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TANGAZA UNIVERSITY COLLEGE
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**FACTORS LEADING TO DEPENDENCY ON DONOR AID: CASE OF KIANDA
VILLAGE, KIBERA INFORMAL SETTLEMENT IN NAIROBI COUNTY, KENYA**

Supervisor

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A Research Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of
Master of Art in Social Ministry with Specialization in Management

Nairobi 2015

DECLARATION

This thesis is my original work and has not been presented for a degree in any other University.

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I confirm that the work reported in this thesis was carried out by the candidate under my supervision.

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DEDICATION

This work is dedicated to all the poor; that through our suffering we may achieve true transformation and claim the Kingdom of God as promised by Christ during the Sermon on the Mount.

ACKNOWLEDGEMENT

I am thankful first and foremost to God for giving me the health, courage and strength to reach this end.

Dr. Beatrice Ndiga worked tirelessly to see this work reach this point, and never stopped encouraging me. For her patience and diligence, I am grateful. I am thankful to the faculty of the Institute of Social Ministry in Mission, especially Dr. Francesco Pierli and Mr. Oscar Mapopa for their encouragement and help which came in handy.

I thank the Missionary Community of St. Paul the Apostle, especially Fr. Albert Salvans, through whom and with whom I have embarked on countless journeys, learning to set the path as I travel.

I am grateful to the residents of Kianda Village and for the staff of both KISEP and IDEWES for their tireless efforts. I would like to make a special mention to Our Lady of Guadalupe Parish and RSG Africa for their role in this work.

This work would not have been successful without the patience of my family, especially my mother, Florence W. Mwatu and my sister Norah Nzioki, who worked with me throughout the draft and whose efforts will forever be appreciated.

LIST OF ACRONYMS/ ABBREVIATIONS

CBO	Community Based Organizations
EFA	Education for All
GOK	Government of Kenya
GNP	Gross National Product
HIV/AIDS	Human Immuno-Deficiency/Acquired Immune Deficiency Syndrome
IDEWES	Institute for Development and Welfare Services
IMF	International Monetary Fund
KISEP	Kibera Slum Education Program
KNA	Kenya National Assembly
MKP	Map Kibera Project
NGO	Non-Governmental Organization
NWSC	Nairobi Water & Sewerage Company
OECD	Organization for Economic Cooperation and Development
RSG	Research Savvy Group
SAPs	Structural Adjustment Programs
STDs	Sexually Transmitted Diseases
TAS	Traditional African Society
TB	Tuberculosis
UN	United Nations

DEFINITION OF KEY TERMS

Poverty: The inability to attain certain predetermined minimum level of consumption at which basic needs of a society or country are assumed to be satisfied.

Poverty Threshold: The line below which one is understood to be living in absolute poverty.

Poverty Gap: The amount of money needed to bring all the poor up to the poverty threshold. It is measured as a percentage of the GDP

Geopolitics: The study of geographic, political and resource aspects in relation to the development of people and culture.

Investment: Devotion of efforts and/or resources to a project, or the placement of power and/or authority over something.

Psycho-social: Interrelation between social factors and individual thought and behaviour.

Conceptual framework: A system of concepts, assumptions, expectations, beliefs and theories that supports and informs the research.

Non-governmental Organizations: Intermediary organizations engaged in funding or offering other forms of support to communities and other organizations. (Edwards & Hulmes, 1995)

TABLE OF CONTENTS

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENT	iv
LIST OF ACRONYMS/ ABBREVIATIONS	v
DEFINITION OF KEY TERMS	vi
LIST OF FIGURES	x
LIST OF TABLES	xi
ABSTRACT	xii
CHAPTER ONE	1
BACKGROUND OF THE PROBLEM AND THE RESEARCH	1
1.0 Introduction.....	1
1.1 Insertion	1
1.2 Background to the research.....	4
1.2.1 The Residents of Kianda village	5
1.2.2 The NGO/CBO Presence	5
1.3 Dependency on Aid.....	6
1.4 Statement of the Problem.....	8
1.5 Hypothesis.....	8
1.6 Overall Objective	9
1.6.1 Specific Objectives	9
1.6.2 Research questions.....	9
1.7 Significance and justification of the study.....	9
1.8 Scope and Limitations of the Study	11
1.9 Conclusion	12
CHAPTER TWO	12
LITERATURE REVIEW	13
2.0 Introduction.....	13
2.1 Factors leading to Aid Dependency	13
2.2 Myriad of issues in Kibera.....	14
2.2.1 Scarcity, the root problem in Kibera.....	16
2.3 Politics	18
2.3.1 Kibera exists as a colonial legacy	19
2.3.2 State and political neglect	20
2.4 Socioeconomic factors aggravating Aid dependency	23
2.4.1 Social Exclusion & Marginalization	23
2.5 Psychosocial indicators of rising dependency in Kianda.....	27
2.5.1 Impact of dependence on Aid in Kianda.....	30
2.6 Gap in Research	32
2.7 Theoretical Framework.....	32
2.7.1 Cumulative and Cyclical Interdependencies Theory	33
2.8 Conceptual Framework.....	13
2.9 Conclusion	36
CHAPTER THREE	38
METHODOLOGY OF THE RESEARCH.....	38
3.0 Introduction.....	38
3.1 Research Design.....	38
3.2 Geographical Location	39

3.3 Target Population.....	40
3.3.1 Sample size	40
3.3.2 Sampling procedure	40
3.3.2.1 Residents' Sampling	40
3.3.2.2 CBOs Sampling	41
3.4 Data collection Instruments	41
3.5 Instrument verification.....	42
3.5.1 Reliability.....	42
3.5.2 Validity	43
3.6 Data analysis.....	43
3.7 Ethical considerations	43
3.8 Conclusion	44
CHAPTER 4	45
DATA ANALYSIS AND PRESENTATION	45
4.0 Introduction.....	45
4.1 Questionnaire return rate.....	45
4.2 Demographic data	46
4.2.1 Residents.....	46
4.2.1.1 Gender of the respondents.....	46
4.2.1.2 Age of Respondents	46
4.2.2 CBOs.....	47
4.2.2.1 Number of participants from CBOs.....	47
4.2.2.2 Gender of CBO respondents	48
4.2.2.3 Age of CBO participants.....	48
4.3 Objective1: To establish the factors leading to dependency on Aid in Kianda	48
4.3.1 Poverty in Kianda	48
4.3.1.1 How Kianda residents understand poverty	48
4.3.1.2 Respondents' marital status	50
4.3.1.3 Respondents' number of children	50
4.3.1.4 Respondents' level of Education.....	51
4.3.1.5 Respondents' work status.....	52
4.3.2 Marginalization & Exclusion.....	53
4.3.2.1 Role in nation building as indicator of exclusion.....	53
4.3.2.2 Lack of housing and ownership as an indicator of exclusion	54
4.3.2.3 Disempowerment	56
4.4 Objective 2: Role played by politics in entrenching poverty in Kianda	58
4.5 Objective 3: Deficiency of alternative employment reinforcing dependence on Aid.....	60
4.5.1 Income generating activities engaged in by the residents.....	61
4.6 Objective 4: Psychosocial indicators of dependence on Aid in Kianda.....	63
4.6.1 Identification of projects to be implemented by CBOs.....	64
4.6.1.1 Organization implementing its own plan	64
4.6.1.2 Organization's consultations with local leaders.....	65
4.6.2 Stakeholder roles in planning and implementation of projects in Kianda Village.....	65
4.6.2.1 Project Identification.....	66
Table 23: Most important role player in project identification and design.....	66
Table 24: Most important role player in project implementation	67
4.6.3 Attitude towards NGOs/CBOs.....	67
4.6.3.1 Larger households depend more on CBOs/NGOs	68
4.6.3.2 Perceived main actor in improving the residents' living condition	69
4.6.3.3 Actual main actor in improving the residents' living conditions	70
4.6.4 Residents' attitudes towards projects by CBOs/NGOs.....	70
4.6.5 Residents' reaction towards change.....	71
4.6.6 Ability of Kianda Village to achieve development without regular Aid	72
4.7 Discussions of the findings	73

4.8 Conclusion	74
CHAPTER FIVE	75
THEOLOGICAL ANALYSIS AND REFLECTION.....	76
5.0 Introduction.....	76
5.1 Life experience of Kibera residents: A constant relationship with God	76
5.3 The social doctrine of the Church.....	80
5.4 Looking beyond aid: paradigm shift	83
5.5 Conclusion	85
CHAPTER 6	76
MINISTERIAL ORIENTATION AND STRATEGIES FOR SOCIAL TRANSFORMATION.....	86
6.0 Introduction.....	86
6.1 Interaction among Different Chapters.....	86
6.2 Alternative Solutions	87
6.2.1 Proposed line of action for the Central and County Governments	87
6.2.2 Proposed line of action for political leaders.....	88
6.2.3 Proposed line of action for CBOs/NGOs	89
6.2.5 Recommendations for further studies	92
REFERENCES	93
Books	93
Documents	103
Magazine.....	103
Newspapers	103
Online Articles.....	104
Others.....	104
Scientific Articles.....	105
APPENDICES	106
APPENDIX 1	106
QUESTIONNAIRE FOR KIANDA RESIDENTS	106
QUESTIONNAIRE FOR CBO STAFF	113
APPENDIX 2.....	116
INTERVIEW GUIDE FOR KIANDA RESIDENTS	116
APPENDIX 3:.....	117
MAPS.....	117

LIST OF TABLES

Table 1: Respondents by gender	46
Table 2 : Respondents' Age	46
Table 3: CBOs participating in the interview	47
Table 4: Gender of CBO respondents	48
Table 5: Age of CBO Participants	48
Table 6: Respondents' understanding of poverty	49
Table 7: Respondents who say they are poor.....	49
Table 8: Respondents by marital status	50
Table 9: Respondents' number of children	51
Table 10: Respondents by level of education	52
Table 11: Respondents' occupations	52
Table 12: Ownership of respondents' houses in Kianda	54
Table 13: Degree of evictions due to landlord-tenant conflict	55
Table 14: Degree of evictions due to Post-election violence and other political conflicts.....	56
Table 16: Reasons why the respondents say Kianda village is poor	60
Table 17: Residents' Income Generating Activities (IGA)	61
Table 18: CBOs responses on economic activities carried out by Kianda residents.....	62
Table 19: Whether the income earned is sufficient to sustain their families	62
Table 20: Respondents by kind of relationship with CBOs.....	63
Table 21: Rate in which CBOs implement their own plan	64
Table 22: Regularity with which CBOs consult local leaders	65
Table 23: Most important role player in project identification and design.....	66
Table 24: Most important role player in project implementation	67
Table 25: Perceived key player in improvement of living conditions in Kianda Village.....	69
Table 26: Actual main duty bearer in improving the residents' living conditions	70
Table 27: Whether CBOs should manage the projects in Kianda	71
Table 28: Respondents' possible reaction to departure of CBOs	72
Table 29: Ability of Kianda village to achieve development without regular Aid.....	72

LIST OF TABLES

Figure 1 Conceptual framework36

Figure 2: Responsibility to participate in Nation building.....53

Figure 4: Negative contribution of politics in Kianda poverty58

Figure 5: Larger households mean more dependency68

ABSTRACT

This study sought to establish the factors leading to dependence on donor Aid in Kianda village in the larger Kibera Slum of Nairobi County, Kenya. It has been observed that the residents of Kianda are highly dependent on donor Aid channeled through CBOs working to address various problems in Kianda. The problem that the study sought to address can be defined in the following manner: due to interplay of factors such as politics, scarcity of resources, economic instability and psychosocial drawbacks, the residents of Kianda village are caught in a situation of crippling poverty which leads them to dependency on Aid and into further poverty. This was done by classifying the various factors whose interplay leads to dependence and aggravates poverty. At the heart of the problem is a modus operandi which is detrimental in the long run for the residents of Kianda, who despite the numerous projects implemented for them, still live in a situation of chronic poverty. The research methodology consisted of a mixed approach where both qualitative and quantitative data which was collected by use of questionnaires and group discussions were analyzed. Use of extensive literature review on informal settlements, as well as interview guide for group discussions were used to compliment the study. A total of 141 respondents were selected for the interview, with 121 of these being the residents of Kianda and the remaining 20 being Managers and coordinators of CBOs. Of these, 100 questionnaires issued to the residents were returned, as were 17 issued to CBOs. The data analysis was done using SPSS and the findings discussed extensively. The findings show that Kianda residents are dependent on Aid. It was also established that politics and poor governance play a negative role in leading to dependence. Further, it was found that poor education, disempowerment of the residents as well as lack of employment opportunities lead to the high levels of dependence on donor Aid. Lastly, it was found that the CBOs play a contributory role in the Aid dependency syndrome by taking on board most of the responsibilities in developmental projects. The study therefore concluded that the dependence on donor Aid in Kianda village is crippling the growth of the residents. It also concluded that the residents of Kianda need to play a central role in their own development instead of being indifferent to it. The study recommends a re-education and social inclusion be done to transform the situation of poverty in Kianda and trigger true development. This calls for all the parties to be involved actively in this transformation. It further recommends that government adopts policies which empower the residents to own their own development such as security of land tenure and implementation of reform agenda. Furthermore, CBOs are encouraged to play their role of advocacy and lobby for the residents so as true transformation can be achieved.

CHAPTER ONE

BACKGROUND OF THE PROBLEM AND THE RESEARCH

1.0 Introduction

This chapter contains the general introduction to the study. It provides the researcher's experience through interaction with residents of Kianda village in the larger Kibera informal settlement, as well as the background to the research. It also gives the statement of the problem, objectives of the study, research questions and the hypothesis guiding the study. It proceeds to state the justification and significance of the study. Finally, it presents the scope and limitations of the study.

1.1 Insertion

I have known my way into and out of Kibera for as long as I can remember. Growing up, I ventured into the slum whose surface area has been approximated to be about 2.38 km² (Taupin & Desgroppes, 2011) without any problem. The shanties were already too much that time, but one could easily find the way through the meandering footpaths that led into and out of the interior Kibera. The water points from which the residents of this area bought their water were centrally situated to allow easy access. As the slum, like any other part of the urbanized Nairobi, has experienced population growth, the shanty houses usually made of tin, carton and mud have increased too, occupying without permission the spaces previously used as roads and even as private lands.

Having grown up in an area not so far off, Kibera is a place I got to see and whose people I interacted with throughout my life, as a child and even now as an adult. Ayany estate (where I grew up) is a few minutes' walking distance from Kibera slums. Observing the people of Kibera, one will notice that they are mostly a working lot, whose men mostly eke their living working odd jobs like masonry, providing unskilled labor in the industrial zones and as

security guards. The women's tasks vary from selling vegetables and fruits or roadside samosas and chapati to washing clothes for a pay and even brewing and selling illegal and unlicensed alcoholic drink, mainly *chang'aa* and *busaa*. *Chang'aa* is known to be a lethal brew, and sophistications in its brewing technique have led to permanent disabilities and in a number of cases, fatalities have been reported.

There are several people from Ayany Estate and other plush estates who are actual landlords in Kibera slums, collecting sporadic rents from their tenants (Bodewes, 2005). Due to political reasons, the tenants pay rent when they feel like, and so there has been an endless conflict between the landlords and the tenants (Njogu, 2011). These conflicts have usually had unsightly consequences ranging from intimidation and injuries on the tenants to loss of property and nights spent out in the cold when they are kicked out or their houses razed to the ground to pave way for new similar structures for other tenants (Ochola, 2010).

Fires in the slums of Kibera can start anytime, mostly in the dead of the night claiming innocent lives mostly of women and children. Compounding the situation is the fact that due to the limited spaces for entry into the slum, the fire brigades cannot find access to effectively deal with the inferno, and so helplessly stand watch as everything goes up in smoke. As recently as February 26th, 2015, four people lost their lives in the slums of Kibera during an early morning inferno, whose causes could not be immediately established (The Standard, 2015).

Kibera has been associated with all kinds of negative news. With unemployment come many ills such as idleness and lack of income, which lead to drug abuse, alcoholism and crime such as robbery, rape and murder. Children are forced to drop out of school due to lack of school fees, and with that, we have high rates of early pregnancies and young families. Due to the

high prevalence of HIV/AIDS, there are many orphan-led families (Welch, 2014), which drives school drop-out rates even higher.

Different international and local groups as well as Church organizations working in Kibera deal with various issues, mainly water, health and sanitation e.g. HIV/AIDS, rights of women and children, education, sports, girl-child, orphans and health. While working for Farijika Kenya Family Ministries (now defunct) – an organization which helped in the rehabilitation of alcoholics – in 2011, I came across one very touching case.

While making rounds visiting the alcoholic people we were directed to by our contacts, I came to the door of a two roomed shack. Beverly Anyango (not her real name) was 18 years of age when I met her back in 2011, and a mother of two children. She was literally the head of a family comprising of her father and five others; three siblings and her own two children. Her 40-year old father was knocked-out drunk at 3 in the afternoon. As she ushered me in, she held her 6-month old son in one arm while she placed a bowl of boiled maize with a scoop of vegetables and two plastic cups of water on the floor and shepherded two children to eat. As she introduced them, she pointed at the boy on the left as her younger brother and the other one as her son. The two boys were not more than 4 years of age. Beverly's own mother had abandoned them a year earlier, and not even the father knew where to find her. "She used to brew chang'aa and had many male friends who would bail her out when she was arrested during *msako*. I don't know, maybe she went to live with one of them", she said, without showing a sign of bitterness.

When I asked her how she eked a living, she was very reluctant to divulge that information, asking what I would do to help them in their plight. After a little bit of prodding, Beverly opened up that she washes clothes for people in nearby estates to put food on the table. Foreign groups gave them some clothes and rubber shoes, and her siblings attended the

feeding programs organized by the same organizations, so they ate well once in a while. Most of these, she added, came and went but she was definitely not going to be left behind in grabbing whatever goodies they brought. She went on to say that her father rarely brought foodhome, because the little money he earned calling on passengers to board *matatus* at the bus stop was spent drinking later in the evening. She told me that she had to drop out of school when she fell pregnant while still in standard 7.

As we continued with the conversation, I asked her whether she lived with her children's father and if he was helping her out. She replied that they no longer saw each other and that he had been married before they met. She had fallen pregnant by another man the second time. He was three years older than her but he was of wayward character, and had been arrested for his involvement in a brawl that left 2 policemen and four civilians including a civil servant injured during a scuffle over illegal connection and supply of electricity into the village. "Sometimes Dad asks me for money, but I cannot refuse because he will kick me out, so I make do with part of it and give him some for his drink as it is the only way there will be peace here," concluded Beverly as she put her son to sleep. As I made to leave, she asked me whether there was something I could leave for her, so I went with her to the shop and bought her two packets of milk. I had gone there to talk to her father, but I ended up talking to her and gaining more insight instead. That visit opened up my mind to a whole different situation, which has become the genesis of this study.

