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The Role of Faith-based Organizations in the Delivery of Urban Services to the Poor

By

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Doctoral Thesis

Submitted in Partial Fulfilment of the Requirements for the Award of

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Department of Civil and Building Engineering

CERTIFICATE OF ORIGINALITY

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DEDICATION

I dedicate this thesis to my Heavenly Father from who comes all my sufficiency:
"⁴Such is the confidence that we have through Christ toward God. ⁵ Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, [2 Corinthians 3: 4-5].

This thesis is also dedicated to self-transcendence and all those who orient with such values, for indeed they belong to a higher calling. It is also dedicated to all those who are committed to excellence and diligence for *"Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, where you go [Eccl. 9:10].*
I also dedicate this thesis to my late Mum (Grace) and Dad (Joseph) who worked so hard to give me and my siblings a firm foundation in this life and the one to come. To them this thesis would have been a moment of glory and great joy.

ABSTRACT

Today for the first time in history, over 1.15 billion people live in urban slums. Of these, 581 million live in Asia, 120 million in Latin America, and 199 million in sub-Saharan Africa (UN-HABITAT 2010). Over 90% of the urban slum dwellers live in the cities of low income countries under severe deprivation of urban services such as improved drinking water, adequate sanitation and shelter (UN-HABITAT 2006a), (UN-HABITAT 2010), (Martínez, Mboup et al. 2008), (Cross, Morel 2005) and (Brocklehurst, Malhotra et al. 2005). This deprivation of the poor has been associated with bias meted against them (the poor) by the public and private sectors. Unless this bias and subsequent deprivations are dealt with, new constraints will always emerge to perpetuate the deprivations (Solo, Perez et al. 1993,). However, can certain approaches by a specific kind of organisations address the bias?

This research was encouraged by the success of faith based organizations (FBOs) in treating the poor communities well and their success in delivering social services to the poor in America (White House. 2001), (Sherman 2003) and (Wuthnow, Hackett et al. 2004). The role played by human values in influencing day to day behaviour was encouraging too (Schwartz 1992), (Schwartz 2007), (Williams Jr. 1979), (Schwartz, Melech et al. 2001), and (Rokeach 1973). Reviewed literature show that the people who identify with self-transcendence values are predisposed to treat other people well and also work towards the welfare of other people (Schwartz 1992), (Schwartz 1994), and (Schwartz, Melech et al. 2001). The knowledge gap about the role that faith based organizations and human values could play towards addressing the deprivations of the urban poor in a low income country context led to the research question: *"how could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context".*

To answer the research question, a case study strategy was adopted and data gathered from three FBOs in Nairobi (Kenya), using 29 in-depth interviews, 8 observations and 41 case study documents. The case studies were selected after a preliminary survey involving 256 telephone interviews and 135 subsequent self-administered mail questionnaires to probable organizations. Qualitative data from the selected case studies was analysed using the thematic analysis approach to understand the FBOs' involvement with urban services to the poor. Data from the Portraits Value Questionnaire (58 questionnaires) was also analysed to determine the values orientation of the FBOs' personnel.

This inquiry found that the FBOs' staff oriented with self-transcendence values and also treated the poor well. The FBOs were also involved with urban services for the poor through infrastructural programmes (or projects) and the empowerment of the poor. As a result, the poor were enabled both to access and also afford the urban services, lobby, advocate and demand for urban services. These findings have illuminated the possibility of Public-Faith Partnerships in the delivery of urban services for the poor and the need for personal values to be central in staff recruitment towards eliminating bias against the poor and the subsequent deprivations.

Key words: urban poor, slum, faith-based, values, empowerment and services.

TABLE OF CONTENTS

List of Tables

LIST OF FIGURES

Text Boxes

Conversions	
♦ US Dollar (1$)	Kenyan Shilling (KES) = 80.92 KES in 2011, {{1374 XE, 2011;}}]
♦ 1 Foot	0.3048 Metres

ACRONYMS

Acronym	Detail of the acronym
AIDS	Acquired Immune Deficiency Syndrome
BIS	Basic Infrastructure Services
CAP	Community Action Plan
CDF	Constituency Development Fund
CEDMAC	Consortium for the Empowerment and Development of Marginalised Communities
CHP	Community Health Program
CLA	Cluster Level Association
CLARION	Centre For Law and Research International
CN	Caritas Nairobi
CREP	Community Response and Empowerment Program
DANIDA	Danish International Development Agency
ECC	Eastleigh Community Centre
FBO	Faith Based Organization
CBF	Constituency Bursary Fund
CDF	Constituency Development Fund
CHEP	Community health and Environment Progamme
HIV	Human Immune Virus
IGA	Income Generating Activity
KACA	Kenya Anti-Corruption Authority
KEBS	Kenya Bureau of Standards
KES	Kenya Shilling [1$ = 80.92 KES, (XE 2011)
KNH	Kindernothilfe
KWSB	Karachi Water and Sewerage Board
LAT	Local Authority Transfer
NCC	Nairobi City Council
NCWSC	Nairobi City Water and Sewerage Company
NEMA	National Environmental Management Authority
NFE	Non-Formal Education
NHIF	National Health Insurance Fund
OVC	Orphaned and Vulnerable Children
PLWHA	People Living With HIV/AIDS
PVQ	Portrait Value Questionnaire
SHG	Self Help Group
SJCC	St. John's Community Centre
SMS	Short Message Service
UNDP	United Nations Development Programme
UNICEF	United Nations International Children's Emergency Fund
VTC	Vocational Training Centre

Chapter 1. Introduction

1.1 Background to the Research

The year 2007 was of historical significance with regard to the urban poor and their access to urban services globally. To begin with, earlier population projections by the UN-HABITAT identified the year 2007 as the time when for the first time in history, the world's urban population would exceed the rural population (UN-HABITAT 2006a). In addition to this, the UN-HABITAT further projected that within the same year (2007) the world's slum population would also cross the 1 billion mark (UN-HABITAT 2006a). As was projected, today a sixth (1.15 billion) of humankind dwells in the urban slums of the world (UN-HABITAT 2010). These statistical realities are alarming considering that today the severity of urban poverty exceeds rural poverty (UN-HABITAT 2006a) and (UN-HABITAT 2003b). Moreover, this huge population of the urban poor in the slums constitute a great proportion of the urbanites living under severe deprivation of the basic urban services such as water, sanitation, health, shelter, and education (Cross, Morel 2005), (UN-HABITAT 2003b), and (UN-HABITAT 2006a). For instance, in sub-Sahara Africa it is estimated that 72% of the urban population live in slums (UN-HABITAT 2006a).

The deprivations of the urban poor have largely been associated with constraints that emanate from the failures of public and/or private sectors mandated with the provisioning of urban infrastructure services (Katui-Katua, McGranahan 2002), (Cross, Morel 2005), (Choguill 1999), and (Otiso 2003). These constraints that hinder the delivery of basic urban services to the poor have been conceptualized in four categories, namely: *physical and technical, economic and financial, institutional,* and *structural* (Solo, Perez et al. 1993,). These four categories of constraints have been deemed to manifest the bias (negative value) that is expressed against the poor by those expected to facilitate the delivery of their basic services. As long as this bias exists, new constraints will always emerge to perpetuate the urban poor deprivations (Solo, Perez et al. 1993,).

It has been suggested that bias against the poor (Solo, Perez et al. 1993,) may be dealt with by basing development polices and processes on self-transcendence values such *justice, mercy, kindness, honesty, and restraint* after which, people

may behave fairly towards others (Tyndale 2006). Human values are known to guide how events are selected or justified (Schwartz 1992) and (Rokeach 1973). Thus the behaviour of public and private sector in the delivery of urban services to the poor could be associated with their values' orientation. Indeed, a values-based development approach involving faith communities has already been prescribed for Africa towards overcoming the development conundrum of the continent (Tsele 2001). Already, organizations based on religious values (i.e. faith based organizations) in the United States of America for example, have been receiving praise for their delivery of social services to the less privileged communities (White House. 2001). Their service delivery has been praised as "*indispensable and transforming work*" in comparison to the *impersonal* and *bureaucratic* service of their counterpart government agents (White House. 2001), (Hugen, De Jong et al. 2005) and (White House. 2001).

