangi 14 and Eastleigh 15. The other sample sizes were grouped according to their sizes and these were: 45 from the rehabilitation centre and 12 AIC Church's pastors. Through this technique, the respondents were selected from their respective strata in which the sample size was derived randomly where every third element was picked at random. This made sure that there was no bias in the sampling procedure.

3.8 Data Collection

The researcher used not only primary data but also secondary data. Primary data was collected using an administered questionnaires with both closed and open-ended questions (Igwenagu, 2016). The questionnaires were personally administered by the researcher with the assistance of research assistants to the respondents because most of the respondents were not literate. The questionnaires were administered at convenient times to make sure maximum responses were achieved. The researcher was assisted by research assistants to administer the questionnaire to the street children, church leaders, Non-governmental Organisation leaders, National and County Children department leaders during working hours, early in the morning and in the evening. This enabled the study to capture all respondents who were busy in their daily routine.

Desk search techniques were used to collect secondary data from already existing sources and previous research studies (Mishra et al., 2017). This was done through reading relevant literature available in the library, various documents publications and reports including journals, and magazines were read during the study. The researcher developed

both the questionnaire and the interview guide which were administered to the respondents. The study also undertook interviews of the Church leaders, Director of Rehabilitation centre, Non-governmental Organisation leaders, National and County government Children department Directors. These interviews were undertaken through the use of a structured interview guide for the study.

3.9 Piloting/Pre-Testing of the Instruments

Pro-testing was done to test for validity and reliability of the tools. Piloting was also done to enhance the familiarity of the researcher with the tools to be used on data collection. Pilot test involving 10 respondents was conducted in Tala town in Kangundo sub-County to evaluate the completeness, precision, accuracy and clarity of the questions to the respondents. This piloting was done in Tala town because it shares some unique qualities with Machakos town, such as both towns experience an increase in street children as well as there are rapid growing towns in Machakos County. Out of the 10 respondents 6 were street children, 2 AIC pastors, and 2 Tala residents. The collected data from the pretesting were not to be included in the final sample. The findings were used to improve the instrument of the study as well as the efficiency. This was also to ensure the reliability of data collection tools that were used in the study. The questionnaires were administered to the respondents and the whole exercise was conducted within a month. The tools of the study were found to be reliable, accurate and with clarity to the study.

3.10 The Reliability and Validity of the Instruments

3.10.1 The Reliability of the Instruments

The questionnaire instrument is a trusted source of information collection because it collects both subjective and objective information particularly to a large sample of respondents and provides statistical reliability (Kothari 2004). It prevents the privacy of the respondents as well as an available instrument. The instrument can be used to measure both qualitative and quantitative information. The reliability of the test is the answer to the problem of the increase of street children as per the study. To increase the reliability of the data collected, the researcher engaged test-retest technique in which the tools was administered twice to the same subject. The pilot test of the tools was done at

Tala town on one of the groups of street children to make sure that intended data or results were acquired. The instruments of the study were found to be reliable for the study.

3.10.2 The Validity of the Instruments

Validity can be defined as the degree to which a research tool measures what it is supposed to measure (Kothari, 2004). The capability to generalize findings to wider groups and situations is one of most usual tests of validity. In order to ascertain face validity; the tools made were given to the senior researchers at the St Paul's University for constructive criticisms. Thereafter, they were revised according to their comments. Moreover, content validity was sought from requesting for experts in the field of study to provide their comments on the relevance of every item on the instrument. The validity of the instruments of the study was ascertained by the experts. The data for piloting was collected from six respondents from Tala town with similar characteristics as the study sample even though was not to be included in the final sample. The result of the piloting study was used to improve the instrument as well as the effectiveness and competence of the researcher in asking questions.

3.11 Data Analysis and Presentation

In order to make sense of the information collected, analysis of the data collected through questionnaires was done. Data analysis included the interpretation of findings against the research questions. Information collected was coded and entered into the Statistical Package for Social Sciences for analysis (SPSS). SPSS helped in organizing and summarizing the data by the use of descriptive statistics such as measures of central tendency (mean, mode and median) and measures of dispersion (standard deviation). Frequency tables were used to present the data collected for easy understanding. As mentioned above. Data was analyzed descriptively and numerically as most of the collected data was quantitative in nature. The analysis looked at the degree of relationship between variables clearly depicting the correlation effect. Data collected was then analyzed on subject-oriented content; data was arranged according to topic and subjects that appeared when the data was collected.

3.12 Ethical Considerations

The researcher made sure that he got informed consent from the respondents, the Ministry of Education National Commission for Science Technology and Innovation (NACOSTI), St. Paul's Postgraduate boards' permission as well as accreditation of any reading material that might be used to undertake the study. Moreover, given that the street children group is one among the vulnerable groups in the society, informed consent from the relevant authorities were very important (such as the Children Department National Government, Social welfare and Civil Empowerment Machakos County and the Kenya police). Anonymity and right to privacy of the research subjects were guaranteed because data was coded to protect their identity. The 'do no harm principle' was of essence in this study. Objectivity and subjectivity in the research were an important entity; opinions did not get in the way of the research and that both sides were given fair consideration. When reporting the results, the researcher aimed at accurately representing what had been observed and what had been collected from interviews and questionnaires.

3.13 Operationalization of Variables

The operationalization of variables makes the study measurable. It includes developing research questions from the specific objectives, finding out the suitable indicators and scales of measurement of the indicators.

Table 3.5 Operationalization of variables. Source: Own

	Objectives	Variables	Indicators	Measuring Indicators	Data Method Collection	Scale Level	Analysis Type
1.	To examine the response of AIC Church on household factors causing an increase in street-connected children in Machakos town, Kenya.	Independent, Dependent	Unemployment, lack of clothing, lack of food, orphan hood, illiteracy, family conflicts	Education level, number of meals & clothes, family violence cases	Questionnaire, Interview guide	Nominal and Ordinal	Descriptive
2.	To determine the approaches that the AIC church is engaged in response to the increase in street-connected children in Machakos town, Kenya.	Independent, Dependent	Teaching, prayers, training, counselling, collaborating with other stakeholders	Access of counselling, access of training, access of prayers	Questionnaire, Interview guide	Nominal and Ordinal	Descriptive
3.	To assess the challenges that the church faces in response to an increase in street-connected children in Machakos town, Kenya.	Independent, Dependent	Lack of funds, lack of information, lack of co-operation, lack of training, drug abuse.	Access of funds, access of drug substance, access of information	Questionnaire, Interview guide	Nominal and Ordinal	Descriptive

CHAPTER FOUR

DATA PRESENTATIONS, INTERPRETATIONS AND ANALYSIS

4.1 Introduction

This chapter consists of presentation, interpretation and analysis of the results from the the collected data collected from the field.. The data presented in this chapter were carefully collected through interacting face to face with the respondents on the Church's response to the household factors contributing to the increase in street children in Machakos town, Kenya.

The presentation of the data, the analysis and interpretation of key variables are presented through use of tables, pie-chart and bars for easy understanding in this chapter. As previously stated, these data were formed from the completed questionnaires from street children within Machakos town, from the reformed street children in the rehabilitation center within the study area and from the AIC Church pastors within the study area. These data were also generated from the interview guide from the Nongovernmental Organisation within the study area, from the Director of Children department National government as well as Social welfare and Civil Empowerment Machakos County.

4.2 The Socio-demographic Characteristics of the Respondents

In the demographic characteristics of the respondents the researcher was interested in finding out the distribution of the street-connected children as per their age, gender, religion, their current specific residence, as well as their County of birth.

4.2.1 The age of the respondents

The age of the respondents in this study is illustrated in the table 4.1 below as per the field collections.