1.2 Background to the research

Here we shall look at two subsections namely; the residents of Kianda village, and the presence of Non-Governmental Organizations/ Community Based Organizations (NGOs/CBOs).

1.2.1 The Residents of Kianda village

From the information available about Kianda, it is a small village, not any different from the rest of the villages making up the larger Kibera slum. As Map Kibera Project put it: The population of the village is about 15,219, with minors (less than 18 years of age) making up 45.5% while adult men and women make up 33% and 21.1% respectively. The majority tribe is Luo (50%) followed by Kisii (16%), Luhya (15%), Kamba (10%) and Gikuyu (6%) while the remaining 3% is made up of other tribes.

A high percentage of the residents are still in their prime, with a majority still in their youth (Etherton, 2006; Musau, 2015). The few fortunate men ply their trade as unskilled laborers in the industrial zones or as casual laborers and guards in construction sites, with a marginal number running small businesses. The women are more enterprising looking for odd jobs in the better-to-do estates house-keeping, selling second-hand clothes, cooking and selling foodstuff by the road side while others secretly brew and sell illegal alcohol. Mostly, especially with the youth, the problem of school-dropouts compounds that of unemployment, and this in turn aggravates drug abuse and alcohol addiction, crime, orphan-led families, e.t.c.

1.2.2 The NGO/CBO Presence

There are many NGOs which boast presence in Kibera. As one man who went on a fact-finding mission aptly puts it, Kibera is a jungle of sorts; an NGO jungle. According to the current Organizational Directory, there are 72 organizations working in Kibera. There could very well be more than these. Some sources have placed the number of NGOs/CBOs working in Kibera to be over 700 (Bodewes, 2005; Njogu, 2011).

Admittedly, the issues dealt with by these NGOs/CBOs are vast. Without doubt, good work has been noted where the NGOs/CBOs have presence. However, as we have seen in the preceding pages, the situation in Kibera is deplorable. With a huge presence of NGOs/CBOs,

the situation in Kibera would be expected to change vastly. Why is this not being achieved? What is happening in Kibera? What can be done to reverse this trend and the residents of Kibera on a transformative path? A number of proposals have been tabled by various researchers on this same topic. Though they have made strides, there are gaps that they have left unaddressed, and as such, social transformation is not being achieved in this slum.

1.3 Dependency on Aid

The one thing that is synonymous with the developing world is poverty. The abundance of resource and imbalance in their distribution accounts for, to a large extent, the rising number of people living in poverty today (Kaul & Tomaselli-Moschovitis, 1999). The poverty experienced in the developing countries has for a long time been alleviated with the use of Aid, whose intention is to help people get out of poverty so that they can live better lives. Over the years, people have found themselves forced to move from one place to another, be it due to armed conflicts, search for better living conditions, environmental degradation or deliberate governmental policy (Suter, 2006).

Aid agencies, both national and private have focused their Aid on needy regions, which fall almost always in developing countries. Billions of dollars are spent by developed countries on developing countries every year, without including the emergency funds released whenever there is a disaster, like was the case in Haiti in 2010 during the earthquake and Kenya during the famine and drought in 2011. After the earthquake in Haiti in January 2010, over \$2 billion of the \$5 billion which had been pledged by the USA alone had been raised in exactly a year, shooting up to \$9 billion by the third year (Ramachandran & Walz, 2013). For the hunger and famine emergency in Northern Kenya in 2011, the Government of Kenya raised \$58 million to mitigate the situation, with an estimated 300 million Kshs raised in the first week of the campaign dubbed “Kenyans for Kenya (Kenya Red Cross).

Without doubt, several issues come into the picture when we talk about poverty such as poor governance, the management of the available natural resources as well as preparedness in dealing with natural disasters (Zschau & Kuppers, 2003). Currently, there is no single country from among the developing countries cluster which does not rely on Aid. Unfortunately, signs are that this trend will continue for the foreseeable future. The UN Istanbul meeting stressed the need for developed countries which already committed themselves to give 0.15% of their GNP yet had not done so thus far to do so expeditiously, and those which had done so to endeavor to reach 0.20%.

Despite the reception of Aid over many years, developing countries seem to have achieved very little development, if any, as recipients of Aid. Globally, countries which are heavily dependent on Aid have ended up on the receiving end, not just of the short-term positives of Aid, but the long-term negatives as well. SAPs have in the short term ensured that annual financial budgets have been supplemented, but in the long term, have destroyed the domestic industries through retrenchments as well as free markets through which cheap imports have flooded the local market at the expense of local produce. Similarly, the mortifying grilling exercise which representatives of countries go through when begging for money from international institutions show just how low countries can be sunk by what Martin Oduor-Otieno terms as the 'begging-bowl syndrome' (Muluka, 2012).

The Aid given to states has over the years been marred by massive corruption which has negatively affected its projected trickle-down to the needy. However, this has not discouraged donor states and agencies from haphazardly supplying aid to accused states, but has in fact only served to justify increment of financial allocations to these countries. The impact is that while more money keeps trickling in at the macro level, the micro level, which is the bearer of the brunt of poverty, suffers even more (Tangri & Mwenda, 2013). The

implication is that more Aid is required by developing states year in year out, with very little or no results to show for it.

The poor regions including the slums found in several urban areas, such as Kibera in Nairobi are marked by poor housing and living conditions experienced by the residents; a situation which calls for swift action. This has been and continues to be provided by NGOs/CBOs. However, the situation at the macro level is replicated at the micro level, with more need for Aid from NGOs/CBOs but little development to show for it. With humility therefore, the researcher delves in to the matter of Kianda village in the larger Kibera informal settlements, otherwise known as slums, encouraged by the belief that the power of transformation and improvement of lives lies in the hands of the residents themselves. This study therefore seeks to establish the factors that lead to poverty and over-reliance on Aid brought by donor agencies.

1.4 Statement of the Problem

A combination of factors namely; scarcity of resources as well as political, socio-economical and psycho-social factors have led the people of Kianda village into a continued poverty and over-reliance on foreign aid channeled through NGOs/CBOs. Most of the families in Kianda are regular beneficiaries of the children feeding program. They also rely on NGOs for school fees sponsorship, clothing and shoes. Aid in itself is not bad, but when it comes in on a regular basis, it perpetuates a retrogressive syndrome of dependency, which further limits the people's scope for growth and increasing their poverty (Tandon, 2008). This cycle of poverty and dependency ultimately proves detrimental to the long-term sustainability of investments (projects) implemented by NGOs.

1.5 Hypothesis

Transformation of Kianda residents is affected by dependency syndrome.

1.6 Overall Objective

To mitigate factors leading to dependence on foreign aid by the residents of Kianda village by proposing initiatives which would expand their scope for development and in so doing, reduce the escalation of poverty.

1.6.1 Specific Objectives

1. To establish the factors leading to Aid dependency in Kianda
2. To find out whether politics contribute to the situation of poverty in Kianda
3. To show the degree deficiency of alternative employment aggravates dependence on donor Aid in Kianda
4. To establish the psychosocial indicators of dependency on donor Aid in Kianda
5. To propose possible solutions to set the Kianda residents on a path to transformation

1.6.2 Research questions

1. What factors lead to dependency on foreign Aid by the residents of Kianda?
2. Do politics contribute to the situation of poverty in Kianda?
3. To what degree does deficiency of alternative employment aggravates dependency on donor Aid?
4. What are the psychosocial indicators of dependence on donor Aid in Kianda?
5. What would be the possible solutions to set the Kianda residents on a path to transformation?

1.7 Significance and justification of the study

This study is not only useful for Kibera and its development; its findings can be applied in any other part of the country, as it is informed by experiences from many parts of the country and the world as a whole. It can therefore contribute immensely to the issue of development

in Kibera, given that this ranked among the largest and most densely populated slums in the world.

This study presents us with an opportunity to understand using scientific inquiry, the root causes of poverty in the slums. By getting information first hand from the involved parties, the study aims at critiquing the status quo with a view to encouraging a transformation not only of the situation on the ground, but also of the way things are carried out here and elsewhere, triggering in the process a trend of lasting and tangible development. Kenya in general has very generous people, a people of goodwill. This has been seen repeatedly when they've been called upon to help alleviate the unbearable situation of suffering in hard-hit parts of the country. Similarly, many other countries of the world, through their many organizations, have shown solidarity with the poor and suffering in Kenya and other poor countries. However, it is fair to state here that for such help to have a lasting positive impact on the people in Kibera and elsewhere, it is only proper for the citizens of Kenya to see, not only where the gaps are that make this situation prevalent, but what can possibly be done to reduce its frequency. It is also unfair to the people of Kibera to be viewed with pity and sympathy all the time by the rest of the citizenry. They are a people worth their dignity and respect, and they deserve to be competing with the rest of the country in terms of development and good living instead of feeling like outcasts who only depend on handouts. For them then, the findings of this research will be an eye opener.

Aid agencies, not just those working in Kibera but also in other parts of the world can find useful information in this work, since the phenomena of slums is existent even in the first world. The Experience of Kibera can be used to develop other areas of the country and the world at large. NGOs and CBOs as well as their experiences have helped inform the findings and proposals of this study. The new findings which hopefully will come out clearly in these

pages will be of use to further improve operations here and elsewhere, with a view to truly transform the world.

This study sheds light on issues of development which the Government of Kenya can use. In 2010, Kenyans voted in a new constitution which among other issues of government stipulates the County Government authority. The study hopes information gathered here can give a clue to what the priorities are for this system, and with the resources available, endeavour to improving the lives of the people. Finally, this study will be useful to other governments as well, in the same way that studies on informal settlements in other countries and have informed this study on Kibera.

1.8 Scope and Limitations of the Study

This study was carried out in the larger Kibera slum, but focused specifically on Kianda village, which is one among 12 villages that make up the whole Kibera. In order to get a more comprehensive picture of the situation, it was necessary to interview both the residents and CBO/project managers working in the area. The study also focused on adults, ranging between the ages of 18 and 60, as these are within the productive years during which one can work to feed themselves and their dependants. Translations may not be necessary as most residents here speak English, Swahili or both; languages that both the researcher and respondents are very comfortable with.

Some of the limitations included gate keeping especially from the administrative authority. As mentioned earlier, due to the political intrigues involved in this slum, the local leadership tends to be very reserved in letting people in. However, due to my familiarity and good relationship with people from the area, it is also manageable.

Another limitation was from the residents themselves. Convincing them to participate in an academic study which offered no material reward in the short term was not easy. Similarly,

they were wary of discussing NGOs/CBOs in the questionnaires, but did so in the open forums carried out as part of the pilot study.

Finally, getting information, especially from the Aid agencies and NGOs working in this area is not an easy task. Such information, which is very critical in assessing the *modus operandi* of the organizations vis-à-vis the residents of Kianda village; is well guarded and kept out of reach of the outsiders, especially to researchers who are seeking to provide objective and non-partisan findings. However, since this work aims not at critiquing the NGOs/CBOs but rather the status quo and in so doing, propose actions that would increase the scope of growth for the residents of Kianda, it is more complimentary than contradictory.

1.9 Conclusion

This chapter presented an overview of the study as well as researcher's insertion into Kianda village. It also gave the statement of the problem, the objectives, research questions and hypothesis. It proceeded further to provide the significance and justification of the study as well as the scope and limitations of the same. This chapter already hints at the course the entire study will take, and paves way for the next chapter will explore the literature on poverty and dependency.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter aims at systematically identifying, locating and analysing documents containing information relating to factors contributing to dependence on Aid in Kianda village. It consists of theoretical review based on research and reliable books as well as journals and online articles. The reviewed literature deals with the myriad of problems in Kibera and scarcity as their root cause. It also explores how politics have negatively affected the endeavour for development in Kibera. It shows how socioeconomic factors lead to poverty and how psychosocial factors aggravate dependency on foreign Aid. It proceeds to show the gaps in research before delving into the theoretical and conceptual frameworks informing the study.

2.1 Factors leading to Aid Dependency

While there are many issues which may lead to Aid dependency, the most salient of all, at least in the situation of Kianda, are lack of growth, poor governance and the compromised position of women.

The challenges in Kianda, just as the wider Kibera slum, range from poor security, lack of water and water infrastructure, lack of proper sanitation, housing, solid waste management, health care and energy. When coupled with lack of schools and educational centres, the slum is a melting pot of crime, accidents and diseases (Mutisya, 2015). No sustainable growth can be achieved in such an environment where the residents are constantly exposed to circumstances through which they would be involved in crime or accidents as well as suffer diseases. This in turn predisposes the residents to an over-reliance on Aid.

In the same vein, poor governance has had a negative impact on the residents of Kianda village. It is because of poor governance that slums such as Kibera exist in the first place (Itotia, 2009), and the increased proliferation of such as well as the chronic poverty and subsequent debilitating dependency on Aid is still attributed, at least in part, to poor Governance. Poor government policies have left the residents of Kibera with little or no possibility to own the land on which their dilapidated houses stand, without clinics or schools, roads and amenities such as water and electricity. A people living through such squalor will clutch at any straws to stay afloat, hence the rise in Aid dependency.

Taking a walk at any time of the day and even late into the night, it is difficult to miss the sight of women by the road side selling foodstuffs and vegetables, all to make a coin with which to feed and clothe their children. Despite these efforts, women are undermined in Kianda, abused and abandoned by men, and in other cases undergo violence which sometimes leads to serious injuries and death. Women undergoing gender-based violence seek refuge, counselling as well as emotional support in a few special shelters (Freeman, 2012). Women have suffered from lack of safety and access to essential services, lack of minimum levels of tenure as well as inadequate sanitation (A.I., 2010). They have expressed themselves as being oppressed by men because of being widowed or for being single mothers (Bodewes, 2005). All these lead women to desperation, which make them over-reliant on Aid to fulfil their needs.

2.2 Myriad of issues in Kibera

Andrew Harding in his BBC documentary titled ‘Looking at what life is like for Nairobi residents living in Africa’s largest slum’ says of Kibera:

“In the grey gloom of first light, it looks like a pile of rubbish, a clutter of cardboard and cloth on a damp pavement”.

The name “Kibera” itself is highly contentious. The Nubians claim it is “Kibra”, which means a jungle. Such a claim may be merited, as the Nubians from Sudan were the first settlers here were in 1912, allowed by the British colonial masters (Lucie-Smith, Ed, 2007). The Luo too have a meaning for Kibera, as they interpret it to mean “silenced through nasty means” (Charlton-Bigot & Rodriguez-Torres, 2010). However, due to the rural-urban migration, Kibera is now inhabited by people from several other ethnic groups in Kenya.

The expected establishment of basic infrastructure and social services to service rising settlements never happened for Kibera, as consecutive governments paid little attention to what was surely a future problem. With the population rising over time so has the situation worsened. Due to political and civil neglect, what has been created over the last century is a situation where people live a life of misery, a dehumanizing and degrading existence in which violence and corruption are common place (Bodewes, 2005). Declaring such settlements as illegal and asking the people to leave will not solve the problem, such a policy only serving to make the residents feel isolated and abandoned.

As the population in Kibera continues to rise, a new clamour for the area has been created. At the heart of the new zeal by politicians to woo the people of Kibera is not sympathy towards their plight, but a scramble for support. It has been used mostly by opposition to demonstrate against consecutive sitting governments, and has provided the necessary votes needed to catapult individuals to power. However, Kibera is also an Achilles heel to those same politicians, as the sitting governments continue to stubbornly neglect the slum due to its’ residents’ perceived hostility, while the rest of the world perceives the politicians as unable to do much to ameliorate the problem on the ground (Njogu, 2011). For any politician therefore, it is always a case of literally wadding the murky waters, as the most populous ethnic group (Luo) is always at loggerheads with the Nubians; the earliest settlers. The conflict has always been about land, and its rightful ownership.

Due to rural-urban migration, people have come to the major cities because they are seeking employment to better their lives and those of their families. Making ends meet in the rural setting is not an easy affair, so moving to the major towns such as Nairobi is the most viable option. Nairobi, with its huge Industrial Areas, offers opportunities for casual workers who have little or no skill at all to make a coin (Baker & Aina, 1995). In most cases, the aim is simply to work and save as much money as is possible to invest back home. Due to this consideration, people settle in cheap housing near the place of work where commuting would be easy (Day et al, 2009).

With markets for second-hand items just nearby, it is not only housing that is cheap; it is also the food and clothing. Kibera has its own, known as Toi Market, where stuff is affordable. Mostly, people come to this slum because they have a relative or two living here, hoping to start off and gradually move on to better living. However, they end up staying longer than they had planned to. Most either bring their spouses from the rural area or, for those who arrive here young, get married and bear children hence permanently settling into the slum life (Bodewes, 2005).

2.2.1 Scarcity, the root problem in Kibera

The biggest contributory factor to Kibera poverty is scarcity. The residents of Kibera are in constant want. According to Homer-Dixon (1999), the three main areas in which scarcity manifests itself are; supply scarcity where a resource is so depleted that it cannot satisfy a people, demand scarcity where there are more people than the resource can satisfy, and finally structural scarcity, where there are few people with a bigger chunk of the resources than they need while most others are left with smaller chunk than they need. Continual rises in scarcity in one or more of these factors lead to a rise in poverty levels.

One will surely notice the water-vending kiosks in Kianda village. The owners provide a very important service to the people, but at a high cost (Habitat, 2003). According to a study

looking into how micro-finance can uplift the less fortunate, water in Kibera goes for a price of 20 shillings for a 20-litre jerry-can. This makes it more expensive than in neighbouring more affluent areas (Mutisya, 2014). It is estimated that residents of Kibera slum pay up to eight times more for a litre of water than their non-slum dwelling counterparts. Such a high cost of water could be attributed to the high cost of installation. In the slums and their environs, it is common to find burst or blocked water pipes, which creates artificial water shortage hence boosting sale of water in the kiosks, owned mostly not be residents of the slums, but by employees of the County Council or the NWSC (Anassi, 2004).

For a slum covering a surface area of about 2.38 km² (Desgropes, 2011), Kibera houses too many people. And they keep coming. The diminishing land on which shacks can be erected, coupled with the rise in costs for rent and transport makes life in this slum unbearable (Davis, 2006). The scramble for land space in Kibera and the increase in population means landlords invest very little money yet manage to put up as many small and poorly done structures as possible so as to maximize of profits (Patton Ed., 1988). After all, as consecutive Governments insist, it is but a temporary settlement and there are penalties for putting up permanent houses (Hanes, 2012).

According to World watch Institute (2007), 80% of the residents in Kibera are tenants. Unable to afford the high rent in other areas, they make do with the low-cost housing in the slums. The landlords hike the rent, keeping it way below the non-slum rent, but high for the residents who are mostly unemployed, have little or no education at all and cannot comfortably pay the demanded amounts on a monthly basis. Conflicts between Landlords and tenants are commonplace in Kibera, events in which people have lost their property and/or been left to spend nights in the cold due to arson and forceful eviction. When these methods have failed to yield results, people have even been injured and in worse cases, lost their lives

(Abrahamsen, 2013). While the Landlords and tenants clash because of non-payment and hikes in rent, the residents find themselves in another conflict with Nubians who claim Kibera as their own. Conflict in Kibera usually takes ethnic dimensions when Nubians clash with Luo since most landlords are Nubians and tenants are Luo (Habitat, 2003), or during elections like was the case in 2007-2008 between Luo and Kikuyu (Lafargue, 2009).