1.2 Research problem, aims and objectives

1.2.1 **Problem statement**

Many low-income countries are unable to match their rapid urbanization with urban services. Consequently, their rapid urbanization has resulted in increased slum incidence. Delivery of urban services in the resultant slums has been characterized with deprivations of water supply, sanitation, shelter, garbage collection, education and health services (section 2.2.1). The nucleus of these urban poor deprivations could be traced in the bias meted against the poor by public and private sectors of society (section 2.6.6). This bias manifests in four major hindering constraints, namely: physical and technical, economic and financial, institutional, and structural constraints (Solo, Perez et al. 1993,).

Unless the bias meted against the poor is addressed, new constraints will always emerge once old ones have been dealt with (section 2.6.8). Consequently, as the hindering constraints mutate from one form to another, the deprivations of the urban poor will remain. As such, the problem identified in this inquiry is that of understanding how the aforementioned bias against the poor by public and private

sectors could be addressed. A further problem is that of ascertaining the ability of faith based organizations (FBOs) in a low income country context to replicate fair treatment of the poor as well as the good work associated with similar organizations in America (section 2.9.4.1). On the other hand, values are known to be determinants of all manner of social behaviour (section 2.7.1). Hence, establishing the influence that values could have on the delivery of urban services to the poor is also pertinent to the problem identified in this inquiry.

1.2.2 Aims and objectives

This research aims to understand how faith-based organizations (FBOs) in a low-income country context could improve the quality of life of the poor by improving the delivery of urban services to them. Pursuant to the aims of this inquiry, the following objectives have been identified:

a) Establish the relative importance attributed to the self-transcendence and self-enhancement higher order human values by staff of faith-based organizations providing services to the urban poor in a low-income country.

b) Identify the programmes and/or projects of faith based organizations and how they serve the urban poor communities with respect to overcoming the hindering constraints.

c) Determine what motivates staff of faith based organizations in their service to the urban poor.

1.3 The research question

Based on the aforementioned aims and objectives, the primary research question that this inquiry endeavoured to answer is as stated below:

How could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context?

Five secondary questions have been identified to clarify the primary question:

1) Were the researched organizations based on religious faith, hence faith-based?

2) Which higher order human values do the faith-based organizations (FBOs) involved with the provision of urban services to the poor in a low-income country context orient with? Can the conflict of Self-Transcendence and Self-enhancement higher order values be confirmed in FBOs?

3) What activities are the faith-based organizations involved with towards the delivery of urban service to the poor communities in a low-income country context?

4) Do the activities of faith based organizations reflect pro-poor delivery of urban services and the enhanced ability of the urban poor to access services independently?

5) What motivates the faith-based organizations in a low-income country context into their activities towards the provision of urban services to the poor?

By answering this research question, the inquiry aimed to understand how faith-based organizations in a low-income country context could contribute towards the delivery of urban services for the poor.

1.4 Justification Of The Research

Review of literature has indicated that the deprivations of the urban poor (UN-HABITAT 2008) and (UN-HABITAT 2010a) are associated with the bias shown against the poor by the public and private sectors (Solo, Perez et al. 1993,), (UN-HABITAT 2010), and (Biswas 2006). Consequently, unless this bias is eliminated new hindering constraints will always emerge soon after the old ones have been dealt with (Solo, Perez et al. 1993,). However, it was suggested that development services and processes be based on values such as *"generosity, kindness, mercy, honesty, respect, justice, restraint, and humility"* (Tyndale 2006). Such an approach was expected to result in people treating other people well (Tyndale 2006) and therefore eliminating or minimising the bias against the poor and the resultant deprivations. Similarly, the reviewed literature suggest that the way forward towards eliminating bias and hindrances to the delivery of urban services to the

poor is in involving organizations, governments, and cities that are already willing to address the issues affecting the poor such as poverty alleviation (Solo, Perez et al. 1993,).

The literature review has further shown that human values are associated with guiding a person's day-to-day behaviour (Schwartz 1992), (Schwartz 2007), (Williams Jr. 1979). Additionally, the people who attribute great importance to self-transcendence higher order values are predisposed to treat other people well and even champion the welfare of other people. Conversely, those who attribute great importance to self-enhancement values have the propensity to control other people and resources in their quest for personal pursuits (Schwartz 1992), (Schwartz 1994), and (Schwartz, Melech et al. 2001).

Religion and Faith based organizations are on the other hand associated with development (Weber 1930) and treating the poor well and also participating in meeting their needs e.g. Christianity (Luke 10:30-37). Furthermore, in the United States of America faith-based organizations have been associated with treating the poor well and also the delivery of successful social services to the poor communities (White House. 2001), (Sherman 2003) and (Wuthnow, Hackett et al. 2004). However in spite of the success of faith based organizations in serving the poor in a developed country context, and the influence of values on the day to day behaviour of people, the possibility of a values-based approach to the provisioning of urban services in a low income context has not been researched (to the best of the authors knowledge). This inquiry intends to provide understanding of how faith-based organizations and personal values could contribute towards the delivery of urban services to the poor.

1.5 Research Methodology

The research work adopted a case study strategy as proposed by (Yin 2009). A multiple case study design involving three case studies was adopted. Both qualitative and quantitative evidence was gathered to respond to the research questions of this research. Qualitative data was gathered through interviews with respondents identified in each of the three faith based organizations, case study documents and also from field observations. On the other hand, the quantitative

data was gathered from staff who volunteered to respond to a self-administered Portrait Values Questionnaire in each of the faith based organizations.

The evidence gathered from each case study was analysed depending on its nature. For example, the qualitative evidence was analysed based on the thematic analysis approach whereby themes and meta-themes emerging from the data were identified and used to analyse the rest of data. On the other hand quantitative data was analysed using the different analytical methods of the SPSS computer soft ware. Thereafter the findings from the data analysis were discussed, lessons learnt and conclusions drawn. Similarly, from these findings, recommendations for further research were also made.

1.6 Delimitations of Scope

This research has investigated the services that faith based organizations provide to the urban poor. In the process of carrying out this investigation, the values' orientations of staff in the three case studies were examined. Similarly, the indicators of pro-poor delivery of urban services were determined based on three different perspectives i.e. the constraints, prescribed values, and self-transcendence perspectives. In addition to this, the programmes and projects that the faith based organizations run for the urban poor were also investigated so as to determine their effect on the delivery of urban poor services. This investigation was therefore carried out within the boundaries outlined below:

- Although there is a wide range of infrastructure services that the urban poor could be in need of, this inquiry focused on the delivery of basic urban services i.e. the services that households use/need daily (Peterson, Muzzini 2005), and (DANIERE, TAKAHASHI 1999). In particular this inquiry has focused on the delivery of water, sanitation, garbage collection, HIV/AIDS, shelter and education services to the urban poor.

- By investigating the values that staff in faith based organizations identify with and then the services that these organizations provide, an aspect of staff behaviour has been implied. However, although there are many other factors that influence behaviour e.g. attitudes, beliefs, traits, etc, (Ajzen

1991) and (Fishbein, Ajzen 1975), this investigation has been confined to considering the values only.

- This investigation has considered the contribution of faith based organizations to the delivery of basic services to the urban poor in a low-income country context. This feat would have been achieved more significantly if the investigation had an international outlook. However, due to the limitations associated with costs and time available for this research, the focus was limited to a single country, Kenya.

1.7 Structure of the thesis

This thesis is laid in eight chapters:

- *Chapter 1*: The foundations of this research, its justification, the methodology used, and the assumptions and limitations of the research have been outlined.

- *Chapter 2*: This chapter has articulated the literature revealed to inform the focus of this research. In this chapter the constraints that hinder the delivery of basic services were explained. Similarly, faith based organizations were also described as well as the human values.

- *Chapter 3*: The concepts involved in this inquiry were articulated and a conceptual framework developed.

- *Chapter 4:* In this chapter, the research question, research strategy, data collection and analysis were all explained.

- *Chapter 5*: Quantitative data was analysed to establish the values that staff of the faith based organizations identified themselves with.

- *Chapter 6*: This chapter analysed the qualitative data. Themes and meta-themes were identified and applied in responding to the research questions.

- *Chapter 7*: The findings from the analysis of quantitative and qualitative data were discussed and the implications of the findings articulated.

