

Efficiency of Local Resource Mobilization in the Implementation of Socio-Economic Programmes by Local Churches in Kibra, Nairobi, Kenya

Njagi Nancy Wanjiku Irungu Charity Koome Peter
St. Paul's University Limuru, Faculty of Social Science, Kenya
nancywnjagi@gmail.com

Abstract

Poverty is a human phenomenon that society continually ponders about and has been in existence since time in memorial. Governments and international organizations have developed strategies towards poverty reduction. Churches through their social welfare departments have not been left behind in seeking appropriate ways of addressing the socio-economic struggles that members within their community face. This journal article focuses on one of the largest impoverished slums in Nairobi, Kenya; Kibra slum. The reported census population of Kibra has always been contentious but the stories of the residents and the living conditions within the settlement clearly depict the struggles experienced. Kibra is home to unemployed and underemployed residents who struggle to put food on their tables every day. Majority of whom are tenants with months of rent arrears because paying rent is not a priority. They live in one-roomed houses with little organization for sewage and toilet facilities. A single toilet and bathroom are shared by several families at a fee that is not inclusive of their rent. In response to these and other challenges such as education and health care, local churches in the slum have set up socio-action programmes. This article stems from my research work among Kibra residents, and documents the findings that respond to the effectiveness of local church programmes to utilize local resource mobilization in poverty reduction among residents. The researcher uses a mixed methods research approach. Drawing from the research findings, socio-economic programmes run by the church have a high dependency on external funding and are not taking advantage of the human capital within the slum community. Residents also exhibit high levels of dependency on the church or the pastor running the programme. There are however programmes that are set up by the residents such as savings groups or a youth centre encountered in the research that do not rely on any external support. The youth and members of the savings groups contribute their resources to run their programmes. Their local resource mobilization efforts enhance their participation and ability to make decisions and take responsibility of these decisions. Dependency on external support and hand-outs have crippled residents of Kibra slum however on the other hand, it is possible for residents to identify a project that meets their needs and run it successfully with their own resources.

Keywords: Local Resource Mobilization, Churches, Slums, Poverty

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1. Introduction

This journal is derived from research work carried out among Kibra slum residents who benefit from local church programmes that are located within the slum. Qualitative and quantitative data was collected in the months of November 2020 to January 2021 and thereafter, an analysis and reporting of the data began. One of the assumptions to this research was that the socio-economic programmes implemented by the churches contributed to poverty reduction among programme beneficiaries and that if compared with non-beneficiaries from the same community, a significant difference would be noted. For the effectiveness of the programmes, it was also assumed that church leaders would incorporate community empowerment strategies for enhanced programme success and sustainability. This study tested efficacy of five community empowerment elements identified by Laverack (2006) in reducing poverty among Kibra residents. These five elements are participation, local leadership, local organizational capacity, capacity building, and resource mobilization (Laverack, 2006). This journal records the findings on the efficacy of local resource mobilization as one of the community empowerment strategies.

2. Poverty

Poverty has also been defined as a social, economic, political, and environmental deprivation that keeps families, communities, and nations in an involuntary vicious cycle of want. A multidimensional approach to defining poverty extends the thought that poverty is not only limited to economic deprivation or the lack of income but should be extended to include lack of adequate health care and nutrition, education and skills, a source of livelihood

and poor living conditions among other gaps within a community system. Sen as quoted by Todaro & Smith says that income and wealth are not an end to themselves. He urges that what any person needs for survival is not income, but the “capability to function” (Todaro & Smith, 2012). John Friedmann proposes that the poor lack social and political power (Myers, 2011, p. 29). Kibra is one of the over 200 slums (Krieg, 2011) within Nairobi hosting approximately 185,777 people (KNBS, 2019) according to the 2019 Kenya housing and population census. The slum is characterized by dehumanizing poverty, inequality, and injustice. Residents in Kibra do not have land tenancy rights, have limited legal electricity connections, and poor sewerage and waste management services including no or limited access to basic needs among residents (Diwakar & Andrew, 2018, p. 26). The large numbers of people living in deprivation is a crisis that is deteriorating not only in Kenya but around the world cities. This increased urban growth within slum communities is being referred to as the next humanitarian crisis (Mpanje et al, 2018, p. 1).