Matters scarcity is compounded by the lack of employment experienced by the residents of this slum. As is the whole story about Kibera, the number of the unemployed is unknown. Naresh Singh (2014) puts the unemployed at a staggering 50% of the total population in Kibera. This leaves the people with little or no income at all but with lots of time on their hands. Singh adds that this time is spent drinking cheap alcohol and practicing violence, crime and rape. Christine Bodewes (2005) agrees with these sentiments, from her discussions with members of small Christian communities in Kibera. Most women attributed their husbands' alcoholism to lack of employment and idleness.

In summary, scarcity seems to be the beginning of all the problems faced by the residents of Kianda and of Kibera at large. Poor infrastructure leads to lack of supplies such as water, poor housing and absence of land tenure, as well as lack of jobs and security. With scarcity at the heart of poverty globally, there surely are other factors which come into play leading to people into a spiral of Aid dependency and more poverty.

2.3 Politics

In a situation such as that of Kibera, where people live in abject poverty and in constant want for basic services infrastructure and facilities, politics are a factor which cannot be left. The lack of definition and enforcement of issues such as property rights is not a pointer to state weakness, but rather a lack of political good will (Joireman, 2011, p. 151). Since the colonial

era, into the post-independence period and into the present time marked by the political coming of age in Kenya, Kibera still suffers due to political neglect.

2.3.1 Kibera exists as a colonial legacy

The area known today as Kibera and in other quarters 'Kibra' can historically be traced back to the early 1900s. This was during the colonial period and the World War 1, when Sudanese soldiers enlisted under King's African Rifles were allowed to settle in a certain wooded area. This was as a reward for their services to the British colony, guarding the newly built railway line (Liotta & Miskel, 2012). Anne Itotia (2009) points out that the idea was to keep the soldiers around, in case they were needed on short notice, perhaps as guards or to be conscripted to war. Bearing in mind that racial segregation was rife; it is no wonder that the soldiers, who had done such a good service to the crown, were abandoned in a foreign land, to their own devices. No homes were built for the soldiers while they waited for new conscriptions, and no infrastructural facilities were provided.

Liotta and Miskel (2012) point out that the retiring Nubian soldiers had nowhere else to go, and so they permanently settled in Kibera, initially known as Kibra, which is Nubian term for jungle or wilderness. The duty to repatriate the Sudanese soldiers back home after their mission lay with the British colonial masters. But as Itotia (2009) points out, the Sudanese were neither repatriated, nor were they issued with legal documents for citizenship and for the land, which had been taken from Kenyans anyway. This made them squatters, and from that moment on, a new problem was created; that of individuals who will always be strangers in their country of origin and unwanted in their country of residence. To fail to cater for these people adequately or even to formulate policies which would guarantee proper settlement after independence portrays a deep seated legacy of colonial indifference and neglect (James, 1998).

Ndirangu Mwaura holds the opinion that there is a close link between colonialism and poverty in Africa. Colonialists, especially from Europe enriched their countries with goods and labour they acquired from Africa. As they grew richer, the host countries grew poorer. Citizens here had to scramble for the little left, and so the elite emerged, oppressing the masses to enrich themselves once the colonialists had left. This neo-colonialism led to corruption, which has been pointed as key factor causing poverty in Africa (Mwaura, 2005). This description perfectly fits within the context of Kibera. Cindi Brown seems to agree that colonialism causes a societal disturbance. When foreign governments leave, they leave a society topsy-turvy. The societal structure is no longer functioning; resources have been distributed unfairly, while clan and border are disturbed. Succeeding governments therefore find it very difficult to reorganize the society, having themselves been set up in a hurry and on orders of the colonial masters. These governments also follow the examples set by the colonial masters, leading to a situation of human rights violations, and corruption to Aid the leaders to enrich themselves. As such therefore, what is visible across the third world board is a situation of continuous corruption and injustices, which make the citizenry poorer and poorer (Brown, 2008).

2.3.2 State and political neglect

Such a haphazard settlement was not very well viewed by the post-colonial governments after independence, and it was therefore declared illegal (Bosher, 2008). But the government would soon find itself caught between a rock and a hard place. One the hand, changing its stance on the illegality of Kibera settlement which would mean that a good investment in infrastructure and housing facility would have to be done, but would in the long run bring sanity in Kibera and wipe out the eyesore that the slum has now become. Or, continuing with its stance that Kibera is an illegal settlement and so provide no basic infrastructural facilities. The latter was an option that would create within the city of Nairobi and the country at large,

an eyesore that would not go away soon. But this has gone on, even when Kibera is now largely populated by indigenous Kenyans, with a majority of Nubians having rented out their houses and become landlords of sorts.

Diana Meyers (2014) opines that by neglecting the residents of Kibera in this way, the state was unequally distributing resources and burdens. In the social contract theory, human rights are to be protected and all persons should be treated equally. By refusing to guarantee rights to proper health, education, housing and equal opportunities as well as access to social services, the government has basically been renegeing on its part of the bargain. Edward L. Rubin (2005) says that human rights are better understood as a set of constraints and obligations upon government action arising from the moral demands of the citizenry. Among these rights is the right to acquire property, not a particular amount of property, but at least the opportunity to acquire. In the case of Kibera and the governmental neglect manifested, the state puts on the opposing hats of desired guarantor of human rights and the potential violator of the same (Maldonado, 1997).

The structural injustices experienced by the poor people of this country and especially in Kibera can never be over stated. Speaking on the floor of the House, Honourable Sophia Abdi Noor said:

“We are creating a society and an environment where our people in the future will react very badly. We have seen one reaction. We saw what happened during the post-election violence.” (Hansard, 2008)

A major worry in our country, and surely most parts of the third world, is the inequitable distribution of resources. As Rehman Sobhan argues, we need to move from the perception of poverty along the lines of low income to a larger dimension. Presently, he argues, the

perception of poverty as the situation of low income becomes problematic whenever these incomes slightly improve, as it is then termed as poverty reduction. However, such situations are not real, because whenever events which truly cause incomes to go down happen, such as natural disasters, people-induced calamities such as fire and war as well as climatic-induced drought and famine, people revert to their previous condition of poverty. Sobhan argues that we need to look at poverty not as a condition, but rather as a process which excludes segments of the population from participating in an equitable manner in the opportunities for development and decision making (Sobhan, 2010).

National and local governments' policies have only worsened the poverty situation in Kibera. One is forgiven for perceiving bureaucracies and red tape in this settlement as existing to oppress the residents even further, especially if they seem to be implemented in an arbitrary and corrupt fashion. As Blitz and Lynch (2011) point out, demands made on people who are out to improve the housing and sanitation structures in Kibera border on the oppressive. By the time the demands are met and permits are granted, the lives of either the landlords or tenants are severely affected, which aggravates the poverty even further.

As has already been pointed out, Kibera is fertile ground for votes. Political representation in Kibera has successively paid attention to the residents and their plight when searching for votes. The area has been used as a mouth-piece for change nationally. As Kimani Njogu (2011) puts it, it has not just been used for votes but has provided the opposition with people power which is vital for demonstrations. Unfortunately, such say in matters political has not yielded much for Kibera. Leadership in this area depends mostly on personal networks and loyalty to national leaders, paying little attention to developmental results on the ground. Adrienne LeBas (2011) found out in a focus group composed mainly of ODM members that recruitment of party officials was done through personal networks or because the recruits

came from the same rural area as the political doyen, and that the only thing that mattered was loyalty to him. Once in high seats, the politicians abandon the people, and change their stance on issues such as property rights, which are held dear by the residents of Kibera (Resnick, 2014). If the foremost trait is loyalty to powerful political individuals, it follows that true leadership and development will be compromised, and this partly explains why an end to years of political neglect is not visible in the horizon.

2.4 Socioeconomic factors aggravating Aid dependency

It is important to look into the social and economic experiences of a people in order to understand the phenomenon under study. In the case of Kianda, social exclusion and marginalization has been identified as the key factor aggravating Aid dependency.

2.4.1 Social Exclusion & Marginalization

With all the want that they go through, the residents of Kibera can be seen walking towards their various places of work very early in the morning and back again every day. In his finding, Mutisya (2015) points out that 51% of the residents of Kibera live below the poverty line. Yet, according to Mehta and Dastur (2008), slum dwellers collectively contribute substantially to urban and national economies. But again, when you factor in that the prevalence of unemployment in the slums of Nairobi is 9% higher than in the rest of the city, marginalization and social exclusion are clearly one of the biggest socioeconomic factors leading to poverty in Kibera (Mitlin & Satterthwaite, 2013).

Kibera is one of the most marginalized and socially excluded parts of Nairobi and the wider Kenya. Studies show that in this settlement, the average life expectancy is 35 years and the infant mortality rate stands at 75% (Bywaters et al, 2009) while illiteracy rate is currently at 80% (Mac, 2010). To get attention for their ailments, people visit the many mushrooming clinics within the slum. As Bodewes found out, to avoid walking for 30 or 40 minutes to

Kenyatta Hospital, the residents go to these clinics, which are illegal, are understaffed with inexperienced people who overcharge for their services and have no reliable medication (2005).

Despite the limitation of space and amenities, Kibera has experienced population growth partly due to influx of people from the rural areas but also because there are usually many people per household, averaging 7 (HABITAT, 2010). Due to this reason, it is not strange for one to be met with children playing in dirty ditches looking under-nourished and lacking security and education, as was Lily Oyare's experience (Rieser, 2012). This led her to set up Little Rock ECD centre, a school taking care of children with special needs, whose slogan is "Turning Early Childhood Scars into Stars". Faced with both supply and demand scarcity as already mentioned elsewhere in this work, the resources are growing fewer and fewer as the population keeps growing. It is imperative that the residents of Kibera learn and adopt healthy, workable ways of ensuring they bear children they can bring up. This will also ensure that they start developing economic control over their lives.

With 80,000 inhabitants per square Kilometre as compared to Karen – a leafy suburb just a stone throw away – whose population is 360 person per square kilometre, the problem of access to safe and potable water in Kibera is real (Liotta & Miskel, 2012). Elsewhere in this work, we have already seen the exorbitant amounts of money residents of Kibera pay for a 20 – litre jerry can of water. The slum does not have any service such as running water, rubbish collection, electricity or even flush toilets as Bill Bryson points out (Donna, 2011). Inevitably, residents of Kibera suffer illnesses such as Malaria, Typhoid, STDs, TB and HIV/AIDSs (Bodewes, 2005). The slum also experiences very high rates of school-drop-outs, which are estimated to be about 50% by the end of class six (Bodewes, 2005).

In order to survive, people in Kibera have ventured into different other activities such as small business selling foodstuff such as fish, *mandazi* and *samosas*, vegetables, fruits, groundnuts or roast maize (Bodewes, 2005; Cloyed, 2013). Others make do as cobblers, tailors, welders, butchers and masons. These are some of the legitimate businesses that people venture in and are proof of the industriousness the residents of Kibera possess. Others even venture into brewing of alcohol which is illegal and therefore unregulated, and whose consumption has proven lethal on several occasions. However, others end up venturing into more dangerous and oft life threatening activities such as armed crime, drug peddling and prostitution. David Jordan, describing slums in general, points out that they are places where people are commonly employed as drug peddlers and prostitutes. As such, they are usually breeding grounds for crime, drug addiction, alcoholism, mental illness and suicide (Jordan, 2008).

The youth have been rendered incapable of performing simple menial jobs because they are more often than not under the influence of one type of drug or another. The feeling of helplessness has led many to crime or to early death, directly or indirectly because of drug use. Besides, high crime rate are bad for business. Kenya as a whole has been making strides towards achieving its strategic plan for development aimed at making the whole nation a newly industrialized and middle income country running from 2008-2030, otherwise known as Vision 2030 (IMF, 2010). As gloomy as it sounds, it may be a far-fetched dream to aim at achieving Vision 2030 with a drug-addicted and alcoholic youth involved in crime. Similarly to create such level of employment, we must rapidly switch from a 12-hour to a 24-hour economy. Such a goal may be hampered by the steady rise of crime levels especially in the slums.

Prostitution is a primary concern in Kibera. Currently, studies show that most prostitutes in the streets of Nairobi reside in Kibera (Liotta & Miskel, 2012). This is perhaps caused by the relatively cheap accommodation in Kibera, and its proximity to the city centre. But the prostitution is not only outside Kibera, but within as well. In an article published in a local newspaper in 2013, David Odongo described sex dens in the areas of Makina, Gatwekera and Laini Saba, where patrons paid between Kshs. 150 and 300 to watch live performances mostly by girls who are barely past their teenage years (The Standard, August 30th, 2013). Women and girls have their own different needs which push them to this activity, ranging from feeding their children, paying fees, paying rent or buying new clothes. With going rates of as little as 20 shillings, one would expect the activity to be very common. When coupled with alcoholism and drug use, it blows to unimaginable proportions (Bodewes, 2005). This largely contributes to the myriad of cases of unwanted pregnancies, abortions, STD infections and death caused by procurement of abortions and HIV/AIDS. The rising number of orphans and adolescent-run families are also a result of these. Education must be employed to counter this problem.

Due to a lack of education and a prevalence of vices, residents of Kibera find it very hard to secure jobs because all they can give is manual labour, and though it is important, it is not sufficient to keep the huge unemployed numbers in the labour sector. Those who drop – out of school are involved in vices or get pregnant at a tender age, setting precedence which others follow. As Bodewes puts it, the reasons for high school drop-out rates are mostly lack of school fees, peer pressure, pregnancy and early marriage (2005). It is not strange to find siblings who have dropped out of school, have become parents at very tender ages or are using drugs and involved in prostitution.

Tenure insecurity in Kibera is very high. It has really hampered the development of the residents in this slum. According to Patton (1988), 56% of the tenants have already lived elsewhere in Kibera, in another village different from the one in which they are currently living. This mobility may be attributed, even partly, to insecurity of eviction by governments for development. However, as Patton adds this has now shifted and evictions are carried out by individual landlords who may want to expand their structures or just to get new tenants who are willing to pay the hiked rent rates. Sometimes, tenants won't move, and the landlords are known to have set fire to their own structures, leaving many people homeless and faced with unimaginable losses stemming from this Landlord – tenant conflict.

It is evident that in Kibera the problems reinforce each other, creating a dynamically unstable socioeconomic system, where one ill not only gets worse, but makes other ills worse as well, creating in the process a downward spiral or a vicious circle (Danzinger et al, 1994). In the situation of Kibera, the vicious circle has a three – pronged effect on the residents. In the first instance, Kibera continues to grow in population due to growth of existing families as well as rural-urban migration. The worsening of the situation implies that the government will invest less and less in Kibera. Humanitarian organizations are also getting trapped in a situation of applying band – Aid to symptomatic problems instead of tackling root causes, since the symptoms tend to be more felt than the root causes. Unable to pull themselves out of this downward spiral, the residents of Kibera find solace in the help that humanitarian organizations bring, unaware that the help is temporary in nature (Rajasekar & Biradar, 2004).

2.5 Psychosocial indicators of rising dependency in Kianda

According to Tandon (2008), a direct link between Aid and dependency is the fear of want and exploitation. A people cannot be said to be developed if they lack freedom from fear of want, whether economic, political or social. Kibera slum dwellers, as we have already seen in

depth elsewhere in this work, live in these fears, and can therefore not be termed as developed. They are always in fear of lack of social amenities, unemployment and eviction from their homes; uncertain political leadership and marginalization.

In Kibera, psychosocial factors aggravate poverty which in turn aggravates dependence. Newman & Newman (2010) show how poverty affects an individual throughout their life. Health wise, poverty exposes mothers and their unborn children to health risks as they are not well fed – a vital part of the baby's growth and the mother's health to prevent anaemia and other complications during birth – cannot access pre-natal health care which is vital during gestation. After giving birth, problems persist because mothers still lack proper diet which is vital for mother and child. Besides lacking proper post-natal care, the children are exposed to food insecurity and health care as they grow up, exposing them further to illnesses which may harm them for life such as Polio and tetanus. People who suffer polio end up with disabilities which may render them unable to use their limbs and sight, a serious issue in Kibera (Kilbourn, 2013).

Education too is affected by poverty. Poverty increases where there is reduced education. Researchers have found that with education not only comes increased income and growth, but also access to health facilities, food security and worker productivity which translates to more income (Perry et al, 2006). Thanks to the UPE which begun in 2003, an increased number of children has attended school, but the down side of it is that education sector is now compromising quality for quantity, leading to a boom in private academies. This too aggravates poverty to some degree since the poor no longer get quality education which is instead given to the affluent for a high fee (Symaco, 2014). The absence of sufficient and reliable education for the population in Kianda pushes them towards poverty and more dependence on Aid.

A study by EFA (2010) reveals that 60% of girls interviewed expressed fear of being raped, while it was not uncommon to find boys and girls who have witnessed violence at one time or another. Rye Barcott, in one of his many interviews with people in Nairobi, was informed that without job creation, poverty and violence would still persist in Kibera (Barcott, 2012). We can draw a link between scarcity and poverty where violence plays two key roles at the same time of wiping away the labour force and material resources. Violence in Kibera, besides causing injuries and fatalities, wipes away material resources through arson and demolitions of homes and shops, while creating so much fear that people don't venture out at night, directly leading to the reduction of wealth acquisition (Herrera, 2013). The lack of security therefore, and its negative impact on wealth acquisition, pushes the residents of Kianda into deeper poverty, making them the more reliant on Aid.

Directly linked to physical health and violence is mental health. Studies have linked slum dwelling and increase in mental health problems (Bywaters et al, 2009). Jordan (2008) points out the fact that slums are seen as breeding grounds for so many maladies affecting the society, including mental problems. As Maureen Larkin found out, despite the little research findings available, there is an increase in mental health problems in urban areas in developing countries. This could be attributed to migration, loss of employment, lack of social support, poverty, stress and high levels of violence. In most cases, mental health problems in such settings are manifested by mixed anxiety and depression (Kiely & Marfleet, 1998). Where mental problems abound, there will be little or no productivity, and these leaves people empty handed but with many unfulfilled needs, which are catered for through reliance on Aid.

Low self-esteem is another big problem in Kibera. Children who do not go to school and grow up semi-illiterate are put through all kinds of abuse and forced labour. This takes away their self-esteem (Ebbe & Das, 2009). Linking low self-esteem to mental illness, Mohanty

and Misra (2000) state that experiences in lower social classes lead to low self-esteem, intellectual rigidity, sense of fatalism and greater susceptibility to stress. Finding themselves with burdens to take care of at tender ages and no money nor jobs, young women and girls have involved themselves in prostitution because this provides a quick buck. Vandevier (1986) states that studies have been carried out which show that many people venturing into prostitution have low self-esteem. Ghopal Bhargava opines that studies especially on young sex workers should begin from the premise that they engage in this activity because they have low self-esteem, and not that they lose their self-esteem once they engage in prostitution (2003).