- *Chapter 8*: Articulates the conclusions drawn from the findings, contributions of this research, limitations and recommendations for further research.

Chapter 2. Literature Review

2.1 Chapter Introduction

This chapter presents critical analysis of literature on the deprivations of the urban poor, and the constraints that hinder the delivery of basic urban services to the poor. It also reviewed the literature regarding faith based organizations and the services that they provide to the poor. Similarly, literature on values (organizational and personal values) was also reviewed and presented in this chapter.

2.2 The urban poor and the deprivation of BIS

The definition of the terms *"basic infrastructure services"* (BIS) and the *"slum household"* have been laid out a priori owing to their centrality in the entire research endeavour and their continued usage in this section of the thesis.

- **Basic infrastructure services (BIS)**:   Basic infrastructure services may be defined as the services that households and/or business use on daily basis. These are mostly the responsibility of the public sector (Cavill, Sohail 2005) and usually involve the installation of physical infrastructure networks (Cavill, Sohail 2006). Notable examples of BIS include water supply, sanitation, solid waste management, footpaths, drainage, street lighting, shelter, community halls roads and transport services, etc. These are also commonly referred to as the urban services (Peterson, Muzzini 2005), and (Cavill, Sohail 2005). However, they may also be referred to merely as the basic services (DANIERE, TAKAHASHI 1999). These three terminologies, i.e. basic infrastructure services, urban services and basic services have been used interchangeably in this inquiry.

  The BIS also constitutes the five shelter deprivations used in the definition of slums (UN-HABITAT 2008) and (UN-HABITAT 2008a). Examples of these shelter deprivations include: *"lack of access to improved water, lack of access to sanitation, non-durable housing, insufficient living area, and security of tenure"* (UN-HABITAT 2008) and (UN-HABITAT 2010a).

- ***Slum household***:   A slum household may be defined as one that experiences at least one of the five shelter deprivations; *"lack of access to improved water, lack of access to sanitation, non-durable housing, insufficient living area, and/or security of tenure"* (UN-HABITAT 2008) and (UN-HABITAT 2010a). Because most slum households live in unregulated settlements that are without security of tenure, the public authorities tend not to recognize them as forming part of the city (Rashid 2009) and (UN-HABITAT 2003b). As a result of the public authorities' attitude towards slum settlements, the deprivation of urban services to the slum households is mostly the norm rather than the rarity.

2.2.1 Slums and urbanization: A global and regional perspective

2.2.1.1. The fulfilled urban and slum population projection milestones

The year 2007 was historical in two aspects relating to the urban poor. Firstly, it was the year when the world slum population was expected to cross the one billion mark. Secondly, it was also the year when for the first time in history the global urban population was projected to exceed the rural population (UN-HABITAT 2006a). Each of these two historical projections has now been confirmed as previously predicted. The one billion mark for the world slum population has already been attained and surpassed. Today it is already estimated that over 1.15 billion (a sixth of humankind) dwell in urban slums and if nothing is done about it, the population will rise to 2 billion in 30 years time (UN-HABITAT 2010). Similarly, the global urban population exceeded the rural population as earlier projected. In 2008, it was established that more than 50% of the world population lived in urban areas with further projections indicating that by 2050 this proportion will reach the 70% mark (UN-HABITAT 2009), (UN-HABITAT 2008a), (UN-HABITAT 2008), (UNDESA Population Division 2010) and (UN-HABITAT 2010a). In addition to this, further projections also indicate that at the time when the world urban population will hit the 70% milestone, it will be the South American region that will be most urbanized (91.4%), and then Northern Europe (90.7%) and North America (90.2%)

followed from a distance by Asia (66.2%) and then Africa (61.8%) (UN-HABITAT 2008a) and (UN-HABITAT 2009).

2.2.1.2. Global urbanization and population projections to 2050

Today, all the regions of the world besides parts of Africa and Asia have already urbanized. For instance Europe is currently 72.6% urbanized; North America 82.1%; Latin America and Caribbean 88.7%; Western Asia 79.3%; Oceania 76.4%; and Southern Asia 58.8% (UN-HABITAT 2008a). While all the regions of the world will reach their tipping point (i.e. reach 50% urbanization mark) by 2030, sub Saharan Africa and South-Central Asia will still be missing out. The sub Saharan Africa region which is predominantly rural and one of the least urbanized regions is expected to reach its tipping point by 2032 although its East African component will delay until after 2050 (UN-HABITAT 2009) and (UN-HABITAT 2008a). On the other hand South-Central Asia will reach its tipping point by 2040 (UN-HABITAT 2008a). Consequently, it is only the Eastern Africa sub region that will not have reached its tipping point by 2050. This slow urbanization of the region and sub region have prevailed regardless of the fact that the sub region had the highest urban population growth rate in the world (3.87% per year) between 2000 and 2005 (UN DESA Population Division 2004) and the sub Saharan Africa region had the highest population growth rate (4.58%) in the world (UN-HABITAT 2006a). Moreover, the African continent as a whole had the highest population growth rate in the world that averaged 3.3% per annum between 2005 and 2010, a trend projected to continue up to 2025 (UN-HABITAT 2008a).

The delay in the urbanization of sub Sahara Africa may be attributed to a number of issues one of which is the rural nature of its Eastern Africa component. As mentioned in the first paragraph of this subsection, the East African sub region will only reach its tipping point after 2050 an aspect that will on average lower the urban proportion for the entire sub-Saharan Africa region. Today, the Eastern Africa sub region is the least urbanized in the world behind Asia (42.5%), Oceania (70.6%) and, Latin America and Caribbean (79.4%) (UN-HABITAT 2008) and (UN-HABITAT 2008a). This slow rate of urbanization in Eastern Africa is likely to prevail throughout the projection period unless the sub-region's overdependence on

subsistence agriculture is addressed and urbanization in the region becomes associated with industrialization (UN-HABITAT 2008a).

Overdependence on subsistence agriculture could have had the dampening effect on the severity of rural poverty for this sub region leading to the community's hesitancy towards urban migration. The notion by the community that their rural livelihoods meet their most basic needs may have downgraded their urge to migrate to the urban areas. Moreover, until recently the sub-region's urbanization had not been linked to industrialization and so far even the respective governments in the sub region have not yet set-out adequate pro-urban strategies to accelerate urbanization (UN-HABITAT 2008a). As a result of this, by 2050 the Eastern Africa sub region will still be predominantly rural being only 47.6% urban. However, the proportion of the urban population for the sub region will by then have doubled from 22.7% in 2007 through to 33.7% by 2030 (UN-HABITAT 2008a) making it the only sub region in the world to have achieved such a feat. The low urbanization in Eastern Africa will therefore have an impact on the urbanization outlook of sub Saharan Africa and the African continent as a whole considering that all the other sub regions of the continent will have urbanized by 68% and more before 2050.

In addition to this, it has also been projected that between 2000 and 2100 Africa's share of the world population will be 24.9% by which time the continent will have added an extra one billion to the world population. During this period when Africa will be doubling its share of the world population, other regions of the world will have their share reduced. For instance, Europe's share will be halved to 5.9% between 2000 and 2100 while Asia's share will dip albeit slightly from 61% in 2000 to 59% in 2050 (UNDESA Population Division 2004). As already mentioned in this sub section, Africa has continued to be the least urbanized of all regions of the world. This has been the case in spite of the high population growth rates (i.e. for general and urban populations) projected for Africa and in particular the sub Saharan region of the continent. However, considering that the growth rates for both the general and the urban populations have been high and almost at par for Africa, it is likely that the percentages may have concealed the absolute population being urbanized in the continent. As such, although the urban population growth rate for the sub Saharan Africa has been projected to be quite low, the absolute

numbers being urbanized annually are noticeably high in tandem with the general and urban population growth rates.

Generally, the countries of the developing world account for over 95% of the global urban population growth rate. Consequently, the cities of these regions will continue to host most of the urban population being added annually by the high urban population growth rate over the decades leading to 2050 (UN-HABITAT 2008), (UN-HABITAT 2006a) and (UNITED NATIONS. 2006). As a result of this, the less developed regions of the world have been projected to account for 99% of the overall population increment that the world will gain by 2050. By this period the global population is anticipated to lie between 7.4billion and 10.6billion depending on the societal changes that may present within the period (UN DESA Population Division 2004) and (UN DESA Population Division 2005). Correspondingly, the urban population is also projected to rise to between 3.4 to 6.3billion (UN DESA Population Division 2010).