Table 4.1: The age of the respondents

Age	Frequency	Percent	Cumulative%
10 & Below	3	5.3	5.3
11-14	13	22.8	28.1
15 & Above	41	71.9	100.0
Total	**57**	**100.0**	

Source: Research Data (2020)

The researcher realized that the majority (71.9%) of the respondents in the streets of Machakos town were in the age of 15 years and above. The study also found out that those in between 11 and 14 years of age were 22.8% compared to 5.3% percent of those who were 10 years and below. Ultimately, the ages of the street-connected children were subjective in accordance with what they believed their ages were because the researcher had no objective tool of proofing their ages. This study disagreed with the study of Kieni (2015) that states that the majority of the street children in Meru municipality were aged 11-15 years contrary to Machakos town where majority were aged 15 years and above. The distribution of age in this study shows that the most vulnerable children in the study area were 15 years and above.

4.2.2 The gender of the respondents

Concerning the gender of the respondents it was noted that the majority of the street-connected children in Machakos town were males, which was 84.2%, as compared to 15.8% of the females. The gender findings of this study concurred with the study of Muna (2015) which affirmed that there are more boys in the streets than girls as shown in Table 4.2 below.

Table 4.2: Gender of the respondents

Gender	Frequency	Percent	Cumulative%
Male	48	84.2	84.2
Female	9	15.8	100.0
Total	**57**	**100.0**	

Source: Research (2020)

Moreover, most of the girls were not seen in the day time as compared to the boys who were seen in the streets during day. Majority of the girls confessed that they mostly came in the streets during the night because they were sexual workers.

4.2.3 The religion of the respondents

The researcher noticed that the majority of the respondents were Christians while only one was a Muslim as indicated in Table 4.3 below.

Table 4.3: The religion of the respondents

Religion	Frequency	Percent	Cumulative%
Christianity	56	98.2	98.2
Islamic	1	1.8	100.0
Total	**57**	**100.0**	

Source: Research Data (2020)

According to this study the majority of street-connected children in Machakos town were Christians rating at 98.2% compared to 1.8% of the Muslims. This shows that the church has an important role to play in the reduction of street-connected children in Machakos town because the most affected are Christians.

4.2.4 The residence of the respondents

The researcher found out that the majority of the respondents resided in the streets as compared to those who confessed that they spent their nights in their homes as illustrated in Table 4.4 below.

Table 4.4: Residence of the respondents

Residence	Frequency	Percent	Cumulative%
In the streets	51	89.5	89.5
At home	6	10.5	100.0
Total	**57**	**100.0**	

Source: Research Data (2020)

Table 4.4 above indicates the residence of the respondents in which 89.5% of the respondents resided in the streets while 10.5% confessed that they came every morning to the streets from their homes. Majority of those who came from home confessed that they lived with their grandparents and single parent rating 36.8 % and 33.3% respectively while the respondents who lived with both parents were 17.5 %.

4.3 Objective I: Evaluating AIC Church's Response on Household Factors Causing an Increase in Street Children

The study sought to evaluate the response of AIC Church on the household factors causing an increase in street children in Machakos town. This was done by interviewing 12 AIC Church pastors within Machakos town on what their Churches were doing to respond to issues of poverty, low education, domestic violence and HIV/AIDS in the area of study. In addition, the study evaluated whether the above factors have can be a factor in the increase of street children in Machakos town.

4.3.1 What is the AIC Church doing to reduce poverty?

The researcher asked the AIC Church pastors on what they were doing to reduce poverty in the study location. The majority of the respondents believed that the AIC Church is less concerned on this issue. However, there are some few churches that are making little efforts to combat the issue. Their responses were recorded in the Table 4.5 below.

Table 4.5: AIC Church efforts to reduce poverty

Program	Frequency	Percent	Cumulative%
Through education	2	16.7	16.7
Through feeding	1	8.3	25.0
Through praying	3	25.0	50.0
Through counselling	1	8.3	58.3
Less concerned	5	41.7	100.0
Total	**12**	**100.0**	

Source: Research Data (2020)

It was noted that the majority (41.7%) of the respondents thought that AIC Churches are less concerned in the issue of combating poverty as a way of reducing street children in the study area. Nevertheless overcoming poverty through prayer was the highest with 25.0% compared to the education which had 16.7%. Counselling and feeding had 8.3% each. The street children also admitted that only prayers were offered for them by some Churches in the streets of Machakos town once in a while. This study concurs with that of Molahlehi (2014) concerning the role of pastoral counselling, education as well as prayers which transformed many lives of the poor street children in South Africa.

4.3.1.1 What is your parents/guardians' source of income?

The researcher found out that the majority of the respondents came from very poor background as illustrated in Table 4.6 below.

Table 4.6: Parents/guardians' source of income

Income	Frequency	Percent	Cumulative%
Employed	4	7.0	7.0
Unemployed	31	54.4	61.4
Small scale farming	11	19.3	80.7
Small business	6	10.5	91.2
Hawker	5	8.8	100.0
Total	**57**	**100.0**	

Source: Research Data (2020)

This study indicates that the majority of the respondents (54.4%) have parents/guardians who are not employed. Only 7% of the respondents have parents/guardians while 19.3% that are employed most of these are small scale farmers. Others are engaged as small business men and women as well as hawkers (10.5% and 8.8%) respectively. These percentages explain how poverty has contributed to the increase in street children in Machakos town. This disagrees with the study of Friberg et al., (2017) that not all street children move to the streets as a result of poverty. Whereas, Hassens & Manus (2018) studies is in agreement with this study which shows that majority (78.2%) of street children in Shashemene Town, in Ethiopia reported that their parents were unemployed as compared to those that were (21.8%). Bhukuth et al., (2015) argues that children move to the streets for different reasons among them poverty. In their study they indicated categorically that majority of the street-connected children in Colombia go to streets to look for jobs, run away from the family conflicts as well as leave home because of poverty.

4.3.2 What is the AIC Church doing to promote education?

Concerning the issue of illiteracy, a question was raised to the respondents to examine what is being done by the church in promoting education to the street children in the study location. The following responses were given and recorded in the Table 4.7 below.

Table 4.7: AIC Church efforts to promote education

Program	Frequency	Percent	Cumulative%
Providing school levies	2	16.7	16.7
Providing counselling	2	16.7	33.3
Providing school uniforms	1	8.3	41.7
Providing food	1	8.3	50.0
Nothing	6	50.0	100.0
Total	**12**	**100.0**	

Source: Research Data (2020)

From Table 4.7 above it was noted that half (50.0%) of the respondents had the opinion that the AIC Church was doing very little concerning the issue of promoting education to reduce street children in the study area. However, those who had the opinion that the AIC Church was providing school levies to promote education services were 16.7% which was the same with those that were providing counselling services. Those who were providing school uniforms were 8.7% and those providing food were 8.3%. These percentages show very little efforts from the AIC Church on the issue of promoting education as a way of reducing the rate of street children in the study area.

4.3.2.1 What is your level of education?

In this study a question was asked to find out their level of education. The study shows that the majority (40.4%) of street-connected children have never gone to school while 36.8% left school at the lower primary level. It was found out that those who left school at upper primary level were 17.5%. The study also indicated that 5.3% of the street-connected children have gone to secondary school. According to the study it was realized that there were very few street-connected children who had reached secondary school. The table 4.8 below shows the level of education of the respondents.