2.5.1 Impact of dependence on Aid in Kianda

Perhaps due to the topic's vast nature, or that it is a phenomenon observed and experienced in different forms all over the world; purporting to expound on the matter here within these pages is definitely a tall order. What can however be said is that it is very real in Kianda. As they say, fish rots from the head, and this holds true in Kenya. Successive governments have systematically relied on donor funding to supplement their budget (Moyo, 2009). The August 19th edition of the Economist in 1995 criticized the dance ritual that Kenya and donors engaged in where the conditions laid down by the donors systematically went unfulfilled yet Kenya always found something to do to placate the donors into releasing more funds (Svensson, 1997). Mismanagement of funds and corruption have made Aid to the government necessary and crippling at the same time.

In many cases, dependence is not intentionally created. When institutions are weak they tend to ignore their responsibilities or are unable to fulfill them altogether, plunging the community to dependence and humanitarian organizations into perpetual need to fill the void (Azam et al, 1999). This is what Tandon seems to point at when he says that with or without the promise of 0.7% Aid to developing countries by the west, southern governments have an

excuse either way; if it comes then part of it is used for the people but if it doesn't, then it is not the state's fault but rather that of the donors (Tandon, 2008).

As for the residents of Kibera, Yash Tandon (2008) argues that even if there was visible development, it cannot be real and tangible, because it comes from outside. Borrowing from Julius Nyerere's teaching on development, Tandon is of the firm stance that development comes from within, and as Nyerere (1974) said, a community must own, control and run its own activities. Surely, the development spoken of by Mwalimu Nyerere must include, in the context of Kibera, the various projects carried out by NGOs. However, as a report by OECD shows, ownership of developmental projects is far from being achieved, despite this being one of the five pillars of the Paris declaration (2009). When ownership is eroded, beneficiaries rely repeatedly and solely on help from outside; making dependency here to stay.

As Tandon (2008) argues, people have intelligence and ingenuity. They are able to come up with different innovations which enable them to cope with their environments and compete in the trade markets. The informal sector's role in the national economy can never be overstressed. According to a study on Jua Kali (informal sector), most people providing labor and manpower there are slum dwellers (HABITAT, 2003). OECD reports that in 2008; almost 80% of all the jobs in Kenya were in the Jua Kali sector while a whopping 93% of all new jobs created in the country were in the informal sector (OECD, 2010). A dependence on Aid therefore would surely be undermining such a promise (Tandon, 2008).

As with all other organizations and institutions, NGOs too are accountable for their actions and decisions, usually boiling down to their use of funds. On the one hand, they require a continuous supply of funds which means that they must be accountable to the donors or lose funding. On the other hand, they owe accountability to their local partners. As Tandon points

out, it is not always a very easy path to tread (2008). Keengwe et al point out that forces of funding and donor fashions end up winning, relegating the NGOs to tools for implementing donor wishes, while the beneficiaries conform to whatever comes and hoping for benefits of some sort (1998). This brings about irrelevant projects which the locals may find little use for, and whose chances are either continuous maintenance from the NGO or ultimate collapse. Relating the situation of Kibera to Dambisa Moyo's view on Aid (2009), overreliance on it has trapped this poor region in a vicious circle of Aid dependency, corruption, image distortion and further poverty, creating more need for Aid.

2.6 Gap in Research

Researches carried out in Kenya on effects of donor Aid have addressed several issues which are mentioned in this work. According to a research carried out in 2011 by the UK economic and financial think tank known as Centre Forum (CF), it was established that there was little positive impact felt on the ground from Aid. The negative effects of Donor Aid from the UK were mainly established in the report as leading to corruption, waste of funds and misappropriation. The research did not however show dependency on Aid as a negative impact perpetuated by the regular flows of Aid channelled through NGOs/CBOs, and which was likely to lead to more poverty in the long run (Marshall & Dixon, 2011). Since the reviewed study did not address the dependence on donor Aid, this study will therefore fill the gap.

2.7 Theoretical Framework

The previous sections in this chapter have been focused on showing what research has to say about the various geopolitical, socioeconomic and psychosocial factors influencing poverty and the consequent dependence on Aid, and how this impacts on the sustainability of projects in Kibera. This section will focus on the theoretical framework on which this study is based. An assessment of one major theory of poverty will be laid out and linked with the study. This

will then be followed by the conceptual framework. The use of theories informs the identification of variables: independent, dependent and intervening.

2.7.1 Cumulative and Cyclical Interdependencies Theory

This is the most apt theory of poverty, yet by far the most complex. It looks at poverty as caused partly by individuals because of the choices they make, and their cultures which entrench them in poverty. Due to their geographical locations, people suffer poverty and they have to work very hard to get out of the said poverty. Structures play their own part in increasing poverty through discrimination and marginalization of people, Cumulative and cyclical interdependency theory posits that these traditional theories are interdependent and are linked in every case of poverty (Markward & Yegidis, 2011).

This theory, though having been used before, has its strong foundations in economics in the work of Gunnar Myrdal who expounds a theory of “interlocking, circular, interdependence within a process of cumulative causation” that helps explain economic underdevelopment and development (1957). According to Myrdal, individual and communal well being is closely linked in a cascade of negatives and consequences. He posits that closure of a factory for example or other crisis can lead to a cascade of individual and communal problems including migration of people from a community. Thus the interdependence of factors creating poverty actually accelerates once a cycle of decline is started.

Using cumulative and cyclical interdependencies theory, one can see how people become disadvantaged in their social context which then affects psychological abilities at the individual level. The various structural and political factors in the cyclical theory reinforce each other, with economic factors linked to community and to political and social variables. Perhaps its greatest value is that it more explicitly links economic factors at the individual level with structural factors that operate at a geographical level. As a theory of poverty, the

cyclical theory shows how multiple problems cumulate, and it allows speculation that if one of the linkages in the spiral was broken, the cycle would not continue. The problem is that the linkages are hard to break because each is reinforced by other parts of the spiralling system.

Since the cycle of poverty is tough to reverse, the solutions need to be bold and venturous. Poverty and its causes are multifaceted, while poverty eradication efforts seem to focus on one or just a few aspects at a time. NGO staffs are expected to pay special attention and appreciate the interdependence of different aspects of poverty in the community and what the solution is to try to address it from a multifaceted approach. It may be tough to break the cycle, but it definitely is a better approach than tackling it from one angle, because other aspects keep gaining root and making poverty more difficult to tackle.

The cyclical approach opens a new angle of tackling the problems where the individual living in poverty takes control, while other players like NGOs focus more on guidance and advocacy. Such a cyclical break has been advanced as key to reducing and ultimately eradicating, not just poverty, but other maladies affecting our society, such as conflict and violence (Herrera, 2013). Poverty eradication, if it is to bear any fruits, must include helping poor people achieve self-sufficiency because it is vital to sustainability of projects. Unfortunately, this approach to poverty is the least commonly described in the poverty literature. There are no comprehensive community based self-sufficiency programs from the government or most NGOs. The bulk of efforts remain experimental and rooted in programs from foundations. The key to these successes is as Fung (2004) suggested, empowered participation.

Aid, in form of financial and material goods has been injected in Kibera repeatedly. However, active participation of the beneficiaries in their own development has been missing constantly in the equation. Without active participation of the beneficiaries in the whole

process of development, a situation of lack of ownership of the projects is created, and this in turn causes projects and activities, which are otherwise very noble, become unsustainable. In such a scenario then, a dependency syndrome is created, whereby people keep turning to the donor for Aid, and a cycle of underdevelopment is created.

This theory to an extent builds on components of other theories of poverty. For example, while the theory does not subscribe wholly to the individual and cultural deficiency theory, it acknowledges the role an individual plays in his or her own plight. It also attributes poverty, to some extent, to the structural system which leaves people with limited opportunities and resources with which to achieve income and well-being. Looking at the manner in which projects are carried out among many NGOs/CBOs, it is evident that these theories have informed the modus operandi of these organizations. The main problem is that these theories only suggest symptomatic solutions instead of dealing with the root cause.

2.8 Conceptual Framework

The conceptual framework of the study follows the idea that the achievement of transformation towards development depends on several issues being addressed, such as politics, psychosocial aspect and exploration of alternative economic activities as forms of employment. Factors such as socio economic ones including education, marital status and large families are a major hindrance. Figure 1 shows the relationship between the independent, intervening and dependent variables.

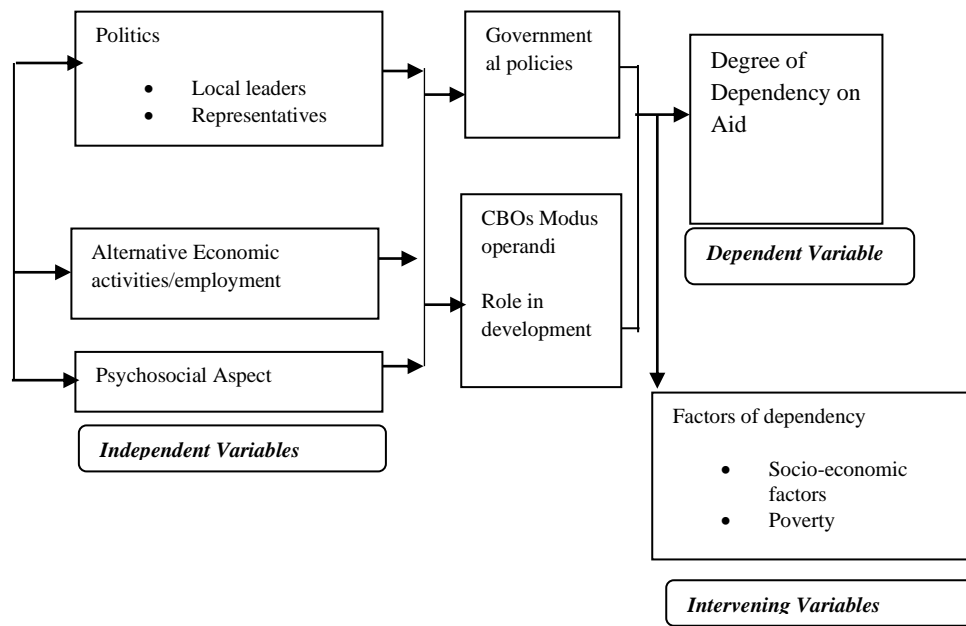


Figure 1: Conceptual Framework

For Kianda residents to achieve true transformation towards development, interplay of the political aspect, the economic exploration of alternatives to mainstream employment and the psychosocial aspect must take place. Politicians and governmental leaders must come up with policies which are pro-poor so that the residents don't feel excluded and marginalized. The residents too must play their role actively in development, shunning aside psychosocial tendencies such as apathy and conformity. The CBOs too have a role to play in advocacy and lobbying, both at the governmental level as well as the local level among the residents.

2.9 Conclusion

This chapter presented the reviewed literature on the various factors which aggravate and reinforce dependence on Aid among Kianda residents. It shows the interplay of factors such as scarcity of resources, political neglect, and economic as well as psychosocial factors in aggravating poverty and entrenching dependence. It also presented the theoretical framework, with a deep exploration of the theory guiding this study. Finally, it laid out the conceptual

framework, showing how a transformation of the modus operandi can lead to a transformation of poverty and dependence in Kianda village. The methods used for research will be dealt with in the next chapter, in preparation for the research proper.

CHAPTER THREE

METHODOLOGY OF THE RESEARCH

3.0 Introduction

This chapter tackles the methodology applied in the research, which has been defined as the process of getting solutions to problems through collection, analysis and interpretation of data, (Owolabi, 1999). It presents details of the research design, study area, target population, sample and sampling procedures, description of research instruments, validity and reliability of instruments, data collection procedures, data analysis techniques and ethical considerations.

3.1 Research Design

The research design adopted in this work is the mixed approach design. It helped the researcher apply deductive reason to answer the research questions, which would otherwise not be possible using just one of either quantitative or qualitative research approaches. According to Molina-Azorin and Cameron, mixed method approaches in research provide a better understanding of the various research problems (Esteves, 2010). Since the quantitative aspect dominates over the qualitative aspect (Sreejesh & Mohapatra, 2014), a survey design was also adopted to complement the mixed approach and strengthen the qualitative aspect.

In order to carry out an objective and comprehensive study, it was important to interview both the residents and the CBOs. Two questionnaires were therefore designed, one for the residents and the other for the CBO staff. In designing the questionnaires, various aspects such as day – to – day occurrences as well as recent historical factors were considered. The language in the questionnaires was made as simple as possible to avoid putting off the respondents from either side. The questionnaires were supplemented with interactive discussions with groups and individuals. This was done to capture data that would have been

missed in the time-limited research, bringing out in the process a rich mix of both quantitative and qualitative data.

3.2 Geographical Location

The research site was in Kibera, Nairobi County. The Kibera slum occupies around 630 acres of land, some 2.2 Sq. Km. It borders Lang'ata to the south, Karen to the west, Ayany and Jamhuri to the north and the city centre to the east. It is located just a short distance from Ngong road (appendix 1). The slum constitutes of 12 main villages, namely Gatwekera, Kambimuru, Kianda (village of study), Kichinjio, Kisumu Ndogo, Laini saba, Lindi, Makina, Mashimoni, Silanga, Soweto east and Soweto west. There is another small village known as Raila, but it is really part of Soweto west (appendix 2). Other slums in Nairobi are Mukuru (Kwa Njenga, Kwa Michael and Kayaba), Mathare, Korogocho and Deep Sea (AI, 2009).

Kianda is the only village in the larger Kibera slum with a direct access to an asphalt road. According to Map Kibera Project (MKP), Kianda covers an area of 0.16 Km². It borders the railway line running from Mombasa to Kampala (Uganda). There are a total of 5,000 units, of which 92% are households and the rest are business units. 71% of the buildings are made of mud, 20% iron sheets, 7.6% wood and only 2% are made of concrete or bricks. About 58% of the buildings are supplied with electricity which costs the tenants between 200 and 400 Kenya shillings. Very few units have the privilege of water supply, with a majority of the tenants buying from the over 115 water points at no less than 10 shilling (currently rising to 20 shillings). The drainage systems are usually open. Average rent is 1,150 shillings per month, with the cost rising to 9,000 shillings depending on the location and/or type of house (if the house is nearer to the road or if it is made of concrete).

3.3 Target Population

The target population is the collection of cases in which the researcher is ultimately interested for the purposes of the study (Sim & Wright, 2002). For this study, the target population comprises of residents of Kianda as well as Managers and coordinators of CBOs which are working in Kianda.

3.3.1 Sample size

The sample size is the appropriate number of subjects for a specific study design. It should not be too small as it would not answer the research questions, nor too large to complicate the work and inject unnecessary expenses (Hulley et. al, 2013). To ensure this, the study worked with 100 residents and 20 representatives of CBOs, comprising of managers and field coordinators. To complement the findings gathered from these respondents, the researcher carried out group discussions with residents of Kianda, in which 31 people were present.

3.3.2 Sampling procedure

The sampling procedure describes the technique used to select the units of the sample (Kothari, 2004).

3.3.2.1 Residents' Sampling

The sample frame for this study was attained from St. Luke Outstation situated within Kianda itself under the Our Lady of Guadalupe Parish. Initially, the researcher used a sampling method that would classify units using pre-specified characteristics, otherwise known as quota sampling (Calmorin & Calmorin, 2007; Babbie, 2013). Using age bracket of between 18 and 65 years as the pre-specified characteristic, the list containing 210 adults was reduced to 110 units. For the purposes of gender parity, stratified random sampling was employed in order to arrive at a workable number of respondents. The respondents were categorized under age and gender.

3.3.2.2 CBOs Sampling

In order to be effective and efficient, both purposive and snowballing sampling methods were used for the CBOs. The Directory of Organizations in Kibera, Nairobi, had registered 72 organizations in Kibera in 2009 (Ochieng' & Matheka, 2009). Others still, as the researcher found out, do not feature in this directory but are functional. Purposive sampling was employed to handpick a CBO or to which were viewed as informative for the purpose of the study (Mugenda & Mugenda, 1999). After acquiring helpful CBOs, snowballing (also known as referral or reputational sampling) was then done, where the initial organizations directed the researcher to other helpful and cooperative organizations (Mugenda & Mugenda, 1999).

3.4 Data collection Instruments

Data collection is crucial to any social science researcher because it aids in answering the research questions and achieving the research objectives (Pawar, 2004, p. 3). The instrument(s) selected must put into consideration issues such as the study objectives, the population sample as well as the geographical distribution (Kombo & Tromp, 2009, p. 88).

To carry out this study effectively, use of both primary and secondary data was employed. A pilot survey was carried out before the rigorous process of interviewing the respondents using questionnaires begun. Questionnaires contain questions and others items designed to solicit information appropriate for analysis (Babbie, 2008, p. 272). The interviews were done in two ways; personal and group interviews. These used structured questionnaires which were designed to collect views from the respondents in a guided fashion. The types of questions were close-ended, open ended as well as Likert scale. The latter was useful in the research because it helped in measuring psychological attitudes in a scientific way (Kaswathappa, 2010, p. 147). Close ended questions were largely complemented by the open ended questions which allowed respondents to give qualitative responses.

The work was also complimented with information gathered using interview guide. The interview guide was useful because it guided the researcher's conversations with groups (Maykut & Morehouse, 2005). The researcher used brief topics to gather information from group conversations with residents as well as with staff of the various CBOs working in Kianda, and this complimented the study.

This was done so as to avoid taking too much of the respondents' time and also to avoid bringing causal relationships into the study. All the respondents boasted a good command of English language and this really facilitated the interview process. Similarly, the response from the residence was guaranteed to be good, because there was some degree of familiarity with the field assistants.

3.5 Instrument verification

To ensure that the study would stand up to rigorous scrutiny and skepticism hence qualifying as scientific proof, there was need to verify its *reliability* and *validity*. This was strengthened further by the premise that the two go hand in hand, one ceasing to exist without the other (Newman & Benz, 1998)

3.5.1 Reliability

Reliability in scientific research requires that the findings from the said study would yield the same results if repeated again, provided everything remains constant (Rubin & Babbie, 2010). It is done so that random error, which must occur regardless of the procedures used, can be contained to a minimum (Mugenda & Mugenda, 1999). To ensure this, the researcher carried out pilot tests where stand-out questionnaire were used in group interviews. The questionnaires were also given to experts who perused them and approved them. The findings of the interviews, for both the CBO managers and residents of Kianda have been used in the data analysis and description in Chapter four.