In Kenya for instance, 60% of residents within the capital city of Nairobi live in slum communities that are characterised by deprivation and poverty (Diwakar & Andrew, 2018, p. 26). On the poverty front, 80% of Kenyans are either absolutely poor or near the poverty line (ibid. p.4). The city of Nairobi has varying poverty levels based on the neighborhoods. Households in the upmarket areas of Nairobi such as Kileleshwa and Kilimani have a poverty level of less than 5% while households in the slums of Korogocho and Laini Saba in Kibra have a poverty level of 60% (ibid. p.12).

Despite poverty reduction programmes and efforts instituted by government, development organizations and practitioners over the years, people living Kibra slum continue to experience absolute poverty. This is the knowledge gap that this research intends to contribute towards. The government of Kenya has developed plans and policies that can be traced right back to a period before its independence. Starting with the Swynnerton Plan of 1952-1954 and the now more current Kenya’s Vision 2030 the government of Kenya has had on its vision to reduce poverty, illiteracy, reduce unemployment, improve infrastructure, and construct affordable housing for the poor among other goals. In addition to government efforts, there is a large presence of churches in slum communities and in particular, Kibra slum. Centre for Urban Mission an organization working in the slum of Kibra among local churches since 2003 documented 162 churches in the slum in 2013. With only 18 exclusively offered spiritual care to the community and the other 144 churches offering a combination of spiritual, social, economic, environmental, and advocacy services to the community (Centre for Urban Mission, 2013). Questions can be posed as to why the residents of Kibra continue to experience dehumanizing poverty if there is such a large number of churches’ responding to poverty in a multi-dimensional manner.

Following a study on the work of FBNGOs, it is alleged that some international faith-based organizations supporting local churches in poverty reduction do so to fulfil some political agenda from their country of origin. In the long run, the programmes that are implemented in the community address the goals of the organizations and not of the residents. Subsequently, the project funds are given to the local church to implement activities that may not be meeting the genuine needs of the community residents (Chowdhury et al., 2018). The local church thus becomes a broker in a vertical participatory process, and is used to identify the projects that are implemented in the community. This top-down approach to poverty reduction contributes to the limited success of development efforts in sub-Saharan Africa (Niamboue, 2012). A study done on the impact of donor-funded community empowerment projects on poverty alleviation in Zimbabwe revealed that these projects had a high dependency on outside funding for community projects and did not bring about positive transformation to the lives of the community members (Tanga & Mundau, 2014). In Kenya the dependency on donor funding is no different within impoverished communities such as Kibra slum; rated among one of the poorest in Nairobi county, with over 6,000 local and international organizations operating in the slum (Reyna, 2012).

3.0 Essence of Community Empowerment

Strategies geared towards community empowerment would advance the desire towards addressing poverty experienced in resource deprived communities such as Kibra slum, with the aim of attaining sustainable human development. Community empowerment falls within the theories that embrace ‘post-development’ or ‘post-modernism’ theories. Community empowerment advocates that there is no true development without the participation of the people which entails the involvement of the people seeking development. Participation requires that the voices of the people are heard: the people tell their stories; identify their challenges; and develop strategies of solving their challenges. This process then enables the people to acquire skills, knowledge, gain confidence, strength, and a vision to work for positive changes in their lives (Mulwa, 2010). Empowerment and thus true and sustainable development can never be acquired when others do the thinking and implement projects on behalf of the community. Doing things for people is disempowering and anti-development. Instead, the