Table 4.8: Respondents' level of education

Level of Education	Frequency	Percent	Cumulative%
Never gone to school	23	40.4	40.4
Lower primary school	21	36.8	77.2
Upper primary school	10	17.5	94.7
Secondary school	3	5.3	100.0
Total	**57**	**100.0**	

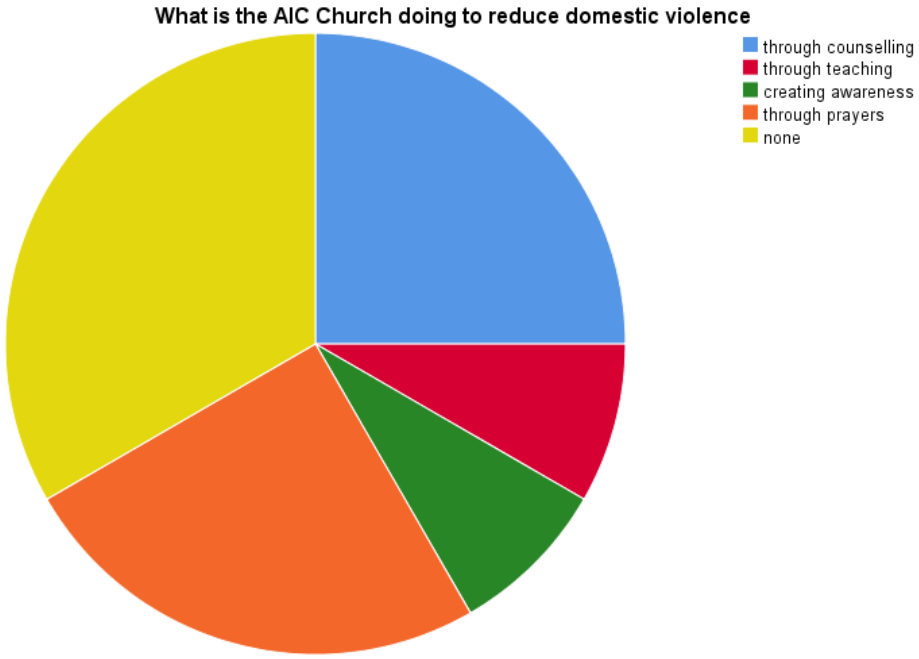
Source: Research Data (2020)

These percentages in Table 4.8 above indicate that most of street-connected children in Machakos town have either never gone to school or have a very low level of education. The results of this study is in agreement with Muna (2015) findings which indicated that the majority of street-connected children in the streets have low level of education. However Alem et al (2016) disagrees with this study in that not all street children are illiterate.

4.3.3 What is the AIC Church doing to reduce domestic violence cases?

Another question that was asked was on what the AIC Church is doing to reduce the cases of domestic violence. The majority of the respondents were doing nothing in the reduction of domestic violence according to their responses. Figure 4.3 below demonstrates their responses.

Figure 4.4: The AIC Church efforts in reducing domestic violence cases



Source: Research (2020)

From Figure 4.4 above it was realized that 33.3% of the respondents stated that the AIC Church was doing nothing in combating domestic violence. 25% were providing counselling and this was equal to those who were praying for the reduction of domestic violence cases. Those teaching on how to handle the increase of domestic violence had a percentage of 8.3 which was the same percentage with those who were creating awareness. Despite 33.3% of the respondents that indicated that the AIC church was doing nothing in the reduction of domestic violence, it was noted that prayers and counselling were the most used approaches to reduce the cases of domestic violence. This concurs with the study of Westenberg (2017) which argues that churches in Australia, which are affiliated to evangelicalism and Pentecostalism, have programs to respond to issues concerning domestic violence, through prayers, counselling and advocacy.

4.3.3.1 Were your parents/guardians engaged in domestic violence?

In order to find out whether the parents/guardians of the respondents were engaged in domestic violence, the respondents were asked the following question: Were your parents/guardians engaged in domestic violence? 54.4% of the respondents confirmed

that their parents/guardians have engaged in domestic violence. Table 4.9 below demonstrates the responses.

Table 4.9: Respondents' parents/guardians who engaged in domestic violence

Responses	Frequency	Percent	Cumulative%
No	26	45.6	45.6
Yes	31	54.4	100.0
Total	**57**	**100.0**	

Source: Research Data (2020)

Table 4.9 above indicates that 54.4% of the respondents admitted that their parents/guardians were engaged in domestic violence. On the other hand, 45.6% said that that their parents never engaged in domestic violence. An appropriate question to pose therefore is: Could domestic violence be a contributing factor to the increase of street-connected children in Machakos town. If this is the case, this would be in agreement with the study of Aufseeser (2017) that states that street children often leave their homes and families with major levels of violence, abuse, conflict, and insecurity from their family members. However, although domestic violence contributes to the increase of street children not all street children are as the result of domestic violence.

4.3.4 What is the AIC Church doing to contain HIV/AIDS infections?

When a question was asked to the respondents concerning what the AIC Church was doing to combat HIV/AIDS; it was noted that the majority of the AIC Churches were doing nothing in containing HIV/AIDS within Machakos town. The following table 4.10 contains the records of their responses.

Table 4.10: AIC Church efforts to contain HIV/AIDS infections

Programs	Frequency	Percent	Cumulative%
Creating awareness	1	8.3	8.3
Through teaching	1	8.3	16.7
Through counselling	2	16.7	33.3
Through prayers	3	25.0	58.3
Nothing	5	41.7	100.0
Total	**12**	**100.0**	

Source: Research Data (2020)

From the above Table 4.10 it was revealed that 41.7% were doing nothing in containing these infections while the AIC Churches who practiced prayers to contain HIV/AIDS were 25% while those who fought it through counselling were 16.7%. AIC Churches who were creating awareness to reduce the rate of HIV/AIDS infections were 8.3% which was the same to those who fought it through teaching. This study disagrees with Ralte (2016) on the issue that the church in the world has been on the forefront in trying to intervene and help the children left behind by the HIV/AIDS victims as well as coming up with programs to counteract this plight. Although there are churches who counsel and teach the community on the dangers of contracting this virus most of them are less concerned (Ralte, 2016).

4.3.4.1 Has HIV/AIDS contributed to the increase of street children?

The researcher asked the respondents a question in order to ascertain whether the HIV/AIDS has contributed to the increase of street children in Machakos town. Table 4.11 below shows their responses.

Table 4.11: HIV/AIDS contribution to the increase of street children

Responses	Frequency	Percent	Cumulative%
Yes	7	58.3	58.3
No	5	41.7	100.0
Total	**12**	**100.0**	

Source: Research Data (2020)

Table 4.11 above shows that 58.3% of the respondents indicated that HIV/AIDS has contributed to the increase of street children in Machakos town. However, 41.7% did not agree with the fact that the infections are causing increase of street children in the study location. This study differs with the study of Dwyer (2016) who argues that not every street child in the streets of Uganda is as a result of HIV/AIDS infections. Although the virus in Uganda has claimed millions of parents leaving many children orphans; most of these orphans leave their homes and move to the streets for survival.