3.5.2 Validity

Validity, being a function of accuracy, aims at achieving accurate results vis-à-vis the present study. As it has been clearly stated in the sampling method, stratified randomization of respondents was used which eliminated any likelihood of researcher bias. The researcher personally went to the field with the help of three assistants who were conversant with Kibera slum and who had been given instructions regarding the interview process. Due to the randomization of groups, validity was assured as this method gives a high degree of desired representation (Mugenda & Mugenda, 1999). With the help of an expert, the study design as well as research and analysis have all been rigorously carried out.

3.6 Data analysis

Data analysis aims understanding and explaining what the collected data reveals about underlying systems or processes from which the collected data has been acquired (Guerrero, 2010). The data collected using the questionnaires was analysed using Statistical Package for Social Sciences (SPSS), version 17. After assigning value labels so as to acquire primary keys, the researcher used SPSS to draw up frequency tables and graphs which helped explain and illustrate the various issues under study. The information gathered using interview schedules was then used to explain further or compliment the analysed data. Finally, the report and explanation of the findings was prepared, guided by the objectives of the study so as to be as concise as possible. These findings are laid out in chapter 4.

3.7 Ethical considerations

The researcher furnished the local leaders as well as the respondents with copies of a letter introducing himself as a student. The respondents were also assured that their names would not be used in the work and so everything they said would remain confidential. Research was carried out in an environment of mutual respect where the researcher maintained high levels of respondent protection and confidentiality. This was done to ensure the physical, social and

psychological well-being of the respondents as well as upholding their rights (Hesse-Biber, 2011, p. 137).

As has been mentioned elsewhere, the residents of Kibera have expressed scepticism towards staff and representatives of NGOs and even researchers because they have felt that they were being used (Bodewes, 2005). A lot of care was taken therefore to ensure that the residents neither felt distressed by the research. For his own protection and to ensure integrity of the work, the researcher ensured the respondents did not expect money and rewards in exchange for participating as respondents in the research.

Similarly, the questionnaire for CBOs was carefully crafted. This was to avoid antagonizing the CBO staffs and their representatives who try their best in the Kianda and Kibera context (Somekh & Lewin, p. 25). Residents too were careful not to show how much they had benefitted from NGOs/CBOs in the past. This was because, besides my personal observation, field assistants reported back that there was notable hesitation in this question.

3.8 Conclusion

In this Chapter, the design of the research has been discussed in depth. The geographical setting, population as well as the sample size and sampling procedures have been exposed. The instrument used to collect data such as questionnaires and interview schedules have been discussed. Data collection and data analysis procedures have been looked into as well. Using the proper methodology and instrument, the research in Kianda was successfully carried out and the data analyzed, as will be shown in the next chapter.

CHAPTER 4

DATA ANALYSIS AND PRESENTATION

4.0 Introduction

This chapter is on the data analysis, presentation and in-depth discussions of the findings. It presents the findings from the questionnaires issued to the respondents in Kianda village as well as the five CBOs interviewed, with information gathered with the help of interview schedules. It is complimented using secondary data from previous studies as well as literature material. The objectives of the study will be used to present the findings.

To establish the factors leading to Aid dependency in Kianda

To find out whether politics contribute to the situation of poverty in Kianda

To show the degree deficiency of alternative employment aggravates dependence on donor Aid in Kianda

To establish the psychosocial indicators of dependency on donor Aid in Kianda

To propose possible solutions to set the Kianda residents on a path to transformation

4.1 Questionnaire return rate

An indication of the questionnaire return rate shows the level of response bias in the study. A minimum of 50% return rate for questionnaires is generally acceptable as a good return (Shi, 2008). Out of the 121 questionnaires issued for the residents, 100 were returned and this gave 82.6%. For the 20 questionnaires issued for CBOs, 17 were returned which made 85% return rate. With a combined 83.45%, the questionnaire return rate for this study was good and the response bias was kept to a minimum.

4.2 Demographic data

This section presents the background information of the respondents participating in the study. It gives both the ages and gender of the respondents.

4.2.1 Residents

4.2.1.1 Gender of the respondents

Respondents were classified under several categories, one which was gender. Attention was paid to gender parity.

Table 1: Respondents by gender

Gender	Frequency	Percent
Male	44	44.0
Female	56	56.0
Total	100	100.0

Table 1 indicates that there were 56% of females as compared to 44% males. Women have been shown in the literature review to be more enterprising, involving themselves in activities which may improve their living conditions. The reason for a higher number of women participating in the study as compared to that of men is perhaps because women are more willing to seek help from different quarters when in need and are therefore willing to build social networks so as to achieve this end (Aiken, 2002).

4.2.1.2 Age of Respondents

Data regarding age was very important for the researcher because it helped in focusing the research and its findings. Data on age gives the picture of the situation in Kianda. The residents interviewed fell between the ages of 18 years and 65 years.

Table 2 : Respondents' Age

Age Bracket	Frequency	Percent
18-26	15	15.0
27-40	49	49.0
40 & Above	36	36.0
Total	100	100.0

In the table above, the largest group of residents interviewed fell in the bracket of between 27 and 40 years of age, making up 49%. The second largest group consisted of those above the age of 40, who made up 36%. The bracket with the least representation was of the respondents who had between 18 and 26 years of age, and this made up 15%.

4.2.2 CBOs

The researcher worked with five CBOs which were working on the ground with the local residents, with programs ranging from education, micro-credit finance, Youth empowerment and legal matters.

4.2.2.1 Number of participants from CBOs

The CBOs participating in the interview together with the number of participants per CBO are shown in table 2.

Table 3: CBOs participating in the interview

Participating Organizations	Frequency	Percent
Hakishep	3	17.6
Kisep	5	29.4
Chemi chemi	4	23.5
Kibera Youth Group	3	17.6
IDEWES	2	11.8
Total	17	100.0

A total of five organizations participated in the study. Kibera Slums Education Program (KISEP) had the highest representation, with 29.4%. As the name of the organization suggests, it deals with education, both for the young and the adults. It was followed closely by Kibera Chemi Chemi Ya Uzima Clinic with 23.5%. A Catholic-Church based organization, it provides medical services to the people of Kibera, visiting among other places, Kianda village. Kibera Youth Group (KYG) and Hakishep had 17.6% representation

each, while the lowest representation recorded was that of Institute for Development and Welfare Services (IDEWES), with 11.8%.

4.2.2.2 Gender of CBO respondents

Like was done with the residents, the researcher aimed at ensuring high levels of gender parity. The gender for CBO respondents is presented in table 4.

Table 4: Gender of CBO respondents

Gender of CBO respondents	Frequency	Percent
Male	10	58.8
Female	7	41.2
Total	17	100

4.2.2.3 Age of CBO participants

Table 5: Age of CBO Participants

Age of CBO respondents	Frequency	Percent
18-25	4	23.5
26-35	6	35.3
36-45	7	41.2
Total	17	100

The largest representation for the CBOs in terms of age was in the age bracket of 36-45 years, with 41.2%. This group was followed by that between 26 and 35 years with 35.3%. The group with the least representation was that between 18 and 25 years with 23.5%.

4.3 Objective 1: To establish the factors leading to dependency on Aid in Kianda

Poverty and dependency on Aid are closely related. However besides poverty, other factors such as socioeconomic situation, social exclusion/marginalization and disempowerment lead to dependency.

4.3.1 Poverty in Kianda

4.3.1.1 How Kianda residents understand poverty

It is vital to seek the residents' understanding poverty based on the respondents' own perception to get important information with which to understand individual perception of

deprivation (Wu et al, 2010, p.48-49). The data on respondents' understanding of poverty was collected, analyzed and is presented in 6.

Table 6: Respondents' understanding of poverty

What poverty means	Frequency	Percent
Missing	5	5.0
Lack of basic needs	46	46.0
Lack of employment	13	13.0
Living below poverty line	21	21.0
Lack of money	13	13.0
Others	2	2.0
Total	100	100.0

Respondents gave 4 categories through which they understood poverty. Table 6 shows the respondents' individual understanding of poverty. In table 6, 46% of the respondents felt that it was lack of basic needs. This formed the largest population of respondents with this view. The second population in terms of size was 21% of respondents who said that poverty means living below the poverty line (below a dollar a day). The third and fourth populations in terms of size understood poverty to mean lack of employment and lack of money. These two last variables made up a total of 26%. It is clear that the residents of Kianda Village understand poverty very well and a majority of them (95%) can define poverty using their day to day experiences.

Table 7: Respondents who say they are poor

Residents living in poverty	Frequency	Percent
Missing	2	2.0
Yes	91	91.0
No	7	7.0

Table 7 proceeds from table 6, and indicates that a big percentage of Kianda residents gauge themselves as poor or living in poverty. This indicates that scarcity is at the heart of the poverty experienced in Kianda village. During the researcher's group discussions with the residents of Kianda, they confided that they lack facilities and know how to have an impact

on and in their own surroundings. They also pointed out that lack of amenities such as hospitals, schools, social halls and services such as water and electricity made them unable to contribute as they would like to, in the economy of the country.

4.3.2.1 Respondents' marital status

The researcher sought to document the marital status of the respondents. This data was important for the study because there was need to know how costs were shared. According to a study by Stimpson et al (2012), there is a correlation between marital status and economic benefit and stability, where those married showed more stability due pooled resources, shared costs and shared benefits such as medical cover. The data on marital status of the respondents was analyzed and presented in table 4.

Table 8: Respondents by marital status

Marital Status	Frequency	Percent
Single	23	23.0
Married	58	58.0
Divorced	3	3.0
Widowed	15	15.0
Separated	1	1.0
Total	100	100.0

As table 8 shows, 58% of the respondents were married. There were more married respondents than those who were single, the latter making up 23% of the total population interviewed. It would be expected that with the sharing of costs and expenses at home, the burden would be lighter and there would be reduced percentages of those dependent on Aid. Those who have lost their spouses made up 15% while the divorced made up 3%. Lastly, those who were separated from their spouses made up 1% of the total population interviewed.

4.3.2.2 Respondents' number of children

In the literature review, it was found that there are many large households in Kianda village. International Monetary Fund (IMF) strategy paper on Kenya states that poverty increases

with household size (2010). This implies that the more the number of children and infants, the lower the level of consumption, which pushes up the probability of poverty. In this study, the researcher sought to find out how large the households were. The data collected was analyzed and presented in table 9.

Table 9: Respondents' number of children

Number of Children	Frequency	Percent
Missing	3	3.0
None	14	14.0
1-3	36	36.0
4-6	37	37.0
7 and above	10	10.0
Total	100	100.0

Table 9 shows that 37% of the total population interviewed had between 4 and 6 children. Those who did not have children made up 14% of the respondents while those with between one and three children made up 36%. If the percentage of those with between four and six children is added to that which had 7 or more children, it rises to 47%, making almost half of the total population interviewed. According to the IMF strategy paper, such a high percentage of large households imply a high probability of poverty incidence.

4.3.2.3 Respondents' level of Education

Education has been shown to play a huge role in poverty reduction. Analyses done on Kenyan household-level data reveal that education reduces the incidence of poverty (Sanchez-Castañeda et al, 2012). The researcher classified education under primary, secondary, college and university. As table 10 shows, basic education is attained by 40% of the total population interviewed. 7% of the respondents have attended up to college while only 2% of the respondents had reached university level. 51% of the respondents had only acquired primary education. This implies that education level in Kianda is moderate because almost half the population interviewed had acquired basic education while the other half had not. Going by the findings reported by Castaneda et al, the probability of poverty incidence in

Kianda village is high. 52.9% of the respondents representing CBOs/NGOs said the level of education was moderate.

Table 10: Respondents by level of education

Academic Qualification	Frequency	Percent
Primary	51	51.0
Secondary	40	40.0
College	7	7.0
University	2	2.0
Total	100	100

4.3.2.4 Respondents' work status

Information on respondents' work status is crucial in this work because it provides an orientation of the respondents' economic strength. It is a compass to show the economic level of the respondents, and as such gives an idea of what is expected throughout the analysis of the findings in this study. The data on the work status of the respondents of Kianda village was collected, analyzed and is presented in table 11.

Table 11: Respondents' occupations

Occupation	Frequency	Percent
Missing	1	1.0
Employed	18	18.0
Unemployed	40	40.0
Self-employed	41	41.0
Total	100	100.0

According to table 11, 40% of the respondents interviewed were unemployed. Various authors agree on this, linking the high levels of unemployment to the rise in poverty levels (Njogu, 2011; Bodewes, 2005; Itotia, 2009). 41% of the respondents were self-employed, usually involved in business such as selling of foodstuff and vegetables or the brewing of illicit alcohol (Sayer, 1998). Those who are employed made up 18%. While some have jobs, others work as house helps and nannies in affluent neighborhoods (Sayer, 1998).

4.3.3 Marginalization & Exclusion

Social marginalization and exclusion refers to the multiple and changing factors resulting to people being excluded from the normal exchanges, practises and norms of the society (Percy-Smith, 2002).

4.3.3.1 Role in nation building as indicator of exclusion

Nation building, peace and harmony are negatively affected when there is social exclusion (Narayan-Parker, 2002). The researcher sought to find out if this was a feeling shared by a majority of Kianda residents and exposed the findings in figure 2.

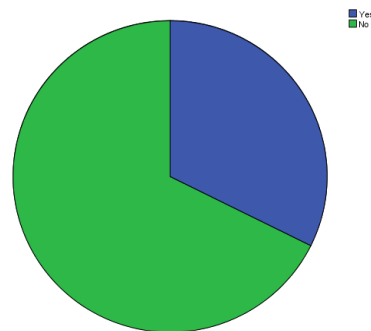


Figure 2: Responsibility to participate in Nation building

With regards to responsibility to participate in nation building, 32% of the respondents said they had an equal role as the rest of the citizens in nation building. A high population, representing 67% of the respondents, did not feel that they had an equal role as the rest of the citizens in nation building. In a village with such high levels of poverty, it is alarming that more than half of the respondents interviewed do not feel responsible for participating in activities which develop their own community and the nation as a whole. For a developing country like Kenya, every adult individual must feel responsible for nation building and actively participate in it. This begins in one's own home then the surrounding community and ultimately the nation as a whole.

4.3.3.2 Lack of housing and ownership as an indicator of exclusion

In the literature review, it has been shown that a majority of the residents don't own the houses in which they live. Conflicts are common place between the landlords and the tenants due to hiked rents and land ownership (Bodewes, 2005). The researcher set out to test the veracity of that information, and asked the respondents whether they owned the houses in which they lived, recording the information gathered as seen in table 12.

Table 12: Ownership of respondents' houses in Kianda

Ownership of houses	Frequency	Percent
Missing	1	1.0
Self	37	37.0
Landlord	60	60.0
I don't know	2	2.0
Total	100	100.0

Ownership of land and housing leads to conflicts which aggravate poverty as people are evicted without sufficient notice. In table 12, 60% of the respondents said that they lived in landlord-owned houses, while 37% said that the houses in which they lived belonged to them. This is perhaps the reason why the residents feel like second class citizens (Bodewes, 2005). The monthly rent is far lower than that in other areas, but the landlords hike it up arbitrarily. This irks the tenants and tensions rise, leading to violent conflicts in the village. According to studies, between 80% and 90% of the residents in Kibera as a whole are tenants (Bodewes, 2005). Lack of ownership in these houses implies lack of security of tenure, which also explains the movements of residents from one slum to another (Patton, 1988).

In the same vein, the researcher sought to find out if the neighbours owned the houses they lived in. In support of the information gathered in the literature review regarding the lack of ownership of houses, 87% of the respondents replied that their neighbours did not own the houses they lived in, while only 8% answered in the affirmative. Since they do not own the houses in which they live, the residents feel the impact of evictions. The gravity of this can be seen judging from the number of evictions the residents suffer in Kianda. The respondents

gave their feedbacks regarding how much they are affected by eviction due landlord-tenant conflict, as is shown in table 13.

Table 13: Degree of evictions due to landlord-tenant conflict

Degree of Eviction	Frequency	Percent
Missing	2	2.0
Very Much	36	36.0
Moderate	35	35.0
Very little	14	14.0
Never	13	13.0
Total	100	100.0

According to table 13, 36% of the respondents are highly affected by evictions due to landlord-tenant conflicts. Another 35% are impacted, but moderately, by the same conflicts. This makes 71% of the respondents who are either moderately or highly affected by evictions. Patton (1988) shows that, residents in Kibera have lived in another village in the same slum. A combined 27% of the respondents have either felt very little or no impact at all from evictions due to landlord-tenant conflict. This percentage is very little to be relied upon as a force for transformation. This is because, in preparation for imminent movement, a majority of the residents of Kianda see no need to invest their time and energy in improving an area in which they are nothing but second class citizens (Bodewes, 2005). The wanting levels of security of tenure for the residents of Kianda imply a negative attitude towards implementation of development. Comparing the impact of eviction due to landlord-tenant conflicts, and that of post election violence or other political conflicts, for example, shows how problematic the landlord-tenant conflict is to the residents of Kianda. The respondents' feedback is recorded in table 14.

Table 14: Degree of evictions due to Post-election violence and other political conflicts

Degree of Eviction	Frequency	Percent
Missing	9	9.0
Very Much	14	14.0
Moderate	32	32.0
Very little	42	42.0
Never	3	3.0
Total	100	100.0

There is visibly a difference in the level of impact caused by this second conflict when compared to the landlord-tenant conflict. It could very well be because political tensions escalate during the electioneering period and cool down for long spells when campaigns are over. Still, post-election tensions have occurred in other elections such as those of 1992 and 1997 (Njogu, 2014).

According to table 14, 14% of the respondents said they were highly affected by eviction due to post election violence as compared to the 36% who were highly impacted by evictions due to landlord-tenant conflicts. Those who were moderately impacted by evictions due post election conflicts made up 32% compared to the 35% affected by evictions caused by landlord-tenant conflicts. At the lower end of the table, those who felt very little or no impact at all from evictions due to post-election violence made up 45% of the respondents, as opposed to 27% of those experiencing very little impact of eviction due to landlord-tenant conflict. Comparatively therefore, landlord-tenant conflicts have a higher negative impact on the residents of Kianda compared to other types of violence, such as the post election violence.

4.3.2 Disempowerment

Women play a huge role in the development of the society. In Kianda for example, the have been shown to involve themselves in all sorts of activities ranging from washing clothes for a fee, to selling foodstuff by the roadside. Despite their different cultural backgrounds, the women in Kianda share something in common with women from other parts of the world; the

grassroots objective of working hard for the betterment of their communities (O'Donnell & Sevcik, 2006).

The researcher set out to find out the position of women in Kianda. The findings were gathered and are shown in figure 3.