community should be allowed to assert thought and effort in their development and in the process become empowered. In addition to inclusion and participation, the World Bank identified another three elements to aid in observing a successful community empowerment outcome: access to information; accountability; and local organizational capacity. (Laverack, 2006) further identified nine community empowerment elements namely: participation; local leadership; problem assessment capacities; critical analysis; organizational structures; resource mobilization; strengthening links to other organizations and people; creating an equitable relationship with outside agents; and programme management (Chowdhury et al., 2018, p. 4). International organizations and civil society have propagated community empowerment strategies in their efforts toward urban poverty reduction. Additionally, academicians; policy makers; and humanitarian organizations have realized that solutions to challenges faced by vulnerable communities should come from within affected communities through what is referred to as a localised response (Mpanje et al, 2018). This study therefore sought to answer the question; what is the relationship between local resource mobilization and poverty reduction in Kibra slum?

3.1 The community empowerment theory for community development

Community empowerment is about helping communities attain control over their lives by reducing powerlessness and dependency. The community empowerment process expands assets and capabilities of poor people to participate in, negotiate with, influence, control and hold to account institutions that affect their lives. Components of community empowerment include community participation, local leadership, capacity to assess problems, awareness of people's needs, building of organizational structures, resource mobilization, networking, and partnerships with local and outside organizations and increasing control over programme management (Chowdhury et al; 2018).

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

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

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

3.2 Local resource mobilization

This study defines resource mobilization as the ability of the beneficiaries to pull together their own resources so as to reduce their levels of poverty. Local resource mobilization is about a community or a group of people who want to harness their energies, strengths, skills, funds, capture the attention of the media and those in power so that they can achieve an agreed upon plan. Cooperatives and welfare groups are developed through resource mobilization efforts. Some of the local resources that would be available for the people of Kibra slum include family and community relationships; human capital; self-help groups; networks; interest that the slum has attracted from well-wishers; donations; finances; proximity to the capital city; and natural resources among others. The value of local resource mobilization in the development of a community is that it reduces dependency on external push factors; creates wealth; increases production; freedom; security; happiness; peace; and togetherness.

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

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

4.0 Research Methodology

The researcher used a cross sectional research design to investigate why poverty reduction in Kibra slum remains a challenge amidst the presence of a large number of church-based programmes. The study was carried out at a single point in time and used a mixed research methods approach. The use of qualitative and quantitative data was essential to this study because it captured relationships between variables while also giving Kibra residents a voice to describe their context. Data was collected from Kibra residents some of whom were beneficiaries of church poverty reduction programmes, while others were non-beneficiaries. Church and community leaders also participated in the study. A total of 495 respondents participated in the study. As instruments for data collection, the researcher developed interview, and focus group discussion guides, and a questionnaire with closed and open-ended questions. Programme beneficiaries provided qualitative data drawn from the open-ended questions within the questionnaires. The researcher captured quantitative data from the closed ended questions in the questionnaire. The questionnaires were administered to beneficiaries of poverty reduction programmes implemented by the selected churches. Beneficiaries of these church programmes provided data on the relationship between local resource mobilization applied in programme implementation and their efficacy in reducing beneficiaries' levels of poverty. A pilot study was carried out to test for reliability and validity of the research instruments and adjustments made where necessary.

The researcher computed a Multi-dimensional Poverty Index (MPI) for each of the respondent stemming from 16 poverty indicators. The MPI scores were then processed through SPSS and analyzed in form of tables, frequencies, percentages, and descriptive statistics. Additionally, quantitative data that captured respondent's feedback on the inclusion or lack of local resource mobilization in church programmes was analyzed in form of tables, frequencies and percentages. Data assessing the relationship between local resource mobilization, with poverty reduction was also statistically analyzed through multiple regression. Other independent variables were included in the study however this journal focus on the findings from the local resource mobilization variable.