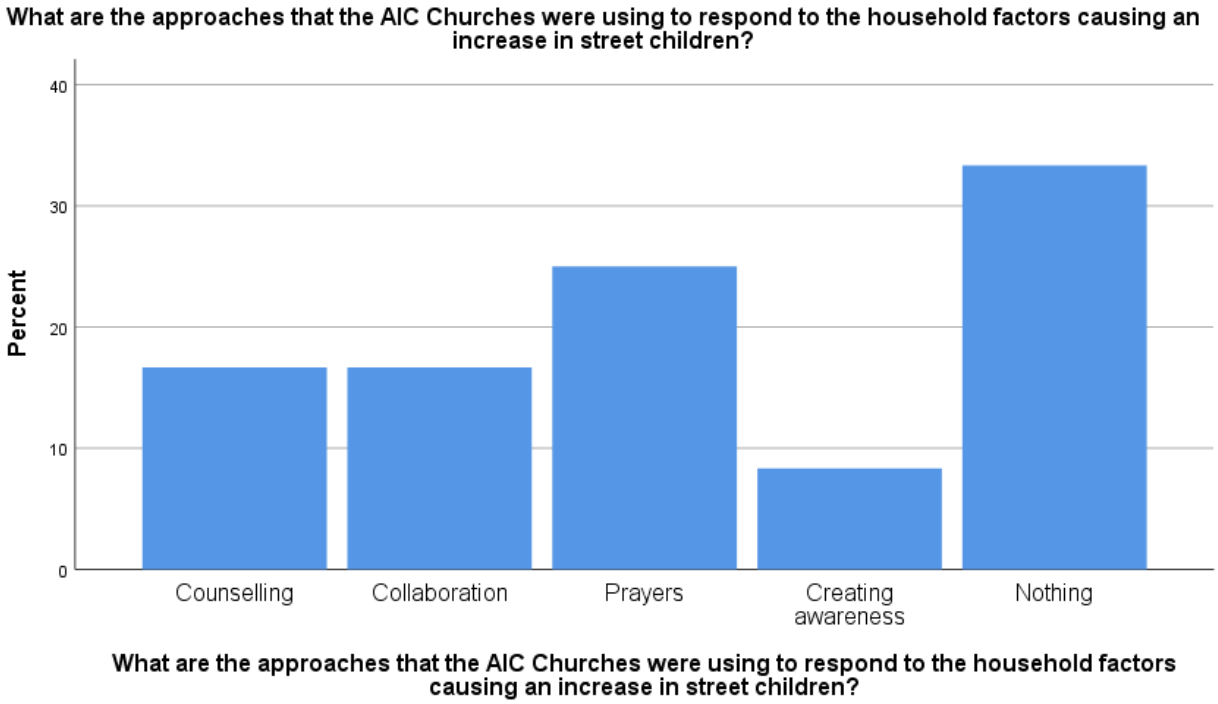
4.4 Objective 2: Determining the Approaches that the AIC Church is engaged in Response to an increase in Street Children

The researcher sought to determine the approaches that AIC Churches are using in response to the increase in street-connected children in Machakos town. In order to determine this, a question was posed to the respondents on the issue of approaches that the AIC Churches were using in the response to the household factors causing an increase in street-connected children in Machakos town.

4.4.1 What are the approaches that the AIC Churches are using to respond to the household factors causing an increase in street children?

The analysed data indicated that the majority of the AIC Churches in the study location were doing nothing in response to the increase in street-connected children in Machakos town. Figure 4.5 below demonstrates the findings of the study.

Figure 4.5: What are the approaches that the AIC Churches were using to respond to the household factors causing an increase in street children?



Source: Research Data (2020)

The study noted that 33.3% of AIC Churches in the study location were doing nothing in responding to street-connected children in the streets of Machakos town. The AIC Churches who were using the approaches of counselling and collaboration in responding to the household factors causing an increase in street-connected children were 16.7% respectively. Those that were using the approach of creating awareness on the plight of street children were 8.3%. The most used approach was prayer which had 25% as compared to the others.

According to the findings of this study, majority of AIC Churches in Machakos town were not committed in responding to the household factors causing an increase in street children in the study location. This study differs with that of Molahlehi (2014) whose location was in South Africa that the churches have been responding to street-connected children through various programs such as prayers, pastoral counselling and creating awareness.

4.4.2 Does the AIC church collaborate with the NGOs in dealing with street children?

It was noted that the 58.3% of AIC churches in the study location does not collaborate with the NGOs within Machakos town. Table 4.12 below indicates in details the responses of the analysed collected data.

Table 4.12 Does the AIC church collaborates with the NGOs in dealing with street children?

Responses	Frequency	Percent	Cumulative%
YES	5	41.7	41.7
NO	7	58.3	100.0
Total	**12**	**100.0**	

Source: Research Data (2020)

This study revealed that 58.3% of the respondents were of the opinion that the AIC Church does not collaborate with the NGOs in dealing with street children. The rest of the respondents (41.7%) were in agreement that there is a collaboration of the AIC Church with NGOs that dealt with street children within Machakos town.

4.4.3 How do NGOs support you?

The respondents were asked to indicate whether the NGOs offered support in their efforts to address the street children problem. Table 4.13 below captures their responses.

Table 4.13: The NGOs support to street children

Contributions	Frequency	Percent	Cumulative%
No way	42	73.7	73.7
Education	11	19.3	93.0

Provide food stuff	4	7.0	100.0
Total	**57**	**100.0**	

Source: Research Data (2020)

It was noticed that the majority (73.7%) of the respondents said that NGOs were doing nothing in dealing with the increase in street children. However, 19.3% of the respondents said that NGOs were promoting education as an approach of reducing street children. 7.0% confirmed that NGOs were providing food stuff to them. The variable of education in this study concurs with Lema (2016) finding in Tanzania that most of the NGOs that work with street boys and girls mostly sponsor education as opposed to other programs. Additionally, those that concurred with the fact that NGOs were doing nothing is in tandem with what Alawiye-Adams et al (2013) stated that there are some NGOs that are not committed in the plight of street children. There are some street children who were interviewed concerning the impact of NGOs and churches in Nigeria and the findings of the study was that the street children did not feel their presence (Alawiye-Adams et al, 2013).

4.4.4 Do you get any support from the County or National government?

Table 4.14 below shows the responses to the question as to whether there was support from the County or National government

Table 4.14: The county or national government support to street children

Support	Frequency	Percent	Cumulative%
Yes	11	19.3	19.3
No	46	80.7	100.0
Total	**57**	**100.0**	

Source: Research Data (2020)

The majority (80.7%) of the respondents as shown in the Table 4.14 above indicated that there was no support they got from both levels of government. However, 19.3% showed that they received support from the government in form of food stuff and that some of

them had been rehabilitated. The Social Welfare and Civil Empowerment Director Machakos County who was one of the informants stated that they were rehabilitating the street children in Machakos town. The high percentage of the response of 'no support from the government' is in tandem with the study according to Alawiye-Adams et al (2013). Alawiye-Adams et al study findings highlighted the fact that the different governments from different developing nations in the world give little or no concentration to the phenomenon of street children in general as compared to the developed nations.

4.5 Objective 3: Assessing the Challenges the AIC Church is facing in Responding to the increase in Street-connected Children

This study sought to determine the challenges the AIC Church was facing in responding to the household factors causing an increase in street children in Machakos town. To determine this, the researcher asked a question to the respondents concerning the challenges the AIC Church was facing.

4.5.1 What were the challenges AIC Church is facing in responding to the increase in street-connected children?

The majority of the respondents admitted that lack of finance is the greatest challenge AIC Church was facing in dealing with street children. Table 4.15 below contains the responses of the respondent.

Table 4.15: The challenges AIC church is facing in dealing with street children

Challenge	Frequency	Percent	Cumulative%
Lack of funds	6	50.0	50.0
Lack of information	3	25.0	75.0
Lack of training	1	8.3	83.3
Lack of co-operation	2	16.7	100.0
Total	**12**	**100.0**	