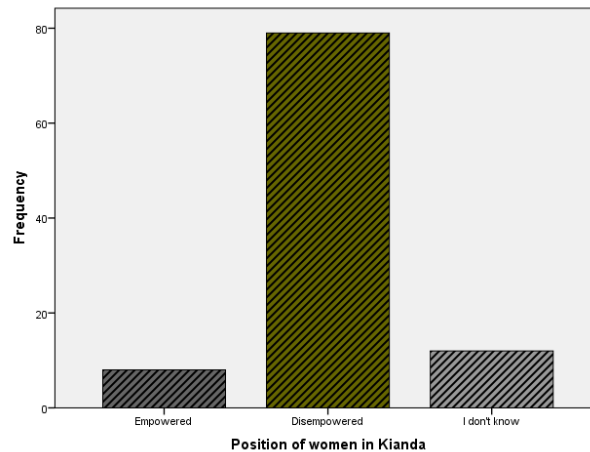


Figure 3: Position of women in Kianda

According to figure 3 above, only 8% of the respondents said that women in Kianda were in a position of empowerment, while 12% did not know the situation of women. An astonishing 79% said that the women in Kianda were disempowered. This is supported by other studies in Kibera, which have shown that 57.14% of respondents voted for men over women in leadership positions because the former was naturally leaders, while another 42.86% felt that men were more powerful. In the same study, 70% of the respondents said that women were more disadvantaged socially than men (Omondi, 2012). The position of disadvantage in which the women find themselves, especially the widowed and single parents, hurts the growth of the community. This means that they have to turn to Aid so as to fulfill their needs and those of their dependants.

4.4 Objective 2: Role played by politics in entrenching poverty in Kianda

Politics are intertwined with development. Where there are bad politics, institutions are weak and services do not reach the people as required. Poor leadership and representation of the people means that the needs of the poor are not properly addressed. A reduction of the 57% of Kenyans living below the poverty line cannot be achieved without sufficient political will and commitment to tackle poverty and set Kenya on a path to development (Shiverenje, 2005). The collected data is presented in figure 4.

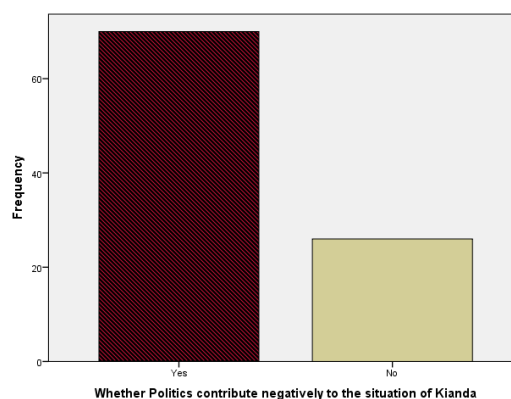


Figure 4: Negative contribution of politics in Kianda poverty

As can be seen in figure 4, 70% of the respondents answered in the affirmative that politics negatively contributes to the situation of poverty in Kianda. 26% of the respondents did not see the contribution of politics in the condition of Kianda, while 4% did not give their opinion. In the literature review, it has been shown that the electorate votes on tribal lines and this implies a compromise in the quality of leadership.

According to a research on challenges facing slum upgrading in Kenya, it was established that politics played a major role in entrenching poverty in Kibera (Mwaura, 2009). Historical injustices relating to land ownership were never addressed and consecutive governments used the land as a political tool to award political supporters. The respondents' feedback as to why they felt that politics negatively contributed to the situation of Kianda is shown in table 15.

Table 15: Negative political effects on Kianda

Negative Politics	Frequency	Percent
Missing	54	54.0
Politicians abandon the electorate	6	6.0
Kianda votes for the opposition	14	14.0
Government provides no facilities	3	3.0
Bad leadership and corruption	7	7.0
People are sidelined on tribal lines	16	16.0
Total	100	100.0

It was found that according to 16% of the respondents, the main negative effect of politics in Kianda is that most of the residents vote along tribal lines. Another 14% say that Kianda votes for the opposition. Another 13% blame poor leadership and abandonment by the politicians soon after the elections. The fact that 30% of the respondents link tribalism and politics is perhaps because more than 50% of the families in Kianda are Luo, of the same tribe as the current Opposition doyen and immediate former member of Parliament of the area, Raila Odinga (Marras, 2009). During the group discussion, the relationship between tribalism and politics in Kianda came out clearly. Participants pointed out that the opposition wins because majority of the residents are of the same tribe as that of the opposition leader. Others pointed at the divisions between the central government and their political leadership stemming from the political history of Kenya where only a few tribes have ascended to the presidency and culminating in the contentious elections of 2007 which led to violence in several parts of the country, Kianda included.

A recent case where the Cabinet Secretary in charge of Lands Ministry visited Kibera as part of the government's effort to settle the residents by issues title deeds did not achieve the aim. This is because one faction was in agreement with the issuance of title deeds for land ownership while the other, influenced by politicians, refused to welcome the process and instead threatened to disrupt it. A more recent case involves the Governmental project to upgrade the slum through the National Youth Service (NYS). While one faction of the

residents supported the project because it has provided alternative employment while at the same time developing the slum, others claimed it is corruption-laden at which point they set several clinics and toilets ablaze as well as vandalizing water tanks and pipes feeding the slums (DN, June 22nd, 2015; Citizen Live at 1, June 22nd, 2015). This is reminiscent of the 2007/2008 violence in which residents vandalized the railway line that passes through Kibera and set fire to churches and social halls.

During the group discussions, a debate arose as to whether it was common place for people to allow their political affiliations to hinder their own development. The older men and women argued that the youth were easily manipulated into serving the whims of political leaders. A lady in the group pointed out that the youth who did not have employment easily did things for a few coins, most times without thinking about the repercussions of their actions, as the cases described above in which the population and the taxpayer country wide ended up losing millions of shilling which could have been put to better use.

4.5 Objective 3: Deficiency of alternative employment reinforcing dependence on Aid

Dependence on Aid stems from vulnerability of some sort. People end up relying on aid due to a series of mishaps, miscalculations and misfortunes (Dohan 2003). Economic factors leading to dependence on Aid vary from the macro level which involves the entire country to micro level, which is at the very local level. In the literature review section, it has been shown that at there is lack of employment endured by the vulnerable at the micro level.

Table 16: *Reasons why the respondents say Kianda village is poor*

Reasons why Kianda is poor	Frequency	Percent
Missing	14	14.0
Little or no income at all	33	33.0
Jobs which can't sustain livelihoods	16	16.0
Poor living conditions	28	28.0
Little or no development at all	7	7.0
Corruption	2	2.0
Total	100	100.0

It is evident, going by the information on table 16, that a majority of the respondents attribute the lack of income and/or no jobs, to the high poverty levels in Kianda, making 49% of the total population interviewed. An increase in per capita income implies an increase in a household's ability to meet basic needs and as such can be used as a measure of poverty alleviation (Musau, 2015, p.185). The vice versa is also true, and this is inferred from the responses gathered, so that as long as the per capita income is low, a household has low purchase power and hence the rise in over-reliance on Aid.

Another 35% of the respondents see the poor conditions they live in as well as the lack of development, as a standard to measure their poverty. Supporting this view is Julius Coles who says that a majority of the urban dwellers in sub-Saharan Africa live in slums under deplorable conditions such as lack of durable housing, water and sanitation and electricity. At the same time, they have no legal rights to land they occupy. When speaking of Kibera, Coles points to the use of plastic bags as "flying toilets" as a measure of poverty, terming it a serious health hazard to the residents (Kemp & Stephani, 2014, p. 186).

4.3.2 Income generating activities engaged in by the residents

Part of the reason why Kianda is poor is because the income generating activities in which the residents engage in are becoming less and less viable. It is not to say that they do not earn money, but from the findings on income, they are unreliable if the needs of the people are to be catered for adequately.

Table 17: Residents' Income Generating Activities (IGA)

Residents' Income Generating Activities	Frequency	Percent
Missing	21	5.0
Employment	4	46.0
Unskilled Labour	19	13.0
Small business	39	21.0
Unemployed	8	13.0
Sporadic Menial jobs	9	2.0
Total	100	100.0

The researcher sought to know the income generating activities in which the residents normally involve themselves. Table 17 indicates that 46% of the respondents were in full employment. Other authors too have pointed out that very few residents of Kibera are in.

Table 18: CBOs responses on economic activities carried out by Kianda residents

CBOs responses on activities by Kianda residents	Frequency	Percent
Skilled labour	1	5.9
Unskilled labour	10	58.8
Self-employed	6	35.3
Total	17	100

During the group discussion, participants claimed that alternative forms of income generating activities demanded more money to invest as well as knowledge and skills. When the residents were asked whether the income earned was sufficient to sustain them and their families; 10% of the respondents said yes while 87% said no, as is shown in table 19. Working in Kibera, one realizes that most parents and caregivers are casual labourers, meaning that each day is a challenge to earn money, especially in situations of income instability (Carson, 2014).

Table 19: Whether the income earned is sufficient to sustain their families

Whether Income is sufficient	Frequency	Percent
Missing	3	3.0
Yes	10	10.0
No	87	87.0
Total	100	100.0

The researcher wanted to know whether, as was shown in the literature, review, a large population of Kianda residents engaged in similar activities. Asked whether their immediate neighbours engaged to the same activities as theirs; 57% said yes while 38% said no. From this analysis, it is evident that the majority of Kianda Village residents carry out activities which do not sufficiently provide for them and for their families. Despite the glaring evidence

that their income is insufficient and cannot help them develop, the residents of Kianda still carry them out, not knowing any better. The need to study whether the respondents involved themselves in alternative income generating activities arose.

4.6 Objective 4: Psychosocial indicators of dependence on Aid in Kianda

From the literature review as well as judging from the responses acquired in the field research, there is a link between the social aspect of the problems in Kianda and the individual behaviour portrayed by the residents of Kibera as a whole. The researcher identified two psychosocial factors which repeatedly came out in the research namely ignorance and apathy, portrayed by the respondents and highlighted by the managers and coordinators of CBOs.

Table 20: Respondents by kind of relationship with CBOs

Respondents' relationship with CBOs	Frequency	Percent
Missing	5	5.0
Beneficiary	79	79.0
Employee	6	6.0
Volunteer	8	8.0
Funder	2	2.0
Total	100	100.0

According to table 20, 79% of the respondents are beneficiaries of the CBOs' programs. This means that they have received Aid from these organizations at one point or another. 8% of the respondents were volunteers with another 6% being employed by the CBOs. This is a small percentage of respondents who are able to work hands-on in developing their community and learning from the CBOs. A small percentage of 2% helped in funding the organizations. According to the director of Kibera Youth Group (KYG), their project which

runs a car-washing stand is self funded, and the profits from this venture go to the members, who provide their labor.

4.6.2 Identification of projects to be implemented by CBOs

The researcher aimed at finding out the criteria used by CBOs to identify viable and urgent projects to implement in Kianda Village. This is because the methods employed to identify projects have a huge impact on their sustainability, especially in the scenario like that of Kianda Village, where the needs override the income of the residents. The researcher asked the levels

to which CBOs i) Independently implement their own plan and ii) Consult local leaders. The feedback to each of these questions is detailed in tables 21 and 22.

4.6.2.1 Organization implementing its own plan

As we have seen in the literature review, CBOs are caught between implementing the wishes of the donor and implementing what the local residents need (Keengwe, 1998). This is because they owe accountability to both their beneficiaries and their benefactors. The respondents gave their feedback on this question as is shown in table 21.

Table 21: Rate in which CBOs implement their own plan

CBOs implementing own plan	Frequency	Percent
Missing	16	16.0
Always	65	65.0
Rarely	14	14.0
Never	5	5.0
Total	100	100.0

As is shown in table 21, 65% of the respondents said that CBOs always implement their own plan when carrying out projects. This shows that the respondents have very little say in what project to be implemented, perhaps a contributory factor to why people don't take the

projects as their own (Zimmerer & Bassett, 2003). This information is complemented by responses by participants of the group discussion who said that they are rarely consulted on projects which are implemented.

4.6.2.2 Organization's consultations with local leaders

Local leaders are the representatives of the people. Failure to consult with them is equivalent to not consulting the residents themselves. The respondents gave their feedback to this question and the findings are shown in table 22.

Table 22: Regularity with which CBOs consult local leaders

CBOs consulting with leaders	Frequency	Percent
Missing	4	4.0
Always	16	16.0
Rarely	43	43.0
Never	37	37.0
Total	100	100.0

According to table 22, majority of the residents feel that their local leaders are either rarely or never consulted about the projects to be implemented. When 80% of the residents feel the consent of their local leaders is usually ignored, this is almost in agreement with the previous question in which the respondents felt that CBOs implemented their own plan.

4.6.3 Stakeholder roles in planning and implementation of projects in Kianda Village

The researcher aimed at finding out the roles played by stakeholders in planning and implementation of projects in Kianda Village. The researcher therefore identified 6 important stages in project planning and implementation. These are identification, planning and design, funding, implementation, assessment and continuous management. The major stakeholders identified by the researcher in the case of Kianda Village are the residents themselves, local leaders, County/central government and lastly NGOs and CBOs.

4.6.3.1 Project Identification

Being the initial stage of the project's process, it is here where the stakeholders too, are identified. Feasibility of finances, environmental impact as well as ultimate benefits are identified. In this stage, all the stake holders must be highly and seriously involved, because among other things, measures to mitigate possible fallouts are formulated (Chinyio & Olomolaiye, 2010). During the implementation of a project, when a few stakeholders are involved at the expense of others the project stands high chances of creating conflict between the parties and therefore, minimize the projects' successes. The respondents' feedback on the key role player in project identification was collected, analyzed and is presented in table 23.

Table 23: Most important role player in project identification and design

Main actor in Project Identification	Frequency	Percent
Missing	20	20.0
Residents	25	25.0
Local leaders	19	19.0
Govt (County/Central)	3	3.0
NGO/CBO	33	33.0
Total	100	100.0

According to table 23 above, CBOs play the most important role in project identification, with 33% of the respondents answering in the affirmative. Though 25% of the respondents said that the local residents played the most important role, still, it is disappointing that the roles are not the other way round. Project planning and design should involve all the stakeholders. Better still, sustainability of the projects and the quality of the design and implementation will improve vastly if the beneficiaries are involved (Bamberger and Aziz, 1993). The residents know their own needs, and they should be at the forefront in project identification. Another 19% of the respondents said the most important role was played by the local leaders. It is true, that the leaders are the representatives of the people, but the

residents have a responsibility to participate in discussions and decisions pertaining to the projects of which they are the designated beneficiaries.

4.6.3.2 Key role player in implementation of projects

The implementation proper of the project implies the execution of the same. During this period, all the stakeholders must participate fully, without abandoning the bigger share of the responsibility to individual stakeholders. Feedback from the respondents was collected and analyzed, and is now presented in table 24.

Table 24: Most important role player in project implementation

Main actor in Project Implementation	Frequency	Percent
Missing	35	35.0
Residents	18	18.0
Local leaders	6	6.0
Govt (County/Central)	11	11.0
NGO/CBO	30	30.0
Total	100	100.0

As is shown in table 24, 30% of the respondents felt that the most important role players in project implementation are the CBOs. This is so despite evidence showing that lack of participation from residents led to reduced ownership by the residents of the completed projects (Gibbs et al, 1999). Beneficiaries should not take a back seat when it comes to implementation of projects. Rather, they should be willing to participate actively in whichever form necessary, be it through providing labour, material or supplies (Dayaratne and Wickremasinghe, 1990). A positive can therefore be taken from the 18% of residents are involved in the project implementation, but this percentage is small considering that residents are unemployed and in need of occupation. A lot is left to be desired when it comes to the local leaders, who are last on the table with only 6% of the residents saying they are the most important role players, behind government who polled 11%.

4.6.4 Attitude towards NGOs/CBOs

Using the individual perception of living in poverty as primary key, the researcher sought to understand the attitude of the residents of Kianda towards NGOs. The areas looked into were

whether the individual needed the NGOs present throughout (a clear indicator of Aid dependency), whether the individual understood that NGOs were partners (a focus towards development), or that the individual was indifferent to presence of NGOs (an attitude that would also be detrimental to development). External actors tend to place themselves at the heart of aid process, and this has an impact on the relationship with beneficiaries (Miller & Rivera, 2011).

4.6.4.1 Larger households depend more on CBOs/NGOs

Since it was established that 79% of the respondents were beneficiaries, the researcher set out to find out whether there was a link between the rise in dependency and the number of children per household as shown in figure 5 below.

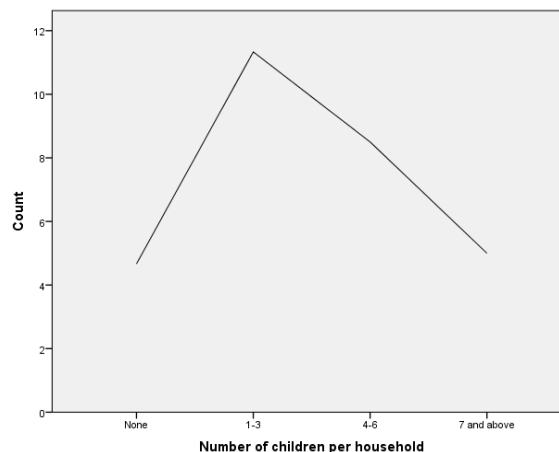


Figure 5: Larger households mean more dependency

Figure 5 shows that the highest number of respondent beneficiaries were those who had between 1 and 3 children. This was followed by those who had between 4 and 6 children. The third largest group was that with 7 children or more. The least number of beneficiaries was those with no children, though they too had a representation. From these findings, it is deduced the more the number of children per household, the more the need to rely on Aid. Dependency seems to be a phenomenon that begins at an early age, because even those who do not have children and as such had little need for external help still relied on Aid. Though a

few either work full time with the organizations for a pay or are volunteers, the number is very low, considering that a high population in this same category blames unemployment for poverty. This increase in dependants for the residents also impacts negatively on their participation in activities carried out by NGOs/CBOs.

4.6.4.2 Perceived main actor in improving the residents' living condition

The researcher sought to find out who was expected to play the biggest role in improving the lives of Kianda residents. There is a difference between those who the residents thought had the highest responsibility in improving their lives, and those that actually played a key role in improving the lives of the residents.

Table 25: Perceived key player in improvement of living conditions in Kianda Village

Perceived Key player in improving living conditions in Kianda	Frequency	Percent
Missing	3	3.0
Self	32	32.0
NGOs	8	8.0
Community	11	11.0
Government	46	46.0
Total	100	100.0

Table 25 indicates that 46% of the respondents perceive the government to be the duty bearer in improving their living conditions. It is their right, going by the theory of social contract, and as such need to voice their demands that the government, both at the county and at the central level, to improve on their service delivery. Another 32% of the respondents know that it is their own individual duty to improve the living conditions of Kianda. While this is a positive, it has not been converted into action, judging by the apathy displayed in the project planning, implementation and management of projects in Kianda village. Still, 11 % of the respondents said that the community was responsible for improved living conditions. Oblivious to the fact that the community starts with the individual, this explains why

joblessness, violence of all kinds and outright degradation of the village are the order of the day. The respondents who feel that the CBOs are the main duty bearers make 8% which, though small, indicates the dependency that cuts across the board in Kianda.