2.2.1.3. Urbanizations and the urban slums

Although the less developed regions of the world are expected to be the greatest contributors to both the urban and overall global populations, they lack the capacity to match the ensuing population explosion with the provision of urban services (UN-HABITAT 2008a), (Brocklehurst, Malhotra et al. 2005) and (Martínez, Mboup et al. 2008). For example, UN HABITAT (2009) reported that more than 65% of the cities in the developing world do not treat their waste water, while between 30 – 50% of their solid waste also remain uncollected. Due to the inabilities of developing regions to cope with the infrastructural needs associated with urban growth, urbanization in these regions will continue to be accompanied by great challenges too. See also Text Box 2-1. Already, the rapid urban population growth in the less developed regions has resulted in increased urban slum populations. Unless the central governments and local authorities in the developing world set out strategies to make urban areas the generators of wealth and potentially address the issues of urban poverty, urbanization will continue to be associated with urban slums (UN-HABITAT 2009), and (UN-HABITAT 2008).

Text Box 2-1: Rapid urbanization diminishing infrastructure service in urban poor settlements

"Furthermore, the population of these informal settlements often grows steadily due to the continuing influx of rural migrants, searching for better economic conditions, and thus quality of life. Accordingly, whatever limited services are available in the informal settlements become overwhelmed with the arrival of the new migrants. The limited water supply and sanitation services that may be available become progressively less and less adequate for serving an ever-increasing population. This contributes to progressive reduction of services available that were inadequate to start with, and this deterioration, in turn, further increases the environmental and health conditions of the people living in such areas".

SOURCE: Biswas (2007) page 191

The slum population projections for sub Saharan Africa have been very high, culminating in one in every three people in the region living in the slums and 62% of the urban population being resident in the slums too (UN-HABITAT 2006a) and (UN-HABITAT 2008). This translates to nearly 199.5 million people living in the urban slums which is almost double the urban slum population for the region two decades ago (UN-HABITAT 2008a). As such, the slum situation in sub Saharan Africa has been daunting throughout the years making urbanization to be the greatest challenge for Africa after the HIV/AIDS scourge (UN-HABITAT 2010a). The slum situation in sub Saharan Africa will continue to be a challenge unless strategies are laid out to reduce the high urban slum population growth rate now estimated to be over 4% per annum (UN-HABITAT 2008a).

As mentioned earlier, urban slums are synonymous with the deprivations of urban services the world over (UN-HABITAT 2008a), (Brocklehurst, Malhotra et al. 2005) and (Martínez, Mboup et al. 2008). For instance in Africa, slum dwellers live in absolute poverty without subsistence income, access to economic opportunities and consequently in deprivation of urban services (UN-HABITAT 2006a) and (Cross, Morel 2005). Furthermore, the review of relevant literature such as (Rashid 2009); (UN-HABITAT 2008a); (UN-HABITAT 2008) and (UN-HABITAT 2009), indicates that the association of urbanization, occurrence of slums and the deprivations of the slum dwellers is a phenomenon witnessed in all the regions of the developing world. This therefore makes the issue of urban slums to be of great concern not just to one region but to all regions of the world irrespective of their economic status (UN-HABITAT 2010a).

2.2.1.4.Deprivations of the slums dwellers

As Sohail et al (2006) points out, most of the billions of people without access to drinking water and/or sanitation are very poor (Sohail, Bateman et al. 2006). This leads to the argument that the different forms of poverty such as material, political (Poggioli 2010), and/or financial poverty (Sengupta 2010) i.e. the lack of money needed to buy necessities of life (Burgess 2008), are all associated with urban poor deprivations. Since the severity of urban poverty varies across the different regions of the developing world as well as within the different parts of each region, the intensity of urban poor deprivations may also be expected to vary from region to region. However, these regional variations notwithstanding, urban deprivations remain similar across the regions of the developing world (UN-HABITAT 2008). They are characterised by the *lack of access to improved water, lack of access to sanitation, non-durable housing, insufficient living area, and security of tenure* (UN-HABITAT 2008) and (UN-HABITAT 2010a).

Additionally, further deprivations of the urban poor may also include the lack of access to: education, health services, pavements, and street lighting (Edelman, Mitra 2006), (UN-HABITAT 2008), (UN-HABITAT 2010a), (Peterson, Muzzini 2005), and (Cavill, Sohail 2005). Collectively, all the urban poor deprivations may be classified into: lack of rights to their land (tenure); quality of shelter; access to infrastructure systems (e.g. water supply and sanitation); and the neighbourhood characteristics (e.g. safety) as illustrated in Figure 2-1; the *"Living conditions diamond frame work"* (Gulyani, Talukdar 2008).

Figure: 2-1: Living conditions diamond

Infrastructure
- Water: 19%; electricity: 22%; toilets:25%
- Drains: 25%; sewer: 12%; street lights: 17%
- Public garbage collection: 1%

Tenure
- Informal land tenure
- 92% are tenants
- Move house in 5 yrs (avg)

Unit
- Impermanent walls: 88%
- 1.6 rooms per household
- 2.6 persons per room

Neighborhood and location
- 63% feel unsafe
- High density, irregular layout
- Some located in hazardous sites
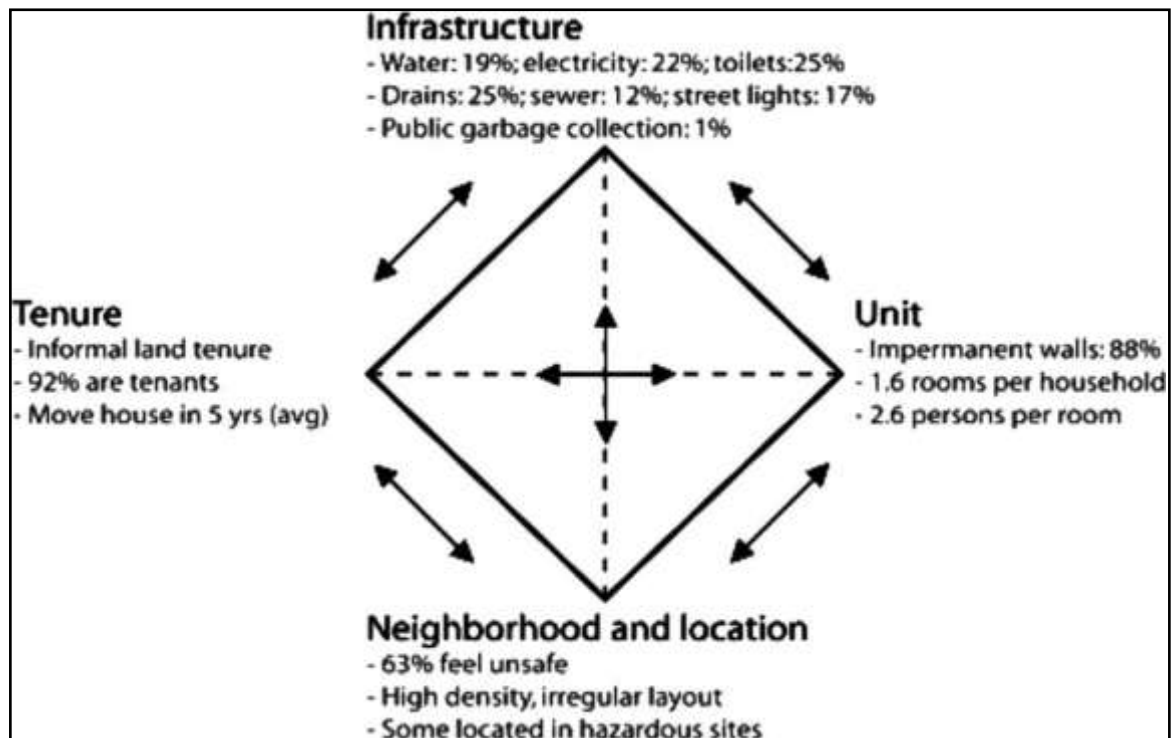
SOURCE: Gulyani and Talukdar (2008)

From the *"Living conditions diamond"* (Figure 2-1), it can be observed that access to infrastructure is quite limited. Indeed all the major components of basic urban services (e.g. water supply, sanitation, garbage collection, and shelter) appear to be very poorly accessed in the slums. For instance, in the study by Gulyani and Talukdar (2008) only 1% of the slum dwellers had access to public garbage collection, which projects the environment around the slums to be akin to a dumpsite. This fact exposes the slum dwellers to serious health concerns. Still from Figure 2-1, the state of infrastructure in the slums may affect or be affected by either or both the land tenure and the condition of the shelters. If ownership rights have not been granted in the slum and the shelters are of a very temporary nature the owners see it as a waste of resources to invest in infrastructure. On the other hand, the absence of services in the slums makes the registration of such land very difficult. The congestion in the slums and its informality tends to spark-off insecurity in the neighbourhood which in turn affects the willingness of the slum owners to invest in a neighbourhood that is insecure. All these factors therefore interplay in a way that fans the severity of the deprivations of the urban poor.