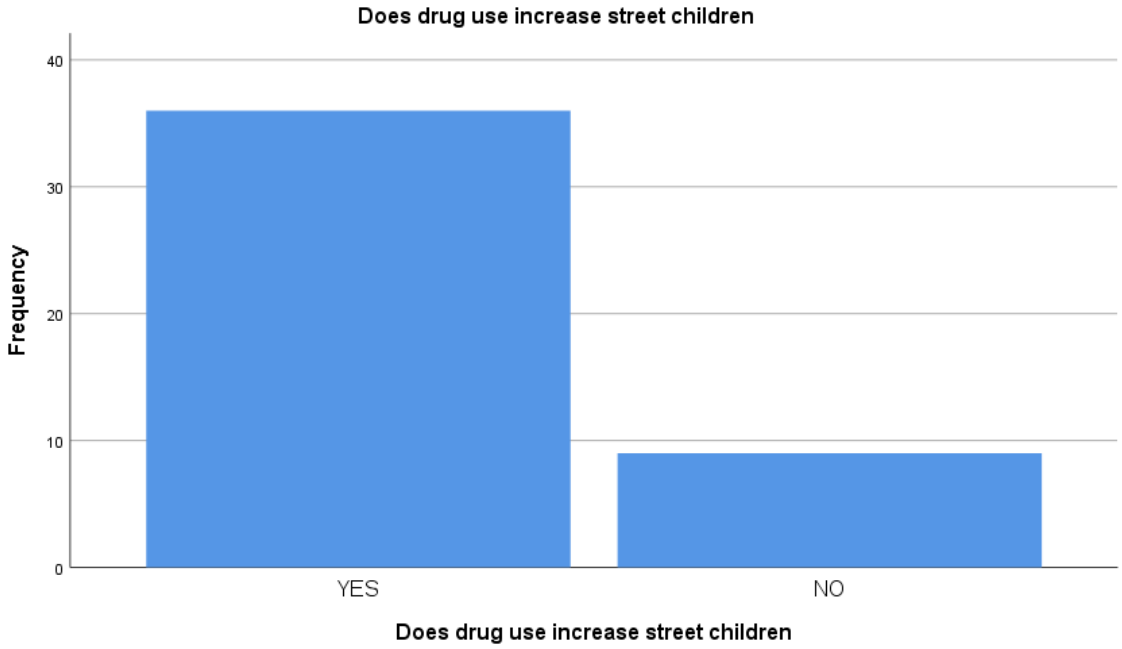
Source. Research Data (2020)

This study revealed that half (50%) of the respondents were in agreement that the greatest challenge the AIC Church was facing in dealing with street children was lack of finance. Another 25% of the respondents indicated that the greatest challenge was lack of information while 8.3% admitted that the greatest challenge was lack of training for the church leaders. Again another 16.7% of the respondents showed that the greatest challenge was lack of co-operation with other relevant stakeholders dealing with street children. According to this study there is a number of challenges that the AIC Church is facing in dealing with the phenomenon of street children in Machakos town. This study concurs with the study of Oirc (2018) who argues that part of the challenge in promoting the well-being of street children is lack of enough knowledge, lack of funds and lack of reliable information on how to deal with it.

4.5.2 Does the use of drug increase the number in street children?

A question was posed to the respondents to examine whether the use of drug increased the rate of street children. The respondents from the streets and those from the rehabilitation centre gave their responses which were captured in Figure 4.5 and Table 4.16 below.

Figure 4.6: Drug substance use and increase street children (Rehabilitation Centre)



Source: Research Data (2020)

Figure 4.6 above indicate that 36(80%) of respondents in the rehabilitation centre were of the opinion that drug contributes to the increase of street children while 9(20%) of the respondents disagreed. These responses concurred with the views of the children in the streets of Machakos town as shown in Table 4.16 below.

Table 4.16: Drug use increases street children (children in the streets)

Responses	Frequency	Percent	Cumulative%
True	45	78.9	78.9
False	12	21.1	100.0
Total	**57**	**100.0**	

Source: Research Data (2020)

Majority (78.9%) of the respondents were in agreement with the view that the use of drug increases the rate of street children. On the other hand, 21.1% differed with this view. This concurs with the study of Kieni (2015) that drug has been attracting many boys and girls to streets from their homes.

4.5.3 Has the AIC Church neglected the ministry of street children?

Besides the challenges that AIC Churches were facing in dealing with street children the researcher sought to find out whether the AIC Church in Machakos town had neglected its ministry on the street children problem in Machakos town. Table 4.17 below captures their responses.

Table 4.17: AIC Church neglect the ministry of street children

Response	Frequency	Percent	Cumulative%
Agree	1	8.3	8.3
Strongly agree	1	8.3	16.7
Partly agree	2	16.7	33.3
Disagree	4	33.3	66.7
Strongly disagree	1	8.3	75.0
Partly disagree	3	25.0	100.0
Total	**12**	**100.0**	

Source: Research Data (2020)

Table 4.17 above indicates that 33.3% of the respondents differed with the fact that the AIC Church has neglected the ministry of street children as compared to 8.3% who supported this view. Cumulatively 66.7% differed while 33.3% were in support that the AIC Church has neglected the ministry of street children. This shows that since the majority of the AIC Churches have not neglected the ministry of street children then the challenges outlined earlier in this study were the greatest problem to the plight of street children in Machakos town.

4.6 Summary

This chapter consisted of the presentation, interpretation and analysis of the research collected data. The data was collected in the field using questionnaires, interview guide and observations; analysed and presented in a descriptive way. The study determined the AIC Church's response to household factors causing an increase in street children in Machakos town. It was in this chapter that the collected data indicated that there was little contribution from the AIC Church in response to the household factors causing an increase in street children in Machakos town. Additioanally, it was discovered that the AIC Church was not collaborating with other stakeholders such as NGOs, well-wishers, County and National government who were also contributing very little in the response to the household factors causing an increase in street children in Machakos town.

CHAPTER FIVE

SUMMARY, DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter comprises of the summary, discussions, conclusions, recommendations and suggestions for further study. Discussions were done in relation to research findings that were presented and interpreted in chapter four. Recommendations were made for the purpose of policymaking in the government and as well as for the relevant stakeholders dealing with street children. Some recommendations for further studies proposed.

5.2 Summary

This study sought to determine the AIC Church response to the household factors causing the increase in number of street children in Machakos town. The study was conducted in Machakos town whereby the most targeted streets and areas were the most concentrated ones in the study area. Furthermore, there was one rehabilitation centre included in the study within Machakos town.

5.3 Discussions of the Findings

In this section the researcher discussed the findings on the objectives of the study in the previous chapter. Most important findings on the plight of the street children in the location of this study was analysed qualitatively and quantitatively. The study revealed this plight as one of the major social problems that the AIC church in Machakos town has to address.

5.3.1 Objective 1: Evaluating AIC Church's Response on Household Factors Causing an Increase in Street Children

In the first objective, the researcher sought to examine the response of AIC Church to the household factors causing an increase in street children within Machakos town. It was noted that 41.7% of the respondents were of the opinion that AIC Churches were less concerned in the issue of dealing with street children in the study area. However, AIC Churches who were responding to the problem of poverty through prayers were the

highest with 25.0% as compared to those using education who were 16.7%. The AIC Churches who were counselling poor families were 8.3% equal to those who were feeding them. Street children also admitted that only prayers were offered for them by some churches in the streets of Machakos town and this was done once in a while. This study's finding differs with those of Molahlehi (2014) in a study carried out in South Africa which reveals that pastoral counselling, education as well as prayers transformed many lives of the poor street children in South Africa.

On the variable of low education, it was also noted that half (50.0%) of the AIC Churches were doing nothing concerning the issue of promoting education to overcome the increase of street children in Machakos town. Nevertheless, the AIC Churches who were providing school levies were 16.7% equal with those providing counselling who were 16.7%. The AIC Churches who were providing school uniforms were 8.3% similar to those providing food stuffs who were 8.3% also. The above percentages indicate that there were very little efforts from the AIC Churches on the issue of promoting education to the poor families. This differs with the findings in a study carried out by Sorre et al., (2013) which indicates that there is a need for all churches to add more effort in supporting children in their education especially those who come from poor families.

This study revealed that there was lack of commitment from the AIC Churches on reducing the cases of domestic violence. It was noted that 33.3% of the respondents were of the opinion that the AIC Churches were doing nothing concerning the war against domestic violence. The AIC Churches who were providing counselling were 25.0% equal to those who were providing prayers. The AIC Churches who were teaching against domestic violence were 8.3% similar to those creating awareness. Despite the 33.3% who were of the opinion that the AIC Churches were doing nothing in combating domestic violence cases, it was noticed that prayers and counselling were the mostly used approaches to reduce the cases of domestic violence. This differs with the study of Westernberg (2017) carried out in Australia which argues that most churches in Australia, which are affiliated with evangelicalism and Pentecostalism, have programs to respond to issues concerning domestic violence, such as prayers, counselling and advocacy.