4.6.4.3 Actual main actor in improving the residents' living conditions

Proceeding from the previous question showing who the residents thought should play the biggest role in improving their living conditions, the researcher sought to find out who actually plays the biggest role. This information is analyzed and presented in table 26.

Table 26: Actual main duty bearer in improving the residents' living conditions

Actual key player in improving living conditions in Kianda	Frequency	Percent
Missing	7	7.0
Self	32	32.0
NGOs	47	47.0
Community	5	5.0
Government	9	9.0
Total	100	100.0

Table 26 shows that 47% of the respondents acknowledge that the CBOs actually take up the main duty bearer role. This means that the CBOs provide for the residents what other institutions such as government, should be providing. The 32% who say they depend on themselves is perhaps because, as shown earlier, they have small business ventures to provide for their minimum daily requirement. It is clear however that the government has a lot of ground to cover when it comes to delivery service, since they lag behind with a paltry 9%.

4.6.5 Residents' attitudes towards projects by CBOs/NGOs

The researcher sought to find out who the residents felt was responsible for the projects initiated by NGOs/CBOs in Kianda Village. Research has shown that in many cases, a sizeable number of residents feel that the NGOs are responsible for the ownership and management of projects rather than to the community (Bebbington & Thiele, 1993). The

researcher sought to find out whether the residents felt the CBOs owned the projects and should therefore maintain them. Their feedback is recorded in table 27.

Table 27: Whether CBOs should manage the projects in Kianda

Whether the CBOs should manage the projects in Kianda	Frequency	Percent
Missing	12	12.0
Yes	56	56.0
No	32	32.0
Total	100	100.0

Table 27 shows that when asked whether they thought that the projects belong to NGOs/CBOs and that it was their duty to maintain them, 56% of the respondents said yes while 32% said no. This again indicates apathy on the part of the respondents, despite the 24% difference. The respondents show that they would not involve themselves in maintenance of investments established for them, which means that they would leave them to collapse. When the youths destroyed toilets and clinics built by NYS through the Slum Upgrading Program; they showed clearly that they did not feel they own these investments and are willing to destroy them at the first instigation to do so.

4.6.6 Residents' reaction towards change

Change is uncomfortable, to some degree, for everyone. So uncomfortable it is that people tend to resist it, and at every stage of change, resistance will always occur (Harvey & Broyles, 2010). The researcher sought to know the reaction the residents would have if faced with sudden changes such as the CBOs pulling out of the area. The findings are recorded in table 28.

Table 28: Respondents' possible reaction to departure of CBOs

Residents' Reaction to possible departure of CBOs	Frequency	Percent
Missing	16	16.0
Sad for we don't have means	46	46.0
The community will unite and deal with it	32	32.0
We have a lot to deal with, maybe in the future	6	6.0
Total	100	100

Table 28 indicates that the most of the respondents (52%), would either have no plan to move on if CBOs in Kianda village were to leave, or would feel overwhelmed with lots of responsibilities. This shows the high levels of dependency in Kianda village, perhaps due to lack of innovative ideas. This would arise because the residents leave the CBOs to do almost everything for them, slowly but surely settling in their comfort zones. A scenario in which the CBOs folded camp and left would cause a shock to the residents. 32% of the respondents answered that the community would unite and deal with it. This is a positive, but still leaves a lot to be desired on the part of the residents and the CBOs alike. During the group discussion, the participants mentioned several organizations which had carried out projects and left, leaving projects such as clinics and schools which had to be taken over by other CBOs for survival

4.6.7 Ability of Kianda Village to achieve development without regular Aid

The researcher finally sought to know from the residents their thoughts regarding regular need for Aid. The question posed was if they felt that Kianda regularly needs Aid, or if they could achieve development without regular interventions. Their responses were gathered and presented in table 29.

Table 29: Ability of Kianda village to achieve development without regular Aid

Ability to develop without regular Aid	Frequency	Percent
Missing	6	6.0
Yes	30	30.0
No	64	64.0
Total	100	100.0

Majority of respondents felt that Kianda cannot achieve development without regular foreign interventions. With 64% of the respondents saying development was not possible without regular Aid, it shows that residents of Kianda village depend heavily on Aid. Such dependence threatens to aggravate the poverty of Kianda village as well as affect negatively the sustainability of the projects for the future generations. In the group discussion, the residents acknowledged that they do not feel any ownership towards the projects implemented

4.7 Discussions of the findings

From the study findings, it is evident that there is a lot of dependency on donor Aid in Kianda village. Poverty is the key factor leading to dependence, which in turn aggravates poverty. The respondents have various definitions of poverty, ranging from lack of basic needs, lack of employment, living below the poverty line and lack of money. Majority of the people in Kianda say they are poor, indicating that they define their situation using one or more of the categories which they themselves identified. Socioeconomic factors have been identified to also lead to dependency. Among these are marital status, large households, low levels of education and unemployment. Marital status in Kianda has shown that there are widows, divorcees and single parents. They are very likely to depend on Aid to cater for their own needs as well as those of the dependants. Large households indicate more people to feed, and when coupled with lack of employment and low levels of education, the situation becomes even more difficult.

The study has also established that negative politics play a role in the poverty and dependency on Aid in Kianda. Central to this is tribalism which separates the people on tribal lines. Individuals therefore, despite the similarity in plight, are sidelined if and when deemed to belong to the 'wrong side' politically. Political leaders invest their time manipulating the people for their own selfish ends instead of articulating the needs of the electorate. Such

manipulations have led to destruction of investments which have been put in place for the needy residents.

The study has further shown that the people engage in economic activities which cannot fully cater for their needs. They turn to provision of unskilled labour and working menial jobs, while others idle around and end up earning nothing. This is so, despite the availability of alternative income generating activities which can earn them more income yet do not require high levels of education. Sports, environmental sanitation, and child care are among such activities which have not been explored fully.

Finally, the study has shown the psychosocial indicators of dependency on Aid. It has shown that there is apathy on the part of residents. They are indifferent to their own development, leaving the CBOs to take up most of the developmental work in Kianda. They do not feel they own the projects and should manage them. Besides, they do not know what to do so as to fulfil their role as the main actors in their own development. The study has shown that they feel helpless in the absence of CBOs, and so feel they cannot achieve development without regular flow of Aid.

4.8 Conclusion

In this chapter, the analysis and presentation of the data collected has been given. It has given the demographic data of the respondents, mainly the gender, age, work status, number of children and education. Further, care has been taken to keep the findings in line with the research objectives and questions. It has been found that scarcity of resources, political neglect, apathy and ignorance on the part of residents, and the CBOs overarching presence in every aspect of development all play a role in contributing to dependency on Aid in Kianda village. The conclusions made from the findings are that there are high levels of dependency in Kianda. This is caused by issues among them poverty, socioeconomic factors, marginalization and disempowerment of the people, especially women. Further, poor

leadership and representation aggravates poverty by entrenching backward trends such as tribalism and manipulation especially of the youth. To compound the matters, the residents don't make use of alternative income generating activities which could turn their lives around. Psychosocial elements like apathy, ignorance and low self-esteem have been shown to leave the people unable to achieve development without donor Aid. A ministerial action pointing towards development as beneficiary-oriented will therefore contribute immensely towards transformation in Kianda village.

CHAPTER FIVE

THEOLOGICAL ANALYSIS AND REFLECTION

5.0 Introduction

In the previous chapter, we have taken the data collected and subjected it to a rigorous process in order to be able to answer the research questions, explaining our understanding of the salient issues as we went along. This chapter reflects on the faith and the spiritual focus which guides the lives of the respondents who the researcher interacted with during the research. It also shows the personal reflection which the researcher embarked as a result of the study, enriched by traditional African beliefs, Biblical teachings as well as the Magisterium of the Church.

5.1 Life experience of Kibera residents: A constant relationship with God

The main issue affecting the lives of the people as clearly indicated by the majority of those interviewed is the persistent poverty in Kianda and indeed the whole of Kibera. When a visitor first arrives to Kibera, the badly congested housing and poor sanitation are immediate introduction to what lies in wait inside the slum. Poverty in Kibera is therefore a shared experience. During the study, the researcher had group talks with residents of Kianda, where issues about community and equality were raised. One female participant chipped in that, though there were tribal differences, those who lived in Kianda were equal in the eyes of God, and none could claim to be better than the other because they all lived the same difficulties.

In the constant threat of danger, ranging from catastrophic infernos, illnesses and death through violence, there are many respondents who are survivors. In response to questions regarding the respondents' ability to deal with these disasters, the common reply was "It's only God" and "it is not easy but God sees us through". Evidently, the respondents feel

encouraged to move on and face every day with optimism because God does not abandon them and that He journeys with them always, in good times and bad times too.

Grenham (2005) rightly observes that wealth is a shared issue, and so is poverty. It does not imply that the people of Kibera are altruistic and that they share everything they have. Rather, it goes to show that just as poverty affects the whole community in the slum, improvement of their lives is vital not just for a select people but for the larger Kibera. Mbiti (1990) captures this idea very well. In the African Traditional Religions, an individual is nothing without the society. The whole family: the dead as well as close and distant relatives make that individual. If any of the members of the society in which an individual belongs suffer, the individual suffers too, and vice versa. This philosophy means that whether an individual sees it or not is secondary to the point. What ultimately matters is that there is no dualism between Individual and community. It now becomes clear that when people in Kibera talk of poverty as a general problem, they are not just looking at it from a natural point of view, but also from religious one (Oborji, 2005).

Residents of Kibera have expressed the feeling of marginalization. What came out clearly during the group discussions was that they understand this marginalization to be a creation of man and not God. A middle-aged woman said that she felt that the leaders used them for money and abandoned them, but God neither abandons nor isolates anyone. The conviction that God is on the side of the suffering and the poor became very clear.

5.2 Ubuntu: An African worldview

The residents of Kibera, as we have already seen, come from different parts of Kenya and a good number from Sudan. They have their different cultural backgrounds given their diverse ethnic groups. But they are Kenyans; Africans to the core. Traditionally, there are matters

which are viewed from a similar perspective, and poverty is definitely one of them. At this juncture, bringing in an African worldview will shed more light.

In the African traditional societies, the familial atmosphere permeated every aspect of life. There was a kind of philosophical and kinship affinity among and between indigenous people of Africa (Coetzee & Roux, 2004). It is through this similarity and affinity of both kinship and philosophy that Ubuntu comes about. The idea behind Ubuntu philosophy is recognition of oneself in others and vice-versa. As Coetzee & Roux put it, it is a philosophy of being oneself and at the same time, being humane. One must perform two tasks simultaneously; realize their humanness and prove to be worth of being human (2004). In this sense, one recognizes himself or herself in others, because it is only others who are judges of his or her worth.

One of the strongest points of this philosophy is that the human being is placed right at the centre of everything. However, as Ramose puts it, this is not the anthropocentric view. The center itself must be viewed as forming an integral part of the whole, and not as independent (2014). Again, the individuality of the human being is only so in as far as it occurs in the community of people, the place where one learns to relate with and around others. In African traditional societies, everything that exists has a life force, manifested the most when exercising relations. As Ramose points out, it is a call to the person to practice relations, and to keep relating with as many people as one possibly can, because this is when the self is actually realized. In contrast to Western Philosophy where one first realizes the self before realizing the other, African thought stresses that there shall be no alienation at any point, and that the sum of relations with others leads to the self. The more one enters into relations with his or her surrounding, the more they experience self-realization (Ramose, 2004).

Since everything and everyone has a life force, and in relating with others we experience self-realization, there is a progressive increase in our life force. This is because as we mature, we go deeper and deeper in our relationships with our surroundings. Remembering that our relationships are humane, our vital force keeps increasing even in death, because people talk about us and we become role models, hence occupying the centre of life. Importantly however, is that the life force we generate does not grow on its own. We also picked it from someone somewhere in our youth during our own enculturation process. Handing down this vital force makes it even stronger. The goal of Ubuntu is of personal fulfillment without selfishness (Ramose, 2004).

Such a concept surely must include sharing and caring for one another. The handing down and constant relationships increasing our vital force is manifested in caring for others. As Yusef Waghid (2013) points out, caring in the Ubuntu Philosophy is not just about empathy, but of paying attention and being considerate to others' well-being. This is profounder than it appears to be, as repetitive as it may sound. The paying of attention to the other's predicament calls for a valid and workable response. Waghid, using the example of land, points out that people in the TAS view cultivation of land for subsistence and trade as vital for economic prosperity. Distribution of land therefore was done to avoid apathy and landlessness hence stimulating the individual towards communal economic prosperity. Such distribution was done according to the need and ability of the individual to develop, which implied the value the community placed on self-worth and dignity. At the core of Ubuntu therefore lies practicality where others trigger in an individual the capacity for judgment about improving one's own conditions of living for the prosperity of the whole community.

One therefore is not just a recipient of 'aid' but also an independent-minded person keen to find ways to sustain and improve their own living conditions. As distribution is done to

ensure everyone is involved in the quest for economic prosperity, proper choices are expected from the individual towards this same end. In the TAS, aid is viewed as a tool to trigger creativity, as a wakeup call and a challenge to act, in the individual's interest which ultimately leads to the community's good. Ubuntu therefore encompasses the evocation of appropriate choices as well as the people's capacity to be imaginative and re-educate themselves. Caring in the Ubuntu sense is therefore not about continuously giving materially to the needy, but a trigger for empowerment, imagination and innovation on the path to better and greater learning and improvement (Waghid, 2013).

5.3 The social doctrine of the Church

Looking at the situation of Kibera in light of what the Church teaches, one can't help but realize the discrepancy between what is happening on the ground and what has for a long time been taught by the Church.

As early as the nineteenth century when the industrial revolution was hitting its peak, the Church was already taking a pro-poor stance in its teaching. Pope Leo XIII released an encyclical on revolutionary change otherwise known as *Rerum Novarum* (1891). In it, he mentions two key aspects at the core of this work; a special place in the claim for human rights and the utmost importance to be placed on the eradication of poverty. He stated that the poor and the helpless have a claim to special consideration when it came to protecting the rights of the individual because the rich population had many ways of protecting themselves and have less need for help. This is very true especially in the situation of Kibera, where the residents are at the mercy of greedy and selfish politician, the landlords and even cartels out to make a quick buck from the people's misery. Pope Leo XIII also expressed the Church's desire that the poor rise above poverty and wretchedness and should better their condition in life. This encyclical's teaching is in line with what is being proposed in this work; that the poor take control of their situation and improve it.

Later on, the US Catholic Bishops released a letter on Economic Justice for All (1986) echoing Pope Leo XIII's sentiments. In it, the Bishops stated that they were guided by the principle of participation to the conviction that the most appropriate and fundamental solutions to poverty are those that enable people to take control of their own lives. In stating thus, the Bishops were placing the principle duty of assessment, planning, innovation and control of any activity and effort towards development, on the subjects themselves. It is a duty that they have to own themselves if they are to stand a real chance at transformation and ultimate development.

In the same letter, the Bishops went further and spoke about the role the Church – and indeed all people of goodwill – must play if the poor are to rise to their rightful place in the society. They pointed out that a true option for the poor involved speaking for the voiceless, defending the defenseless and to impact on the poor (1986). Reflecting on this statement even further, it is evident that a real impact is directed towards advocacy and education. Tandon (2008) insists that the best form of aid is found in the transfer of knowledge. Putting the two together creates a firm base that education and re-education will put the poor on a path to development.

Pope Benedict XVI's *Caritas in Veritate* explains exactly what charity should be all about. There is a reason why charity and love are known as *caritas* in Latin. The Holy Father points out that one gives first of all from the point of love, which must always be preceded by justice towards the other. By virtue of the other being human like oneself, loving and therefore giving is compulsory and is the right thing to do. In our world however, we are faced with the real lack of interdependence among peoples and nations which would lead to ethical interactions of consciences and minds, and this explains why there is no true human development. Only when we allow charity to be enlightened by reason and faith will we be able work towards achieving humane goals of development. The Holy Father points out that

the ideal society is that which is focused on the person, his dignity and vocation. But to achieve that, freedom and responsibility must be placed on the person so that he/she can achieve integral human development.

The development envisaged for the world, and in a special way for the poor is not just that of having material things. On the 100th year of *Rerum Novarum*'s release, Pope John Paul II wrote *Centessimus Annus* in 1991 in which he expounded more on development. He points out that to desire a better life is not wrong at all. The consumerist lifestyle which is presumed to be better than being is what is wrong. Development therefore in this encyclical takes on a whole new meaning, where the most important part of development is one which is centered on improving the lives of everyone. This encyclical goes very much in line with the Pastoral Constitution on the Church in the modern world, otherwise known as *Gaudium et Spes* promulgated in 1965. In it, the Church talks about the freedom of choice being bestowed on a few while the masses are deprived of their own initiative and responsibility, which relegates them to conditions unworthy of human beings. People have focused on having more than they need, and have left many people with much less than they need to live on. The constitution and the encyclical both challenge us to view development as integral to every person, and therefore, in all our works, endeavor that it be realized by all.

Pope Francis speaks more about this in his apostolic exhortation *Evangelii Gaudium* which translates to "The Joy of the Gospel" (2013). He points out that we are feeding an economy of exclusion and inequality, which he says breaks the fifth commandment. He laments the fact that everything is viewed as competition and survival for the fittest with the powerful feeding on the powerless and leaving them entrapped in a situation of exclusion and marginalization with no work and no possibilities. Looking at Kibera, the Holy Father's words sound ever so true, for the exclusion and marginalization in this area is tragic. The 'throw away' we have developed has now spread and morphed into a situation where we

even use and discard our fellow human beings. Worse still is the fact that the excluded people are actually outcasts and unwanted in our societies, and so though we may not kill them physically, but morale death surely occurs.

The task for social transformers therefore could never be more pronounced than it is now. It is vital that, guided by science and faith, social transformation occurs repeatedly to improve the lives of all in the world. In Pope Paul VI's encyclical on the development of peoples or in Latin *Populorum Progressio*, knowledge and intelligence are to be used for the betterment of the world. The Pope clearly states that it is the person who is motivated by genuine love, more than anyone else, who pits his intelligence against the problems of poverty, trying to uncover the causes and looking for effective ways of combating and overcoming them, (1967). To this end and reason therefore, a Christian-founded scientific approach is fundamental to social transformation.

5.4 Looking beyond aid: paradigm shift

Religion the world over spares a thought or two for the poor. As we have seen from the apostolic exhortations and Encyclicals, it is clear that the Church has been and wants to remain at the forefront of the fight for the rights of the less fortunate in the society. Justice is clearly central in the Church's teachings. Islam too, establishes the importance of social justice, social security and solidarity (Clarke, 2013). Central to all these, however, is impartiality and objectivity. Aid as we have seen only deals with symptomatic problems, but not the root cause of these problems. As such therefore, the beneficiaries are helped along in life, but a bigger problem lurking very near is that the manifested problems resurface once the aid stops and stand high chances of getting worse once the aid is pulled out completely.