2.2.1.5.Some factors that influence the deprivations of the poor

Besides urbanization that was discoursed in section 2.2.1.4, the deprivations of the urban poor can been associated with a wide range of issues most of which hinge on the ineffectiveness of the public sector. For instance, when governments lack appropriate policy to deal with the circumstances of the urban poor, or wrongly assume that slums are temporary occurrences to be dealt with by programmes meant to address rural poverty, then urban poor deprivations will ensue (Rashid 2009). Similarly the inefficiency, poor management, irregularity and corruption of the service providers (public or private) as well as the lack of political commitment towards the urban poor by urban authorities all contribute to urban poor deprivations (MWI, WSP-Africa. 2005b) AND (MWI, WSP-Africa. 2005a), (Katui-Katua, McGranahan 2002) and (Cavill, Sohail 2005). Moreover, the lack of access to serviced land and/or housing for the urban poor has contributed greatly to the incidence of slums (UN-HABITAT 2009) and the subsequent urban poor deprivations.

Other factors that also contribute to the urban poor deprivations include: the poverty of slum dwellers, the itinerancy nature and uncertainties of slum occupancy and the uncontrolled development of slum structures (Rashid 2009), (Cross, Morel 2005), (Katui-Katua, McGranahan 2002), (Choguill 1999), and (Otiso 2003). Owing to the importance of water supply and sanitation to human life, the deprivation of these two urban services has continued to dominate the attention of experts and researchers. This centrality elicits the need to establish how slum households access their water supply and sanitation services amongst other urban services. However, this consideration will be preceded by an understanding of the role that the different sectors of society play in the delivery of urban services.

2.3 The three sectors of society

Society is deemed to comprise of three sectors, namely; public (government) sector, private sector (Market) and the civil society (third/independent) sector (Willetts 2002), (Scholte 2004) and (Salamon, Anheier et al. 2003). Each of these three sectors has certain roles that they play in society (see outline in sections 2.3.1 to 2.3.3). In section 2.2.1.5, it was hinted that the deprivations of the urban

poor could be associated with how the public and private sectors operated in service provisioning. As such, this section has focused onto reviewing literature about the civil society with the aim of understanding whether its role in society could in any way help to address the aforementioned urban poor deprivations. However an outline of each sector has first of all been provided.

2.3.1 The Government/Public Sector

This is the sector mandated by its political masters to provide public goods for its citizens. It has no owners to distribute profits to and therefore all its resources are consumed internally (James 1983) and (UNITED NATIONS 2003). Critics of this sector mostly accuse it of stifling initiative, creating unresponsive bureaucracies, and generally absorbing escalating shares of national income (Salamon, Anheier et al. 2003). Furthermore, the services provided by the public sector (e.g. health) are in most cases deemed to be comparatively inferior. In Africa for example, government hospitals are mostly associated with staff negligence, staff discontentment and shortage of necessary supplies (Mburu 1989).

2.3.2 The Private Sector/ For-Profit

The private sector organizations are owned privately and therefore expected to distribute dividends to its owners. Consequently, they seek to maximise profits. Like the public sector, they are also governed by criteria that relate to social utility. However, organizations in this sector do not draw compulsory taxations from the community into their kitties (James 1983). The critics of this sector associate it with producing untenable social inequalities through its profit-seeking ventures (Salamon, Anheier et al. 2003). Consequently, this sector is known to ignore human needs at the expense of profitability as Salamon et al (2003) pointed out. For instance, by virtue of being so profit-driven the private sector may not be expected to come up with any products likely to address the housing needs for the poor (Sengupta 2010).

2.3.3 The Civil Society sector

The reviewed literature has not provided a succinct definition of the civil society. Moreover, as Salamon et al, (2003) has hinted, available definitions (e.g. *"economic"* and *"legal"* definitions) are often laden with inadequacies. According to Salamon, et al (2003) an *economic* definition puts more emphasis on the sources of revenue to the detriment of downplaying other salient features such as *volunteering*, *social mission* and the *non-profit character* of the sector. On the other hand, although a *legal* definition may at times exempt civil society organizations from some or all the taxes, legal requirements vary with countries (Salamon, Anheier et al. 2003).

With these limitations in mind, Salamon et al (2003) suggested five attributes that could facilitate an operational definition for civil society organizations (See Table 2-1). From these attributes, a civil society organization could be defined as one that is non-governmental (e.g. NGOs), non-commercial, and non-profit distributing. In addition to this, it could also be formal or informal, secular or religious (faith) based, hires paid staff or works with volunteers. However, its membership should remain volitional.

Table 2-1: Attributes of a Civil Society Organization

Attribute	Manifestation
Organization	• Could be registered or unregistered • Some structure and regularity of operations: *Holds regular meetings, has a membership and a procedure of legitimate decision making*
Private	• Not government owned or controlled
Non-profit distributing	• Does not distribute profits to its directors, managers or any other stakeholders
Sovereign	• Has fundamental control over their own affairs
Voluntary	• Membership and participation in the organization is volitional

SOURCE: Adapted from (Salamon, Anheier et al. 2003)

The civil society sector could also be referred to as the "*charitable sector", "social economy", or "voluntary organizations"* amongst other terminologies (Salamon, Anheier et al. 2003); (Weisbrod 1998) and (Willetts 2002). These terminologies are to a large extent used interchangeably. For instance when the term "Non Governmental Organization" (NGO) may be misconstrued to imply "antigovernment", alternative terms such as civil society, third sector, non-profit, and voluntary organizations have been used (Martens 2002).

2.3.3.1. Constituents of the civil society

The reviewed literature showed concurrence on the membership of this sector as well as its functions. The sector comprises of non-governmental organizations, business forums, formal/informal faith (or religious)-based organizations, trade unions, national and international networks, women organizations and other social movement organizations such as the civil rights movement (Salamon, Anheier et al. 2003), (Wood, Lavergne 2008), (Costoya 2007), and (Scholte 2004). Amongst the many millions of organizations that comprise this sector, a great increase of organizations that identify themselves as faith-based organizations (Berger 2003) and (LSE. 2004) has been noticed. These have also been appreciated as *"an integral and legitimate part of a healthy and resilient civil society, and have an important role to play in the development process"* (CIDA. 1995) particularly in the developing world.

2.3.3.2. Activities of the civil society organizations

Civil society actors are mostly seen to emerge in response to the social needs of the society (Costoya 2007), especially the needs of the oppressed and/or marginalized (Pfeiffer 2004), (World Bank. 2000), and (Wood, Lavergne 2008). Many governments worldwide have cut expenditure on public services such as housing, health, education and transport (Shefner 2007). This has led many countries in the developing world to be associated with the deprivations of the poor (see section 2.2.1.5). As a result, civil society organizations have stepped into the arena in an attempt to provide what the public sector is unable to (Shefner 2007).

Most civil society organizations are involved with the promotion of democratic ideals towards counterweighing state tyranny by facilitating the citizens to pressure dictators towards change (Foley, Edwards 1996) and (Costoya 2007). Some are also involved with such issues as global governance in respect of e.g. food security, accountability, gender sensitivity, and trans-world diseases such as HIV/AIDS (Scholte 2004). Yet many others are involved with provision of social services to the poor (Wuthnow, Hackett et al. 2004) and (Salamon, Anheier et al. 2003), e.g. health (Mburu 1989), and education (Wodon, Ying 2009).