This study also found out that 41.7% of AIC Churches in Machakos town were doing nothing to contain the HIV/AIDS. The AIC Churches who were combating HIV/AIDS through prayers were 25.0% while those using counselling were 16.7%. The AIC Churches that were engaged in creating awareness were 8.3% similar to those who were using teaching. This study concurred with Ralte (2016) that the church in the world has been at the fore front in trying to intervene and help the children who have been left behind by the HIV/AIDS victims. Equally, the Church has to come up with programs to counteract this plight. Additionally, notes that there are other churches who have been counselling and teaching the community on the dangers of contracting this virus (Ralte, 2016).

5.3.2 Objective 2: Determining the Approaches that the AIC Church is engaged in Response to an increase in Street Children

In the second objective, the researcher sought to determine the approaches that the AIC Churches were using in response to the increase in street-connected children in Machakos town. The findings were analysed and revealed that the majority of the AIC Churches in the study location were doing nothing in the response to the street-connected children problem in Machakos town. The study noted that 33.3% of the AIC Churches in the study location were doing nothing in responding to the household factors causing an increase in street-connected children in the streets of Machakos town. The study also revealed that the AIC Churches who were using the approaches of counselling and collaboration with other relevant stakeholders in responding to the household factors causing an increase in street-connected children were 16.7% respectively. Those that were using the approach of creating awareness on the phenomenon of street children were 8.3%. The most used and common approach by the AIC Churches in the study location was prayer which had 25% as compared to others.

Therefore, according to the findings of this study it was revealed that the majority of AIC Churches in Machakos town were not committed in using various approaches to deal with the household factors. This was therefore argued to contribute to the increase in street children in the study location. This study differs with the study of Molahlehi (2014) carried out in South Africa which argued that most churches in South Africa have been

responding to street-connected children through various programs such as prayers, pastoral counselling and creating awareness.

On the issue of collaborating with the relevant stakeholders it was noted that the majority of AIC churches in the study location did not collaborate with the NGOs within Machakos town. This study indicated that the 58.3% which is more than half of the respondents denied that the AIC Churches were collaborating with the NGOs in dealing with street children. The rest of the respondents which was 41.7% admitted that there was some collaboration between the AIC Churches and NGOs that dealt with street children within Machakos town.

Concerning the NGO's support, it was noted that the majority 42(73.7%) of the respondents said that NGOs were doing nothing in dealing with street children in Machakos town. However, 11(19.3%) of the respondents said that NGOs were promoting education as an approach of reducing street children. Few respondents 4(7.0%) said that NGOs were providing food stuff to them. The variable of education in this study concurs with the findings of a study carried out in Tanzania where most of the NGOs that work with street boys and girls were found to mostly sponsor education than other programs. Lema (2016). The majority of respondents who said that NGOs were doing nothing corresponds with Alawiye-Adams et al (2013) argument that there are some NGOs that are not committed in dealing with the street children problem. According to their study there were some street children who were interviewed concerning the impact of NGOs and churches in Nigeria and the street children expressed the fact that they did not feel their presence.

In reference to the government's interventions regarding the street children problem, 46(80.7%) of the respondents shared that there was no support that they had received from both levels of government. However, 11(19.3%) indicated that they were receiving a little support from the government in form of food stuff and also in rehabilitating some of them. The Social Welfare and Civil Empowerment Director, Machakos County who was one of the informants was in agreement that the different levels of government were rehabilitating street children in Machakos town. The high percentage of those who said that they did not receive and support from the government in this study differed with the

study by Alawiye-Adams et al (2013). Different governments in developing Nations in give little or no notice to the phenomenon of street children in general as compared to those in the developed nations.

5.3.3 Objective 3: Determining the Challenges the AIC Church is Faces in Responding to the Increase in Street Children

The third objective in this study sought to determine the challenges the AIC Church was facing in responding to the household factors causing an increase in street children in Machakos town. Half (50%) of the respondents concurred with the fact that the greatest challenge the AIC Churches were facing was lack of finance. 25% of the respondents were of the opinion that the greatest challenge was lack of information while 8.3% stated that it was due to lack of training. Additionally, 16.7% of the respondents indicated that it was due to lack of co-operation with the other stakeholders dealing with street children. = Therefore, according to this study there were a significant number of challenges that the AIC Church was facing in dealing with the phenomenon of street children in Machakos town. This concurs with the study of Oirc (2018) who argues that part of the challenge in promoting the well-being of street children was lack of enough knowledge, finance and reliable information on how to deal with street children.

The researcher also sought to find out whether drugs cause an increase in street children in the study location. The rationale was to establish other challenges that the AIC churches were facing in responding to the household factors causing an increase in street children in the study location. The use of drugs was found to be a contributing factor to the increase of the street children in Machakos town. Majority, 45(78.9%) of the respondents admitted that the use of drugs increased the rate of street children. On the other hand, 12(21.1%) disagreed. This study is in agreement with that of Kieni (2015) that stated that drugs were attracting many boys and girls to the streets from their homes in Meru municipality.

It was also important to find out the AIC church's commitment to the ministry of street children. The study findings indicated that 33.3% of the respondents differed with the

fact that the AIC Church has neglected the ministry of street children as compared to 8.3% who said that the Church was committed. Cumulatively 66.7% differed while 33.3% were in agreement that the AIC Church has neglected the ministry of street children. This is an indication that the challenges outlined above are the key problem to the AIC Church on combating the phenomenon of street children in Machakos town.

5.4 Conclusion

In conclusion, the study sought to determine the AIC church response to household factors causing an increase in street children in Machakos town. The target population was 380 respondents which included 190 street-connected children in the streets of Machakos town, 40 AIC Church pastors as well as 150 reformed street children in the rehabilitation centre/home. In addition, there were 16 key informants who included 1 director of the institution/home dealing with the street-connected children within Machakos town, whereby 1 was from the Child Department National Government and another 1 from Social Welfare and Civil Empowerment Machakos County. Furthermore, 12 residents of Machakos town as well as 1 leader from NGOs that dealt with street-connected children in Machakos town were also included. The researcher collected valuable and relevant information from the respondents that informed the objectives and questions of the research.

Equally, the AIC Church was doing little to address the issue of street children in Machakos town. Based on the interview results, the street children need assistance especially in addressing their basic needs. Street children are willing to have better standards of living and quality education similar to any other child in the community. The AIC Church needs to review her programs and come up with better practical measures of assisting street children and vulnerable families to combat the increase of street children in Machakos town. According Jamiludin et al., (2018) there are four alternative approaches for tackling phenomenon of street children. The first approach is the street-based intervention which involves dealing with street children at a personal level in the streets. The second approach is the family-based approach which involves empowering families to prevent children from moving to the streets and attracting those in the streets to come back home. The third approach is institutional-based which concentrates on

institutions such as homes and centres. The fourth one is the community-based approach which involves community development structures and programs to empower community institutions as well as government institutions and non-governmental institutions. The AIC Church needs to come up with practical measures based on these four approaches in order to combat the increase of street children in Machakos town.

5.5 Recommendations

The following were the recommendations of the study;

There is need for AIC Church to create awareness to her members on the needs of addressing the street children problem. One way of doing this is in creating programs that would address for instance, the street children's basic needs, cater for their pastoral and counselling needs and also character formation.

The Church can collaborate with the government and other stakeholders that are involved in vulnerable children especially children in the streets.

The Church can also create awareness among communities on drug substance and alcohol abuse and issues relating to other forms of abuse in families such as, domestic violence.

Additionally, the AIC Church, government and Nongovernmental Organisation should also act in collaboration to address of poverty in communities as this is a key contributing factor to the increase of street children. This can be done through providing some family related economic assistance with the aim of ensuring children stay at home. The relevant NGOs can organize programs such as seminars, conferences, workshops and through other ways that can be helpful in equipping them.