As we have seen, Ubuntu philosophy does not just call us to unity, but challenges us to unity with a purpose. The struggling individual is not just given land, but is given according to displayed self-valuation and ability to overcome his or her reigning situation towards dignity

and prosperity. This dignity and prosperity will be enjoyed by all in the community. In the same light, Pope Paul in *Populorum Progressio* exhorts us to use our intelligence and knowledge to uncover the causes of poverty, combating them and overcoming them. To bring these thoughts together, the researcher shall borrow heavily from Robert Mudida (2009) when he talks about conflict transformation, and employ the use of a new terminology 'poverty transformation'. The idea is not to stop and then reverse it, but rather is to stop the existing *modus operandi* altogether and replace it with a whole new progressive and transformative one. Accepting and embracing this auto-criticism is a step in the right direction.

In the first instance, all stakeholders need to understand that they are co-creators with God. The earth as God built it is beautiful and good and perfect for man to inherit, with instructions to be fruitful, multiply and fill the earth (Gen. 1:1-31). Our task is to continue with the beautiful work which God started and not to hold back. The book of Genesis challenges us to strive to leave the world a better place than we found it. To be stewards of God's creation is to feel uneasy when it no longer looks beautiful and good, in the knowledge that we are to blame for such a sight, and as such are responsible of mending it.

Secondly, being co-creators with God implies that all people have to work in this creation. The residents of Kianda need to work together for the good of the whole community. The common good is defined as 'the sum of those conditions of social life, which allow social groups and their individual members relatively thorough and ready access' (Vatican Council 2, *Gaudium et Spes*, no. 26). Apathy on the part of the residents will not change the situation of Kianda. Coming together with a purpose to deal with problems bedeviling them however will bring rise to solutions which may not have been perceived earlier.

Thirdly, the creation story in the book of Genesis challenges the residents of Kianda to self-recreate. Striving to improve the image the world has of them is a good place to start. But this will not come if they conform and accept the stereotypes about them. They are a people with dignity and have the power in their own hands to determine what becomes of them in the future. Acquiring today without consideration for tomorrow is unsustainable. A positive mentality would be to make a world today which would not just be manageable for tomorrow's generation, but will in fact make them proud. A perennial image of poverty is not only unsustainable but detrimental for the future generations. Believing that they are not alone in this endeavor, and that God is always present to see them through it all, is faith.

5.5 Conclusion

In this chapter, we have carried out a deep reflection enlightened by the views of the residents of Kianda, an African worldview and the teaching of the Church. We have seen that being responsible and positively embracing individual role in improving their lives is a good start for the residents of Kianda, as this is objective and as such, an aspect of justice. Persevering in the cause and staying focused entails faith. As Jon Sobrino (2005,14) said, 'Faith enlightens justice; justice enlightens faith'. Embarking on a journey of justice and faith is a duty only the residents of Kibera can perform. The role of other stake holders in Justice and Faith cannot be underestimated as they are partners in this long journey, but ultimately the buck stops with the residents themselves.

CHAPTER 6

MINISTERIAL ORIENTATION AND STRATEGIES FOR SOCIAL TRANSFORMATION

6.0 Introduction

This chapter deals with the findings from the study on factors leading to dependency on Aid from foreign donors in Kianda village. It assesses how the findings were linked with the literature review and draws suggestions as hinted by the conceptual framework and guided by theological reflections.

6.1 Interaction among Different Chapters

The aim of this study is to show the factors leading to dependency on foreign Aid by the residents of Kianda village in Nairobi County, Kenya. The main focus is the residents of Kianda who have grown dependent on foreign Aid which is channeled through NGOs/CBOs. Catalysts for this problem are the Government which has abandoned its role as the provider for its citizens, politicians who underperform in their role as representatives of the people in forums such as parliament, as well as the NGOs/CBOs which have taken up central roles in the development of the people, much to the residents' own detriment.

Objective 5 dealt with the possible solutions and proposed way forward.

As has already been shown in the previous research questions, an interrelation of factors leads the residents of Kianda into a situation of dependency and constant poverty. The residents showed that scarcity is to blame for their situation of poverty and dependence, be it scarcity of resources, of employment or of facilities. Proposals should therefore tackle scarcity and come up with ways to mitigate it. At the same time, politics have been shown to negatively affect the lives of the residents of Kianda. Research findings show that politicians have neglected Kianda residents. It is imperative that proposed strategies touch on political leadership. Economic strategies should be laid out; proposing ways through which Kianda

residents can fully explore their capacity and become more self-reliant, creating employment instead of waiting for it to come. Finally, efforts towards a psychological transformation on the part of all stakeholders must be made.

6.2 Alternative Solutions

In light of the data findings and complimented by the literature review, several alternative solutions are floated to encourage self-reliance, enterprise and transformation for Kianda residents. The proposed lines of action touch on all the stakeholders, but central to every proposal are the residents of Kianda, who are the owners and ultimate beneficiaries of every developmental activity, including this study.

6.2.1 Proposed line of action for the Central and County Governments

In a place where there is an average of one lavatory for every 53 persons and no passable roads for fire engines, even an outsider can see the exclusion the residents are talking about. Being tax payers and major contributors to the national income grid seems to go unnoticed and unappreciated. But the state has laws, and every day that passes in this situation of marginalization means laws are repeatedly broken. Jean-Jacques Rousseau's theory of social contract delineates the roles of citizens and the state. While the people's obedience to the law is vital, the state bears a latent illegitimacy if and when it does not fulfill its role towards the people.

The government therefore needs to adopt policies which empower the residents of Kianda. Land ownership should be allowed in such a way that the current residents of the village itself are at least able to own the houses in which they live. Using institutions such as the National Youth Service (NYS) and the Kenya Defense Forces (KDF), solid yet affordable housing can be built for the residents and at an affordable fee. Initiatives such as the use of decommissioned shipping containers for building solid houses can be adopted. These houses

are assured to be durable, fireproof and secure for the residents. Stacked one atop the other, space for infrastructure such as roads, piped water and other facilities will be available. In keeping with the social contract theory, provision of amenities such as schools and clinics, together with the requisite personnel, should be done so that children don't stay home without education while the adults don't spend much time travelling in search for health and educational facilities.

The county government should play its part in complimenting Central Government initiatives by providing security through Kenya Police so the village can participate in the 24-hour economy which the rest of the city is operating in. There is need for both the central and county governments to work closely with CBOs/NGOs, so each party can take up its rightful role in advancing the development of Kianda residents.

6.2.2 Proposed line of action for political leaders

Following the theory of social contract which both the central and county governments are tied by, political leaders must be in constant communication with their electorate. This is because they need to understand and in turn articulate these needs before the other members of the National Assembly. A transformation in leadership needs to occur, so that the residents of Kianda no longer experience the leadership of power, but a leadership of service. In order to be of service, the leaders need to understand that people are dynamic, and their needs change with time.

The political leaders too, need to be actively involved in the projects carried out by CBOs/NGOs. Leaders are influential at the policy-making level, and they can ensure that they compliment the work done by CBOs/NGOs. The Member of Parliament has a say in the administration Constituency Development Fund (CDF), which can be employed to fund

projects for the people instead of regularly relying on Donor funds. Absent graft, these funds can go a long way in mitigating poverty and dependence in Kianda village.

6.2.3 Proposed line of action for CBOs/NGOs

In the first instance, the CBOs/NGOs need to be aware that the development they work on in Kianda is not for them, but for the residents themselves. The need for inclusion in every aspect of one's individual development is vital. During discussions with several people regarding this matter people appreciate that NGOs do good work. Not that the people are unhappy with what the CBOs/NGOs are doing, but the residents' indifference to what is being done on the ground is worrisome. As pointed out by Bodewes (2005), the people in Kibera have expressed their lack of trust in aid workers or staff of NGOs. Not that the NGO workers may be doing something wrong, but because the people feel they are excluded from playing their role. It is less about transparency and more about involving all the stakeholders, throughout the journey. In any case, there can only be few tangible results and more fear coupled with anxiety where co-workers don't show trust for one another (Turner, 2010).

Conversely, where there is trust, the best is drawn out of all parties involved, and more good is achieved. As a proposal, CBOs/NGOs should endeavor to implement projects in which the residents can be involved. Projects which employ the use of skills and knowledge readily available to the residents translate to projects which are manageable by the residents and are income generating. This is besides the implementation of projects such as establishment of clinics, schools and nutritional centers. Examples of manageable projects by the youth and those with college education are; car wash centers, garbage collection, recycling of plastic material e.t.c. Enterprises such as garbage collection and the recycling of plastic material have provided employment to a number of unemployed people in Nairobi, and still holds vast

potential given that more than 3 tons of plastic are collected daily in the Dandora dump site alone.

The CBOs/NGOs should, besides funding projects, engage in advocacy. They should lobby the government – both central and county – as well as political leaders into awareness about the plight of the residents of Kianda. They have the power to reach government institutions through their donors from overseas, so that these institutions can perform their rightful duties towards the citizenry. Seeing the residents of Kianda as partners, they should carry out citizen advocacy to highlight the plight of Kianda residents. They should also lobby the residents in an endeavor to awaken in them awareness on the importance of involvement in self-development. The key advantage to this advocacy is that the residents of Kianda feel less and less excluded from participating in their own economic and social obligations, which means their lives are bound to improve in the long run. Besides, over time, the residents of Kianda will transit to self-advocacy, where they will no longer depend on others to lobby on their behalf but will speak and act for themselves.

Finally, the different CBOs/NGOs in Kianda need to work together for the good of their beneficiaries. They need to form committees which come together regularly to plan on actions based on the needs of the residents as prioritized by the residents themselves. This has the advantage of avoiding project duplication, unnecessary competition and the implementation of large and unsustainable projects.

6.2.4 Proposed line of action for residents of Kianda

With the help of Government and CBOs/NGOs, the residents need to re-educate themselves, for the sake of their own development. If education is nurturing and raising up, as with a child, the residents of Kianda need to go through the process of re-education and a re-learning. In the first instance, they need to give a better image of themselves. By encouraging slum tourism, they encourage exploitation of all sorts, from individuals who want to earn

quick money as tour guides, to organizations purporting to come to help, just to take photos and videos and take them to the affluent to raise funds which never find their way back to the intended beneficiaries. Instead of slum tourism, they can involve themselves in activities that bring in income and in which the whole community can benefit.

The next step proposed is a social development to go hand in hand with the economic development. All agents must play their part in the process of developing skills among the residents which foster positive relationships to curb negative attitudes such as apathy towards individual and communal development. This is proposed to mitigate developmental disorders whose effects are seen when the residents do not respond actively towards their own development, when they fail to properly manage the developmental investments or worse, when they destroy structures and facilities which are put up for their own benefit.

Another proposal for the residents is to explore other avenues to generate sufficient income. Remaining in the comfort zone of receiving Aid from donors only entrenches them into poverty; because once the donors leave they will have no other recourse and are left in their poverty. Income generating activities available to the residents of Kianda especially those without much education include collection and sale of plastic, washing of cars and garbage collection and disposal. These activities are now a source of income because households are paying 200 shillings monthly for garbage collection and disposal.

Kianda residents need to actively involve themselves in their own development. Their indifference is proving to be costly in the long term because they are not consulted on important subjects such as implementation of projects as well as the use of moneys such as the CDF kitty which is earmarked for the development of constituency. They can make their opinions known by the CBO managers regarding those projects that are needed and those

which are urgent. It is their duty to invest in their own projects, whether in form of time, labor or ideas; in the knowledge that investment is ownership.

6.2.5 Recommendations for further studies

Throughout the study and especially during the literature review, it emerged that few studies have been pertaining the relationships between the CBOs and the residents of Kianda and Kibera at large. It is recommended that more studies are carried out, with strong emphasis laid on the sustainability of projects implemented by CBOs/NGOs, especially those whose donors no longer operate within.

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c) If No, why?

.....

.....

10. What do you think is/are the cause(s) of poverty in Kianda? (Tick whichever is appropriate)

Unemployment []

Marginalization by successive governments []

Corruption []

Unequal distribution of resources []

Other(s)

.....

11. Do you have a sense of belonging here in Kianda village? Yes [] No []

12. a) Do you feel you have an equal role to play in nation-building as the rest of the citizens? Yes [] No []

b) Do you think politics have anything to do with the situation of Kianda?

Yes [] No []

c) If yes, please explain.

.....

.....

13. Do politicians in Kianda play their role in improving you living conditions?

Yes [] No []

14. What can you say about empowerment of women in Kianda?

Empowered [] Disempowered [] I don't know []

15. a) Who do you think should play the biggest role in improving your living conditions?

(Please tick appropriately)

Self [] NGOs []

Community [] Government []

b) Briefly explain why you think this is so?

.....

16. a) Who actually plays the biggest role in improving your living conditions?

Self [] NGOs []

Community [] Government []

b) How?

.....

17. a) Do you know of NGOs/CBOs here in Kianda? Yes [] No []*

18. If you have had an interaction with one or more of the above organizations, what was the nature of such an interaction? (Please tick whichever as is appropriate)*

- i) Beneficiary []
- ii) Employee []
- iii) Volunteer []
- iv) Funder []
- v) Management []

19. How did the NGO(s) learn of the problem you had/have?

.....

20. How are the projects implemented by these NGOs arrived at? (Please tick as appropriate)

	Always	Rarely	Never
a) The organization implements its own plan	[]	[]	[]
b) The organization consults the local leaders	[]	[]	[]

- c) A survey is done within
Kianda Village
- d) Focus groups are created
to prioritize

21. Do the following play important roles during planning and implementation of projects in Kianda? (Please tick as appropriate)

	Residents	Local leaders	County/central government	NGO/CBO
Identification	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Planning and Design	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Funding	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Implementation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Assessment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Management	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

22. What is your – or the community's – attitude towards projects already implemented by NGOs in Kianda? (Please tick appropriately)

	Yes	No
a) They belong to NGOs and we are just using them. NGOs should maintain them for us.	<input type="checkbox"/>	<input type="checkbox"/>
b) They belong to us. It is our duty to maintain them	<input type="checkbox"/>	<input type="checkbox"/>
c) Since most of us don't earn much, the Government should maintain them for us	<input type="checkbox"/>	<input type="checkbox"/>

23. What would be your reaction – or the community's- if faced with the following? (Tick appropriately)

	Sad because we don't have means	The community shall unite and deal with it	We have a lot on our plate. Maybe in the future
An NGO which has been providing funding for school fees and uniforms for your children wraps up its projects and leaves			
Central/County Government hands over a school or a dispensary to the community			
There is need for a communal housing venture			

24. Having organizations coming to give aid to you and your village... (Please tick appropriately)

	Always	Sometimes	Rarely	Never
a) Supplements my/our income	[]	[]	[]	[]
b) Makes life more comfortable	[]	[]	[]	[]
c) Ensures we have things we would otherwise not have	[]	[]	[]	[]
d) Frees up income for other purposes	[]	[]	[]	[]
e) Feels good to have others working here for us	[]	[]	[]	[]

25. a) Do you feel that you – and the Kianda community at large – are able to achieve development without regular external interventions? Yes [] No []*

b) If yes, how?

.....
.....

c) If no, why?

.....
.....

26. What activities do you (and your family) engage in to eke a living?

.....
.....

27. Is the income earned enough to sustain you and your family? Yes [] No []

28. What, in your opinion is the economic situation of your community? (Tick appropriately)

High Income earning [] Medium-income earning []

Low income earning [] extremely poor []

29. Who owns the house in which you live? (Tick one)

Self [] Landlord [] I don't know []

30. a) Do your immediate neighbors own the houses they live in? (Tick one)

Yes [] No []

b) If yes, how many?

31. a) Do disasters strike often in your village? (Tick one)

Yes [] No []

b) If yes, mention them

.....
.....

32. f the following major areas dealt with by NGOs in Kianda, which one(s) do you actively take up as an income generating activity? (Tick appropriately)*

	High	Medium	Low	Not at all
Childcare	[]	[]	[]	[]
Environmental hygiene and sanitation	[]	[]	[]	[]
Women empowerment	[]	[]	[]	[]
Youth empowerment/employment	[]	[]	[]	[]
Sports	[]	[]	[]	[]

33. a) What is your personal attitude/feeling towards NGOs working here in Kianda? (Tick one)

I need them here always to improve my life	I need them to partner with me for development	They are welcome here to do whatever they want	I am indifferent to their presence

b) Briefly explain why?

.....

.....

Thank you for your time and cooperation

9. What would you say about the lack of development among Kianda residents? (Tick appropriately)

Extremely high High Moderate Low extremely low

10. What would you say about the level of education among Kianda residents? (Tick appropriately)

Extremely high High Moderate Low extremely low

11. How many people in Kianda village would you estimate your organization serves? (Tick appropriately)

1-3,000 3,000-8,000 8000-11,000 11,000-15,000

12. How do you rate each of the following factors' impact on a family's economy in Kianda? (Tick appropriately)

	Very Much	Moderate	Little	Not at all
Unemployment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Illiteracy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lack of facilities e.g. hospitals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Many children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pandemics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

13. How are the projects implemented by your NGO/CBO arrived at? (Tick appropriately)*

	Always	Rarely	Never
a) We implement projects according to our organizational plan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) We consults the local leaders on what is important	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) A survey is done within Kianda Village	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

d) Focus groups are created to aid
in strategizing

[]

[]

[]

e) How, in your opinion, do the projects implemented by your organization alleviate the
poverty experienced by the residents of Kianda village?

.....
.....
.....
.....

Thank you for your time and cooperation

APPENDIX 2

INTERVIEW GUIDE FOR KIANDA RESIDENTS

(This interview guide is for group discussions with residents of Kianda)

1. Number of residents
 Males
 Females

2. **Politics:**
 How do you relate with your political leaders?
 Do you get a hint of manipulation from politicians?
 Do you allow political affiliations to hinder your development?
 What is the current political atmosphere in Kianda?
 Are there divisions between the central government and your political leaders?
 What is the link between tribalism and politics in Kianda?

3. **Economy:**
 Are you aware of other IGAs available to you in Kianda?
 Are the residents exploring those avenues? If yes, explain how.
 If no, why are the people not trying different ventures to bring income?
 Say something about housing and land ownership in Kianda.

4. **Psychosocial Indicators:**
 How do you view the projects carried out by CBOs?
 Are you making use of them and are they of benefit to you?
 Have you participated at any stage in the implementation of projects?
 Do you feel that these projects belong to you?
 How do CBOs arrive at the specific projects which they implement?
 Are you involved in decision making?
 Have CBOs implemented projects and left?

5. What suggestions would you like to make in your quest for tangible development?

Thank you for your response and cooperation

APPENDIX 3:**MAPS**

Figure 6: *Map of Kibera, indication the exact location of Kianda Village*

Map courtesy of MapKibera.org