Besides, many other civil society organizations are involved with poverty alleviation (Clarke 2006) and several other development projects (Costoya 2007). The work of

civil society organizations involves to a great extent the mobilization of citizens for campaigns and lobbying (Foley, Edwards 1996) and (Costoya 2007). Most if not all these civil society interventions requires the pulling together of stakeholders. However, as Johnson and Wilson (2000) pointed out, due to power inequalities amongst the stakeholders the concepts of *"Participation"* and *"Partnership"* may require more clarity for the success of their interventions.

Reviewed literature e.g. (Shefner 2007), (Mburu 1989), (Wood, Lavergne 2008) and (Salamon, Anheier et al. 2003) associate the civil society with the capability to deliver more effective and efficient services and programmes in comparison to the public sector. For instance they are often associated with cost effectiveness and a unique ability to reach the populations that the public sector prefers to ignore i.e. the marginalised (Wood, Lavergne 2008). The World Bank appreciates that civil society organizations have the local knowledge and are actually closer to the poor than the public and/or the private sector. It is from this good relationship with the poor, that the civil society is able to promote community participation (World Bank. 2000).

Arguably, this relationship has also enabled the sector to receive cooperation and trust from the poor. The combination of trust and cooperation from the poor could be seen as a crucial ingredient to civil society's success in issues pertaining to community development. Indeed the World Bank has recognized the sector as *"valuable and experienced allies in development"* capable of providing direct services to the poor or even assisting them (the poor) to identify and address their needs (World Bank. 2000). In addition to their successful interaction with the poor communities, civil society actors are further appreciated for the added resources that they bring to community interventions (Johnson, Wilson 2000). This success of the civil society has been reflected in most of the sector's membership, for instance the faith based organizations. Faith-based organizations have been associated with bettering the lives of the poor through successful interventions on different issues (including political) that affect the poor (Clarke 2006).

CIDA (1995) attributed the FBOs' success with the poor to their spirituality and the values they stand for: ……*"spirituality, belief systems, values and religion play an important role in the development process (CIDA. 1995)"*. Indeed even in a developed country like the United Kingdom (UK), FBOs are seen to add a distinctive "*ethical and cultural dimension*". Furthermore, policy makers in UK

reckon that faith-based values and identity helps to motivate citizens into community activities (Lowndes, Chapman 2005).

However, the critics of the civil society trivialize the sector as being inefficient, and taking advantage of public trust (Weisbrod 1998). Others associate it with being uneconomical, as Johnson and Wilson (2000) also found out in literature. Furthermore, civil society actors (mainly the FBOs) are thought to shroud their social development with faith matters that are covertly or overtly aimed at proselytization, while others lack a sound resource base (Mburu 1989).

2.4 Provision of water & sanitation services to the urban poor

2.4.1 The access arrangements for the urban poor

A remarkable gap in access to water and sanitation services exists between the urban poor and the rest of the city. A study by Allen, Davila et al (2006) that covered five cities in different regions of the developing world found that the urban poor suffer severe deprivations of water supply and sanitation services. This deprivation relegated the urban poor to alternative water and sanitation systems while on the other hand the rest of the city (i.e. the non-poor) continued to be lavished with piped water and flush toilet systems. This service gap phenomenon identified in the five cities studied by Allen, Davila et al (2006) replicates the deprivations of the urban poor in many other regions of the developing world as was earlier mentioned in sub-section 2.2.1.4.

The aforementioned service gap between the urban poor and the rest of the city is reflected in the different service delivery mechanisms adopted by both divides of the city (i.e. urban poor and the non-poor). For instance while the urban non-poor access their services through the formal *"policy driven"* arrangements that are supported by the government, the urban poor access their water and sanitation services through the *"needs driven"* mechanisms that are rarely supported by the state. The "*needs driven*" mechanisms adopted by the urban poor include the following (Allen, Davila et al. 2006):

    i)   Water as a gift within the community

ii) Buying water from push cart vendors

iii) Buying from privately owned sources e.g. wells

iv) Rainwater harvesting

These *"needs driven"* mechanisms reflect the localized coping strategies that the urban poor adopt in the absence of the state supported *"policy driven"* systems (Allen, Davila et al. 2006). A closer look at the coping strategies shows that the mechanisms adopted by the urban poor are mainly motivated by two aspects. The first aspect is the solidarity of the urban poor communities. Through the solidarity of the urban poor community, water is given out as a gift to those without it in the community. The second aspect involves the entrepreneurs who seize the business opportunity created by the urban poor deprivations (e.g. the pushcart vendors, private wells, etc) who sell water to the urbanites as a business.

Besides the *"needs driven"* arrangements that are mostly associated with the urban poor settlements, there are also instances when the urban poor access their water and sanitation services through *"policy driven"* arrangements too (e.g. licensed private trucks). One notable example of the "*policy driven*" arrangement is the Orangi case; the largest squatter settlement in Karachi that at one time accommodated a population of over 900,000 people within 8000 acres (Ahmed, Sohail 2003). Due to persistent poor rainfall that severely affected the ephemeral source of water supply to this settlement, existing formal water supply arrangements were put into disarray. In response to the distress of the Orangi community, the City and Provincial authorities through Karachi Water and Sewerage Board (KWSB) instituted a service delivery alternative to the most affected areas in the settlement (Ahmed, Sohail 2003).

This alternative service involved delivering water from other sources through tankers owned by KWSB and its contractors (mostly from the commercial water contractors). The tankers delivered water from other more reliable sources to the awami *"people's"* tanks constructed by religious organizations such as mosques and churches. From the awami tanks the designated communities were able to access their water supply using their own water carrying vessels (Ahmed, Sohail 2003). However from the literature reviewed, such *policy driven* arrangements for

the urban poor are more of a rarity than the norm in most regions of the developing world.

The two types of water access arrangements (*"policy driven"* and *"needs driven"*) have been demonstrated in the "water supply wheel" Figure 2-2. From the "water supply wheel", three different sectors involved in the provision water to the urban poor are illustrated (i.e. the public, private and community sectors) (Allen, Davila et al. 2006). Although these three sectors represent varied interests in their service delivery, they do not always act in isolation. As Figure 2-3 shows, cooperative arrangements involving two or three of the sectors are feasible. For example a peri-urban scheme that started off as community-based in Dar es Salaam eventually became government supported further confirming the inter-sector cooperation (Allen, Davila et al. 2006). However, there are also instances in which conflict between these three sectors has prevailed as was exemplified in the case of Cairo, Egypt. In Cairo, instead of the government supporting the water vendors who serve the urban poor, it attempted to eradicate them in total disregard of the resultant consequences to the urban poor who were left without an alternative supply (Allen, Davila et al. 2006).

Similarly, the "sanitation wheel" in Figure 2-2 illustrates the arrangements for sanitation access. From the "sanitation wheel" the deprivation of the urban poor in sanitation services is evident. The urban poor rarely have access to formal sanitation facilities such as the conventional sewerage system or licensed pit emptying services provided by the private or public sectors. In addition to this, most of the urban poor also lack access to hygienic excreta disposal facilities such as septic tanks, pit latrines, public toilets etc (Allen, Davila et al. 2006). With such a deprivation of sanitation services the urban poor take recourse to unhygienic means such as open air defecation (e.g. flying toilets).