The AIC Church should also strengthen the capacity of the members of the community to assist street children as well as their vulnerable families. This can result to fewer children living in the streets as well as those moving in the streets probably for survival. There are different ways members of the community can work in collaboration with the AIC Church and her collaborators by reaching out to their neighbours so that they can provide food, clothes and shelter for these children.

The AIC Church should work closely with government, rehabilitation centres and NGOs to rehabilitate street children. Equally, they can fund for projects that would be self-sustaining and assist in breaking the poverty cycle. Some of these projects can be small poultry farming, vegetable farming and also tree nursery planting.

Equally, the AIC Church leaders should be well informed and trained on issues that adversely affect such children and also approaches that can both prevent and offer sustainable solutions.

5.6 Areas for Further Study

The following were the suggested as areas for further studies;

1. There is need for further study on the response of other church denominations and religions on the reduction of street children since this study dealt with the AIC Church denomination in Machakos town.

2. There is need for further study on causes contributing to the increase of drug substance among young people in Machakos town.

3. There is need to carry out research on the factors causing the increase of domestic violence cases in Machakos town.

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APPENDIX I: THE LETTER OF INTRODUCTION

Anthony Sila Ndolo

St Paul's University

Private BAG 00217

Limuru-Kenya

Dear Respondent,

I am a postgraduate student at St. Paul's University currently undertaking a research study on, "*Church Response on the Household Factors Causing the Increase of the Street-Connected Children: A Case of African Inland Church in Machakos Town*."

Therefore, this letter is to request for your assistance in providing information on the attached questionnaire guide. The information given will be treated with confidentiality and will be used purely for academic purposes.

Your assistance and co-operation will kindly be appreciated.

Anthony Sila Ndolo
Student, St. Paul's University, Kenya
Masters in Development Studies

APPENDIX II: QUESTIONNAIRE AND INTERVIEW GUIDE

A. QUESTIONNAIRE FOR STREET-CONNECTED CHILDREN IN MACHAKOS TOWN

I. THE DEMOGRAPHIC INFORMATION

1. Name _____ (Optional)
2. Sex _____
3. Age _____
4. County _____
5. Religion _____

II. THE HOUSEHOLD FACTORS.

1) What is the level of your education?
   a) Never gone to school _____
   b) Lower primary school _____
   c) Upper primary school _____
   d) Secondary school _____
2) How many are you in your family? _____
   a. Males _____
   b. Females _____
3) Were your parents engaged in domestic violence? YES _____ NO _____
4) Please indicate how often your parents engaged in the shown behaviour.
   Always = 0, Never = 1, Sometimes = 2, Often = 3, Rarely = 4
   i) My father used to beat my mother _____
   ii) My father used to beat everyone in the family _____
   iii) My parents fought each other _____
   iv) My parents forced me to work every day _____
   v) My father was drunk every day _____
5) Are both of your parents alive? YES _____ NO _____
6) If NO are you a single orphan (one parent dead) or double orphan (both parents dead) please (Tick the right answer)
   a) Single orphan _____

b) Double orphan _____

7) Whom do you stay with?

a) Grand parents _____

b) Both parents _____

c) One parent _____

d) Guardian _____

e) Others (Specify) _____

8) How is your relationship with your family?

a) Good _____

b) Poor _____

c) Broken _____

9) Do your parents have any source of income? YES_____ NO _____

IF YES, what is the source of income for your parents/guardian?

a) Employed _____

b) Unemployed_____

c) Small scale farming _____

d) Small business _____

e) Hawker _____

10) Did you have meals before you came to the streets? YES _____ NO _____ IF YES, how many meals did you take per day before you left home?

a) One _____

b) Two _____

c) Three _____

d) Others (Specify) _____

11) Did you carry some clothes with you before you came to the streets? YES_____ NO_____ IF YES, how many pair of clothes did you have before you left home?

a) One _____

b) Two _____

c) Three _____

d) Four _____

e) Five and above _____

12) What causes children to leave home to go to the streets?

_____

_____

13) Do you sleep in the streets? YES _____ NO _____

If YES where specifically

_____

If NO where do you sleep

_____

14) How do you earn your living in the street?

a) Begging _____

b) Street vendor _____

c) Domestic work _____

d) Selling metal scrap _____

e) Others (Specify) _____

15) Suppose you are given another opportunity will you go back to school?

III. APPROACHES THE AIC CHURCH IS USING IN DEALING WITH STREET CHILDREN

16) What are the approaches that the AIC Church is using in responding to the household factors causing an increase in street children?

a) Counselling _____

b) Collaboration _____

c) Prayers _____

d) Creating awareness _____

e) Nothing _____

17) Does the AIC church collaborate with the NGOs in dealing with street children?

YES_____ NO _____

18) How does the AIC Church treat street children?

a) Good _____

b) Bad _____

c) Neglect _____

d) Harass _____

e) Others (Specify) _____

19) Does the AIC Church cooperate with County and National government in dealing with the street children?

_____

20) In which way do NGOs within Machakos town support you as street children?

_____

21) Is there any support you get from the County or National Government?

YES_____ NO _____ IF YES, what kind of support _____

_____

22) The County government within Machakos town has been supporting you as street children in various ways.

i) AGREE _____

ii) STRONGLY AGREE _____

iii) PARTLY AGREE _____

iv) DISAGREE _____

v) STRONGLY DISAGREE _____

vi) PARTLY DISAGREE _____

B. INTERVIEW GUIDE FOR AIC PASTORS WITHIN MACHAKOS TOWN

I. THE DEMOGRAPHIC INFORMATION

1. Name _____ (Optional)
2. Sex _____

3. Age:

   a) Below 30 years _____

   b) 31-40 years _____

   c) 41-50 years _____

   d) 51-60 years _____

   e) Above 61 years _____

4. Church _____

5. County _____

II. THE HOUSEHOLD FACTORS

1) For how long have you been ministering as a Pastor in this church?

_____

2) What is your church doing to reduce poverty in the society?

_____

3) What is the AIC Church doing to reduce the rate of domestic violence? _____

_____

4) In what ways does the AIC Church promote education? _____

_____

5) What is your church doing to contain HIV/AIDS? _____

III. THE CHALLENGES THE AIC CHURCH IS FACING IN RESPONSE TO HOUSEHOLD FACTORS CAUSING INCREASE IN STREET CHILDREN

_____

7) In your opinion, do you think that the street-connected children are on the rise in Machakos town? _____

8) What programs does your church have towards helping the street-connected children in Machakos town? _____

9) What are some of the challenges your church faces in dealing with street-connected children in Machakos town?

_____

10) The AIC Church has neglected the ministry of street children in Machakos town.

i) AGREE _____
ii) STRONGLY AGREE _____
iii) PARTLY AGREE _____
iv) DISAGREE _____
v) STRONGLY DISAGREE _____
vi) PARTLY DISAGREE _____

11) Suggest ways in which the rise of street children in Machakos town can be reduced?

_____

12) Are the following statements TRUE or FALSE?

a) The AIC church can only assist street children spiritually _____
b) The greatest challenge for the AIC church ministry of street children is lack of finances _____
c) Lack of information is the reason why the AIC church is not supporting street children in Machakos town _____
d) Some AIC church leaders are not well trained to deal with street-connected children _____
e) The AIC church does not co-operate well with other relevant stakeholders in assisting the street children _____

13) Have you been taking drug substance while you are in the streets? YES_____

NO _____

14) Which kind of drug substances do children in the streets take?

_____

15) Where do you think they get these drug substances from??

_____

16) Why do you think they take these kinds of drug substances?

_____

17) How long have they been taking these drug substances? _____

18) The policemen harass as the street children because of the use of drug substances.

i. DISAGREE _____
ii. STRONGLY DISAGREE _____
iii. PARTLY DISAGREE _____
iv. AGREE _____
v. STRONGLY AGREE _____
vi. PARTLY AGREE _____

19) What main problems do street children experience due to drug abuse?