5.0 Results and Discussion

The relationship between five community empowerment strategies and poverty reduction was pegged on the social programmes run by local churches in Kibra and the experiences of the programme beneficiaries. This journal focuses on data collected from the findings relating the dependent variable; poverty and one community empowerment strategy; local resource mobilization that formed the independent variables. A set of indicators was identified to test poverty levels and local resource mobilization and formed part of the survey questionnaire. Both qualitative and quantitative data was collected. The researcher presents a multiple regression analysis between the

poverty index of the beneficiaries and the efficacy of socio-economic programmes of the church programmes to respond to poverty through local resource mobilization. The assumption of the researcher was that if local church programmes effectively incorporated local resource mobilization as advocated in the discipline of community development, then the programmes would achieve their goal of poverty reduction among beneficiaries. Simply put, the null hypothesis states that there is no significant relationship between resource mobilization and poverty level within Kibra slum in Nairobi, Kenya. The study employed inferential statistics to establish the relationship between the above-mentioned variables.

As was mentioned above, this study applied a multiple regression model testing the relationship between poverty levels, local resource mobilization, and other community empowerment strategies namely participation, capacity building, local organizational capacity, and local leadership. The finding of the other four strategies will form part of subsequent journal articles. The model summary results showed an Adjusted R Squared of 0.760. The R-Squared explains how well the model predicts the observation and is a statistical measure of how close the data is to the fitted regression line. The results imply that the community empowerment strategies as presented by the other four community empowerment strategies and local resource mobilization explained 76% of poverty reduction among the residents of Kibra slum of Nairobi County, Kenya. The remaining percentage of 24% can be explained by other variables or predictors.

Table 5. 1: Model summary on relationship between variables

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

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

Statistics from the ANOVA table below agrees with the model summary above. The table shows the significance of the regression model from which an f significance value of $p=0.067$ was established. This means that the researcher rejects the null hypothesis and state that the research model has an explanatory power and a 6.7% probability of giving a wrong prediction. Therefore, the regression model has a confidence level of over 90% hence high reliability of the results. The model as a whole was significant to predict that poverty reduction is influenced by participation, local leadership, resource mobilization, local organizational capacity, and capacity building. Statistically the ANOVA table is reported as follows: $F(5, 6) = 3.802, P < 0.067$, with an Adjusted R² of 0.560.

Table 5. 2: ANOVA table on relationships between variables

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

a. Dependent Variable: Poverty Source: Author 2022

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

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

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

Where Y is Poverty reduction; X₁ is Participation; X₂ is Capacity building; X₃ is Local organizational capacity; X₄ is Resource mobilization; X₅ is Local leadership; β_0 is the constant; β_1, β_2 and β_3 are coefficients; e is the error term

In reference to the study results, the study regression model is replaced by the following figures as shown in the coefficients table 5.3:

$$Y = 5.138 - 0.403X_1 - 0.002X_2 - 0.140X_3 - 0.211X_4 + 1.018X_5 + \epsilon \dots \dots \dots \text{Model II}$$

Table 5. 3: Coefficients Table

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

Source: Author 2022

Below, the model is further discussed through a presentation of how local resource mobilization related with poverty levels among programme beneficiaries.

5.1 Relationship between local resource mobilization and poverty reduction

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

5.1.1 Regression analysis

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

5.1.2 Source of programme funds

In response to the question on where the church gets funds to run its programmes, responses linking project funds to external donors were 32.3%. Respondents said that funds come from, “mzungu”; white person, foreigners, from Europe, and well-wishers. There was an exception of funds for school projects that are raised through parents paying school fees. Some parents make partial school fees payments but cannot tell where the rest of the fee balance is paid from. This could explain the group of respondents (36.6%), who said that they had no idea of the source of programme funds. One said, they are not informed about the source of funds; however, the church caters for all the school fees for her child. See Table 5.4 below on the descriptive statistics on external support for poverty reduction projects.