Figure 2-2: Sanitation access wheel
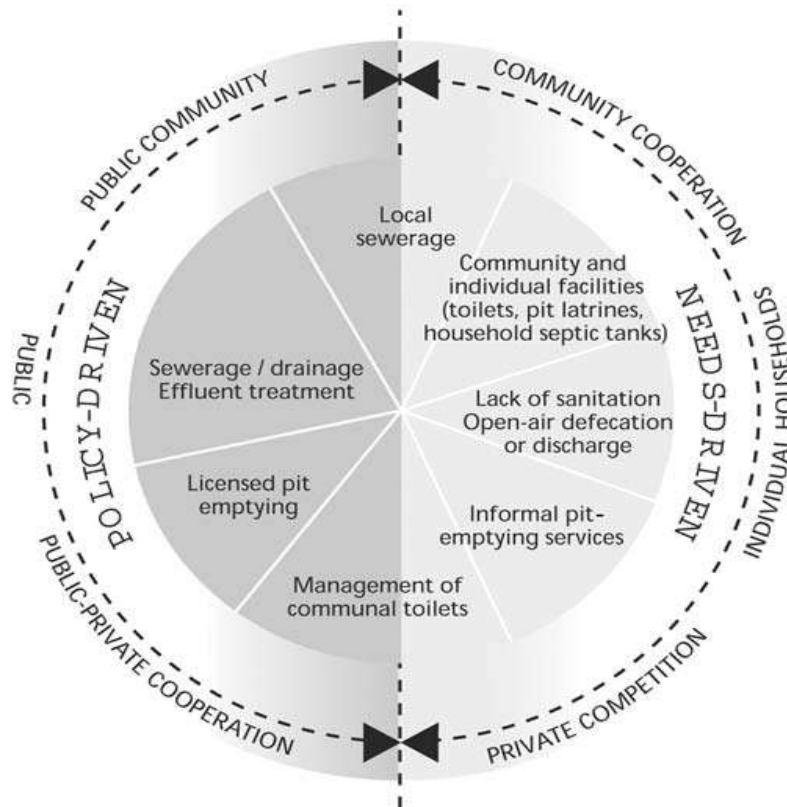
Source: Allen, Davila et al (2006)

Figure 2-3: The water access wheel
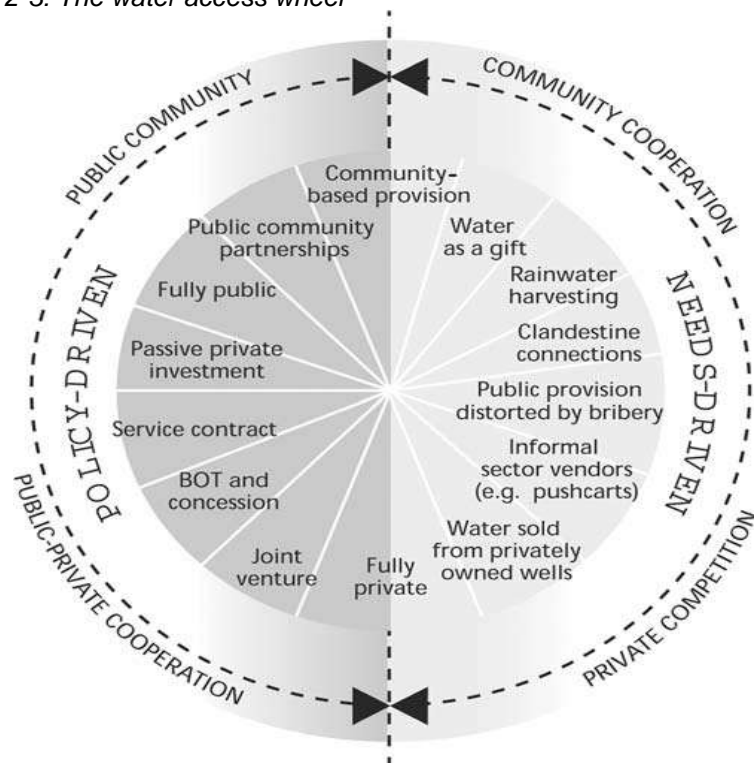
Source: Allen, Davila et al (2006)

2.4.2 The *"needs driven"* arrangements: Role of small scale providers

As mentioned earlier at the beginning of section 2.2, the responsibility of providing infrastructural services such as water supply and sanitation to most cities and towns is the responsibility of the public sector (Cavill, Sohail 2005). However the execution of this responsibility is mostly vested upon appointed service providers who are either private or public utilities (Njiru 2003). The review of relevant literature such as (UN-HABITAT 2009), (UN-HABITAT 2010), (Ahmed, Sohail 2003), (Njiru 2003), (Rashid 2009), (UN-HABITAT 2010a) etc show that the conventional infrastructure services in most urban areas of developing countries rarely extend to the urban poor slum households. Even where such conventional services are extended to the urban poor settlements, their delivery is rarely efficient and hardly affordable by the urban poor. Furthermore, the public sector is in most cases characterised with so much regulation and inflexibility that accommodating the needs of the urban poor gets out of sight (Allen, Davila et al. 2006).

In the absence of formal (*"policy driven"*) service provisioning in urban poor settlements, the informal (*"needs driven"*) arrangements for water supply and sanitation services have dominated as illustrated in the "water supply wheel" and the "sanitation wheel" respectively (Allen, Davila et al. 2006). These informal arrangements involve a range of informal service providers including carters, vendors, water kiosks, and small companies that operate infrastructure systems, etc (Valfrey-Visser, Schaub-Jones et al. 2006). Different authors have suggested different names for the informal service providers. For example, small water enterprises (Njiru 2003), small-scale providers (Snell 1998), (McGranahan, Satterthwaite 2006b), independent operators (Valfrey-Visser, Schaub-Jones et al. 2006), intermediate and independent providers (Kayaga, Kadimba-Mwanamwambwa 2006) and small scale private service providers (KARIUKI, SCHWARTZ 2005). A closer look at the names that various authors have preferred for these informal service providers portrays the image of private businesses (profit making), that are of a comparative diminutive capacity and which offer complementary services to the urban poor. This may have been the image captured by Kariuki and Schwartz (2005) in referring to them as small-scale private service providers (SPSPs).

As mentioned earlier in sub-section 2.4.2, these informal service providers (e.g. SPSPs) seize the business opportunity presented by the deprivations of the urban poor and venture into providing complementary services that attempt to fill the service gap created by the absence of the formal services (UN-HABITAT 2009), (Triche, McIntosh 2009), (Valfrey-Visser, Schaub-Jones et al. 2006), (McGranahan, Satterthwaite 2006b), (McGranahan, Owen 2006a), (McGranahan 2006), (Gulyani, Talukdar et al. 2005), (Kayaga, Kadimba-Mwanamwambwa 2006) and (Allen, Davila et al. 2006).

2.4.2.1. Some successes of SPSPs in urban poor services

Within the developing world, the SPSPs have served a sizeable proportion of the urban poor communities that the utilities have either been unable or unwilling to provide with water (Valfrey-Visser, Schaub-Jones et al. 2006). It is estimated that the services of SPSPs have so far reached more than 25 percent of the urban population. On the other hand in some towns and cities of Africa, the small scale operators have been estimated to serve more than 80% of the market for drinking water in neighbourhoods not reached by the utilities (Valfrey-Visser, Schaub-Jones et al. 2006). Furthermore, it is also estimated that over 50 percent of the urban population in Africa generally receive their water and sanitation services from the SPSPs (KARIUKI, SCHWARTZ 2005).

The capacity of such small scale service providers to meet the service needs of urban poor households cannot be underestimated. Indeed, some SPSPs are capable of providing both large scale as well as small scale services. As mentioned earlier (KARIUKI, SCHWARTZ 2005) the larger SPSPs can operate piped networks and may also possess the requisite knowledge and skills to provide services to the urban poor too (McGranahan 2006). On the other hand, those without the capacity to own and/or operate such service networks have fixed facilities such as water kiosks (Valfrey-Visser, Schaub-Jones et al. 2006) from where they serve the urban poor slum households. Triche and McIntosh (2009) identified that the Kibera slums of Kenya had over 650 operational water kiosks that supplied water to the slum dwellers. Together with the water vendors, water kiosks were estimated to serve over 60% of the urban poor in Kenya (McGranahan

2006). Gauging by the popularity of the water kiosks, it is plausible to suggest that when well managed they are a very appropriate option for serving the urban poor households (Gulyani, Talukdar et al. 2005).