_____

20) What are the greatest risks street children are exposed to when using drug substances?

_____

21) What kind of problems do street children cause when on drug substances?

_____

22) The use of drug substances increases the number of street children in Machakos town.

TRUE _____ FALSE _____

C. INTERVIEW GUIDE FOR DIRECTORS OF REHABILITATION CENTRE AND NGOs

I. THE BASIC INFORMATION

1) Name _____ (Optional)

2) Sex _____

3) Position _____

4) Organization/Institution _____

5) County _____

II. THE AIC CHURCH'S COLLABORATION WITH OTHER PARTNERS IN DEALING WITH STREET CHILDREN

1) When was this institution started?

_____

2) For how long has your institution being in operation?

a. 1-6 years _____
b. 7-12 years _____
c. 13-18 years _____
d. 19-24 years _____
e. 25 years & above _____

3) What is the category of your organization? (Please tick the appropriate one)

i) Faith Based Organization (FBO) _____
ii) Community Based Organization (CBO) _____

iii) Government Institution _____

iv) Other (Specify) _____

4) How many street children are under your care? _____

a. Male _____

b. Female _____

5) What prompted you to start a home for the street children (Mission/Vision)?

_____

6) How do you identify the street children?

_____

7) Do you carry out any background investigation before enrolling them to your program? _____

8) What percentage of street children that experience family violence do you enrol?

_____

9) What percentage of street children that are on drug abuse do you enrol?

_____

10) What is the most common abused drug substance by the street children?

_____

11) What are some of the reasons street children take drug substances?

_____

12) What are some of the services offered by your organisation/institution to address the street children problem?

13) How many counsellors do you have in your organization? _____

_____

14) What are the problems street children experience?

_____

15) Do you get assistance from other Churches? YES _____ NO _____

a) If YES, which Churches assist and how? Please specify

_____

b) If NO, give reasons why in your opinion they do not assist.

_____

16) Do you get any support from NGOs and the Government?

YES _____ NO _____

If YES what kind of support?

_____

17) What are the effects of the increase of the street children in Machakos town?

_____

18) Are the street connected children you are taking care of from the immediate community? YES _____ NO _____.

19) In your opinion what should be done to reduce street children in Machakos town?

_____

20) What can you say is the response of the AIC Church towards the street children problem? (Tick the appropriate choice)

a) Positive _____

b) Very positive _____

c) Fairly positive _____

d) Negative _____

D. INTERVIEW GUIDE FOR CO-ORDINATOR/DIRECTOR OF CHILDREN DEPARTMENT NATIONAL GOVERNMENT/SOCIAL WELFARE AND CIVIL EMPOWERMENT MACHAKOS COUNTY

I. THE BASIC INFORMATION

1) Name_____ (Optional)

2) Level of Government _____

3) Position _____

4) Sub-County_____

II. THE AIC CHURCH'S COLLABORATION WITH OTHER PARTNERS IN DEALING WITH STREET CHILDREN

1) In your opinion, are the street children in Machakos town increasing or decreasing?

   If your answer is YES, why this increase?

2) What are the problems street-connected children experience?

   _____

3) What is the government doing to reduce the rate of street children in Machakos town? _____

4) How many organizations: (NGOs, Orphanages, and Children Homes) is your organisation connected to that deal with street children in Machakos town?

_____.

5) What activities are they involved in to reduce the number of street children in Machakos town?

_____

6) There are churches within Machakos town that support street-connected children.

i) AGREE _____

ii) STRONGLY AGREE _____

iii) PARTLY AGREE _____

iv) DISAGREE _____

v) STRONGLY DISAGREE _____

vi) PARTLY DISAGREE _____

7) In your opinion what should be done to reduce street children in Machakos town?

_____

8) The government/NGOs/Well-wishers have neglected assisting the street children in Machakos town.

a) AGREE _____

b) STRONGLY AGREE _____

c) PARTLY AGREE _____

d) DISAGREE _____

e) STRONGLY DISAGREE _____

f) PARTLY DISAGREE _____

E. QUESTIONNAIRES FOR STREET CHILDREN IN REHABILITATION CENTRE WITHIN MACHAKOS TOWN

I THE BASIC INFORMATION

1) Name_____ (Optional)

2) Age _____

3) Sex _____

4) Institution _____

5) Sub-County_____

II. THE CONTRIBUTION OF DRUGS IN THE INCREASE OF STREET CHILDREN

1) When did you join this institution? _____

2) Who introduced you to this institution?

(a) Family members _____
(b) Police/Government _____
(c) NGOs _____
(d) Church _____
(e) The institution itself _____
(f) Well-wishers _____

3) Where did you come from before you joined this institution?

Home _____ Street _____ Other (Specify) _____

4) Drug substances have attracted or retained children in the street

TRUE_____ FALSE _____

5) Have you ever taken illegal drug in the past?

_____

6) Why do street children take drugs?_____

_____

7) What are some of the drugs that street children take?

_____

8) What are some of the negative effects of using drugs? _____

_____

9) According to you, do the drugs encourage the increase of street children in Machakos town? _____

10) Where do street children get money to buy these drugs?

a) Begging _____
b) Street vendor _____
c) Domestic work _____
d) Selling scrap metals _____
e) Others (Specify) _____

11) How has this institution reformed your life so far? _____

_____

12) My relationship with my family members was destroyed by the habit of taking drugs. TRUE _____ FALSE _____

13) I engaged in bad behaviour such as stealing, abusing others because of drug abuse. TRUE _____ FALSE _____

INTERVIEW GUIDE FOR MACHAKOS TOWN RESIDENTS

I. THE BASIC INFORMATION

1) Name_____ (Optional)

2) Sex _____

3) Age_____

4) Occupation _____

II. THE AIC CHURCH'S CHALLENGES IN DEALING WITH CHILDREN IN MACHAKOS TOWN

1) How long have you lived in Machakos town?

(a) 1-5 years _____
(b) 6-10 years _____
(c) 11-15 years _____
(d) 16-20 years _____
(e) 20 years & above _____

2) Street children in Machakos town are increasing day after day.

TRUE _____ FALSE _____

3) In your opinion, why do the street children take drugs?

_____

4) What are the negative effects of using these drugs?

_____

5) What are some of the drugs that street-connected children take?

_____

6) The use of drugs has contributed to the increase in street connected children.

i. AGREE _____
ii. STRONGLY AGREE _____

iii. SOMEHOW AGREE _____

iv. DISAGREE _____

STRONGLY DISAGREE _____

v. SOMEHOW DISAGREE _____

7) What challenges do you experience as a resident of Machakos town, from the increase of street children?

_____

8) In your opinion, why are there street children in the streets of Machakos town?

_____

9) Do you think HIV/AIDS is a contributing factor to the increase of street children in Machakos town?

a) YES _____ NO _____.

b) Explain your response to a) above

_____

10) a) Do you know any church that supports street children in Machakos town?

YES _____ NO _____

b) If YES, please share what support they offer.

_____

11) In your own opinion, how would you rate the Church's contribution to the reduction of the street children in Machakos town?

12) In your opinion, do the residents of Machakos town support the street children in their town? If yes, please share some of the ways the residents of Machakos town support street children.

13) Any other comment, please share_____

APPENDIX III: THE PERMIT OF NACOSTI

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR
SCIENCE,TECHNOLOGY & INNOVATION

Ref No: 273635

Date of Issue: 23/March/2020

RESEARCH LICENSE



This is to Certify that Mr.. ANTHONY SILA NDOLO of Saint Paul University, has been licensed to conduct research in Machakos on the topic: CHURCH RESPONSE TO HOUSEHOLD FACTORS CAUSING INCREASE OF STREET CHILDREN :A CASE OF AFRICA INLAND CHURCH MACHAKOS TOWN ,KENYA for the period ending : 23/March/2021.

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