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

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

For projects such as savings groups and the youth resource centre at St Jerome Church in Kibra, members contribute from their own funds on a monthly or weekly bases towards their savings or other group projects and activities. Members who are capable within the programme contribute a little more towards the needs of the programme or needy group members. Mentions of Ksh. 100 per week and Ksh. 500 per month were made as savings contributions.

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

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

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

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

Poverty reduction programmes at the church also receive support from organizations such as Centre for Disease Control, Centre for Urban Mission, Bishop of the Anglican Church of Kenya, Uwezo Foundation, friends of the churches and from church assets such as land and meeting halls.

During a Key Informant Interview (KII) the pastor of Patmos Fellowship Centre said that well-wishers from Europe had helped the church to established a primary school within the slum of Kibra. The school run successfully for nine years with 100% financial support from the well-wishers. After the nine years, the will-wishers pulled out of the project and stopped sending any financial aid to the school project which resulted in its gradual closure.

Table 5. 4: Local resource Mobilization and poverty reduction

	Frequency	Percentage
Contribution by external donors		
Not aware	52	36.6
No	38	31.2
Yes	114	32.2
Total	205	100.0

Source: Author 2022

5.1.3 Beneficiaries contribution to programme resources

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

Beneficiaries give of their money through paying school fees, contributing funds towards their savings, youth give money to facilitate and sustain the running of the youth resource centre including donating funds towards group projects. One parent who is also a member of St Jerome Church said,

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

Power outages are common in the slum. Beneficiaries contribute money to assist fellow members financially.

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

In addition, they offer skills and expertise within programmes such as helping in evaluating the savings group project, giving ideas, computer coaching for the youth, teaching and supervising children who enroll in the evening study club at the church, and teaching others how to make beaded items. Beneficiaries identified their involvement in the programme as a contribution and therefore a resource to the programme. Involvement includes being part of the programme or giving consent for the children to participate in the same.

5.2 Summary

This study examined the relationship between local resource mobilization and poverty reduction within Kibra slum. A high dependency on external donors and resources was identified. Programmes with a high level of dependency risked closure or had closed. The study also found out that beneficiaries contributed of their money, time, and other resources towards the implementation of programmes. Programmes where beneficiaries made contributions also demonstrated a high level of decision making and ownership of programme outcome by the beneficiaries. Additionally, where high level participation was noted, beneficiaries contributed their resources to the running of the programmes resulting in their sustainability.

6.0 Conclusion

In the overall, the programmes of the local churches have a high dependency on funds from external sources and risk closure once the external donors pull out. Dependency on external funding is attributed to availability of donors and the perception that all Kibra residents are destitute and therefore need help to meet their needs. The slum has attracted a lot of attention from both internal and external persons some of whom are genuine while others want to take advantage of the glaring need in the slum. Programme leaders were said not to have the capacity to run programmes without the help of external donors. Entrusting programmes to local committee leaders without external support or accountability mechanisms was said to be a major risk to the programmes. Leaders’ dependency could also be attributed to a high level of need among the residents of Kibra including the needs of the leaders as individuals because they also experience similar challenges faced by Kibra residents. Capacity building among community and project leaders is essential towards reducing donor dependency.

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

6.0 Recommendations

The aim of this research was to test the efficacy of community empowerment strategies towards poverty reduction among Kibra residents who benefit from programmes initiated by local churches in this community. The process was geared towards identifying a community development model that works towards addressing poverty among slum residents. The discussions preceding this section have articulated which strategies enhance programme sustainability and beneficiary transformation and the ones that do not. A model that entails high level participation of beneficiaries, reduced dependency on external donors, a renunciation of hand-outs to slum residents, training and resourcing community and church leaders to run programmes, rethinking beneficiary mobilization strategies, and programmes that work towards having mechanism that can propel them to attain their goals. Programmes that have in place policies, procedures, systems, and structures that aid the local church to remain relevant in its mission among the poorest within slum communities. In essence, the model should aim at helping the beneficiary and all persons concerned to learn and discover the process towards development.

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

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

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