2.4.2.2. Some failures of SPSPs in urban poor services

In spite of the successes associated with the SPSPs' services to the urban poor cited in sub-section 2.4.2.1, instances of less successful complementary services to the urban poor abound too. In particular, exorbitant fees for services and the delivery of poor quality services were notable examples as explained below:

i) ***Exploitive charging for services*** - Besides the cost of running the services and the installation of the associated infrastructure such as water kiosks, storage tank, and short connecting pipeline, etc (McGranahan 2006) the fees charged by some SPSPs for their services are exploitive. Often they include other hidden costs too (Valfrey-Visser, Schaub-Jones et al. 2006). For example, where the SPSPs supply depends on the utility as its source, the fees charged for the service may also include an extra cost accruing from the high tariff associated with higher consumption blocks particularly where the supply is through a single meter (McGranahan 2006) and (Triche, McIntosh 2009). Such a tariff fails to recognise that the single meter supply serves several urban poor households that should have been considered for the lower tariff associated with single households. Besides the cost associated with the high tariff, the price of services may also include the cost of corruption paid as bribes to utility personnel, politicians, and other gatekeepers towards the licensing of their facilities (e.g. kiosks). Bribes may also be paid to ensure the continued connection of their facilities to the utility's infrastructure, etc (Triche, McIntosh 2009), (Cavill, Sohail 2006) and (Sohail, Cavill 2008). As a result, the urban poor are charged very exploitive fees for these complementary services especially during shortages when the hiked prices soar to even more than eight times the utility's domestic tariff (Triche, McIntosh 2009). Consequently, the urban poor end up paying more for their water and sanitation than the non-poor who are connected to the utility's supply (Valfrey-Visser, Schaub-Jones et al. 2006).

ii) ***Poor quality services*** – In addition to the services of some SPSPs' being exploitive they may at times be of inferior quality as a result of being sourced and/or conveyed from substandard sources and/or systems (UN-HABITAT 2009) and (Allen, Davila et al. 2006). Furthermore, the practice of some SPSPs has also led to environmental concerns as they ignore environmental impacts that are associated with their services, for instance the depletion of ground water resource (McGranahan 2006) and (UN-HABITAT 2009). The over abstraction that finally leads to depletion of a source may initially adversely alter the water quality of such source and which in turn may have a negative impact on the consumers health. Secondarily, due to the exploitive fees charged by some SPSPs, many urban poor households are excluded from the services or can hardly afford enough water to meet their hygiene needs. As a result they recourse to free water sources such as polluted wells, ponds and/or rivers that may be of very poor quality (Kjellén, Mcgranahan 2006) and (Kayaga, Kadimba-Mwanamwambwa 2006).

The physical absence, inadequacy or poor delivery of basic urban services to the poor poses a great challenge (UN-HABITAT 2010a) and (Cross, Morel 2005) as it impacts negatively onto the health and general wellbeing of the urban poor (Butala, VanRooyen et al. 2010) and (UN-HABITAT 2010). Consequently this leads to the deprivations mentioned earlier in sub section 2.2.1.4 and which are as diverse as the constraining factors that cause them. Unless these constraining factors are therefore understood and efforts made to address them, the deprivations of the urban poor will continue to pose a great challenge to the cities of developing countries. There is therefore a great need to understand and address the factors that constrain the delivery of urban services to the poor who in most developing countries dwell in slums where access to urban services is greatly constrained (UN-HABITAT 2008). However, before venturing into detailed review of literature on the constraints that hinder the delivery of water and sanitation services to the poor, an overview of some other urban services such as garbage collection and shelter has been presented.

2.5 Overview of other urban services to the poor

2.5.1 Garbage collection

It is globally acknowledged that the management of urban solid waste is the exclusive responsibility of the municipal authority (Henry, Yongsheng et al. 2006), (Muniafu, Otiato 2010) and (Medina 2010). However, in most cities of the developing countries, between 30 – 50% of solid waste generated remains uncollected (UN-HABITAT 2009). Furthermore, there exists a huge gap between the services provided to the non-poor locations and slums in the developing countries. While city centre and affluent suburbs may receive scheduled curb-side garbage collection services e.g. (Stern, Southgate et al. 1997), slums in most cases go without any municipal garbage collection services at all. This absence of municipal solid waste management services in slums is startling considering that they are home to over 50% of the urban population in developing countries, e.g. 62% in sub Saharan Africa (UN-HABITAT 2008). As a result, the scenario in the slums is one of garbage piles in every open space available with such piles being occasionally burnt by the residents as a means of disposal. During the rainy season, the littered garbage blocks the drainage courses occasioning the formation of pools of stagnant water that becomes the breeding place for mosquitoes and many other disease-bearing insects and rodents (Stern, Southgate et al. 1997).

2.5.1.1. Constraints to solid waste management

The absence of municipal solid waste management in the slums is associated with a number of constraints. A few have been outlined hereunder:

a)   *Economic and financial constraints* – The cost of managing solid waste is mostly high and averages between 30-50% of the municipal's operational budget (Medina 2010). Due to poor financial and human resources management, municipal councils in developing countries lack a stable financial base (Henry, Yongsheng et al. 2006). This undermines their ability to address obligatory responsibilities such as solid waste management, particularly in slums. Furthermore, their workforce is mostly bloated (Henry, Yongsheng et al. 2006) and

therefore consumes a sizeable chunk of the operating budget. This leaves little or nothing to be invested in the slums. Moreover, as Medina (2010) argues, most slum residents do not pay taxes, although they generate garbage. Furthermore, as stated earlier in this section (2.5.1.1), slums are home to over 50% of the urban population in developing countries. As such, non-payment of tax by slum residents deprives municipalities of funds needed to provide solid waste management services in the slums. With the reduced financial capacity of the municipalities, garbage collection is one of the services that easily get neglected and the slums are the main victims. Moreover, slum communities lack the necessary finances and/or collateral required to initiate decentralized community based solutions (Medina 2010) as was the case of Machala in Ecuador (Stern, Southgate et al. 1997).

b) *Legal and structural constraints* – Many local authorities in developing countries are mandated by law to regulate solid waste management within their jurisdiction (Muniafu, Otiato 2010). However, the alternative informal community-based service delivery approaches that could be relevant to the slums' circumstances are criminalized by law as in the case of Machala, Ecuador (Stern, Southgate et al. 1997). Additionally, some local authorities lack clear policy guidelines to efficiently regulate solid waste management. In particular they lack guidelines to regulate waste collectors (Muniafu, Otiato 2010) who could potentially provide services to slums. To some extent, even bad behaviour like indiscriminate dumping of waste goes on uncorrected (Muniafu, Otiato 2010). Additionally, local authorities fail to make solid waste management a concerted responsibility involving all residents (Henry, Yongsheng et al. 2006).

c) *Political interference* – Instead of politicians advocating for improved services such as garbage collection in the slums that they represent, they pursue their selfish interests. For instance in the post multiparty democracy era in Kenya, city councillors have continued to jostle and vote on issues in their various committees mainly to satisfy their party rivalries. They therefore advance their party interests at the expense of the service interests of their electorate (Henry, Yongsheng et al. 2006).

d) *Technological constraints* – The haphazard nature of the slum structures (Biswas 2006) greatly hampers garbage collection since the pathways

are largely inaccessible by conventional garbage collection trucks (Henry, Yongsheng et al. 2006). Similarly poor infrastructure such as roads to the dumpsites (Muniafu, Otiato 2010) escalates operational costs of solid waste management. This reduces the chances of urban poor settlements being considered for such services due to lack of funds.

In the absence of municipal garbage collections services in slums, community entrepreneurs have stepped in to fill the gap. For instance in Mathare slums of Nairobi (capital city of Kenya), the youth have successfully turned garbage collection into a viable and socially accepted means of livelihood whereby they collect, dispose and/or recycle garbage from the slums for a fee (Thieme 2010).

2.5.2 Shelter

The rapid urbanization experienced by developing countries in Asia, Africa and Latin America pose a great challenge to the housing of the urban poor (Bredenoord, van Lindert 2010) as the hosting municipalities lack the capacity to match their housing needs. The problem is compounded further by financial poverty and the unavailability of affordable land to the poor (Sengupta 2010) who then opts to dwell in slums on inferior land without security of tenure. As the urbanization trend continues, most governments will then be faced with the duality of improving existing slum shelters and the provision of land and shelter to the increasing urban populations (Bredenoord, van Lindert 2010). Even if governments could invest in massive public housing as did the governments of Singapore and Hong Kong (Bredenoord, van Lindert 2010), the poorest of the poor may still be too poor to access any formal shelter. Clearly, the private sector virtue of being profit-driven may not be expected to be part of the solution for the housing needs of the urban poor (Sengupta 2010).

In the absence of massive supply of housing by the government and the needs of the poor being not accommodated in the private sector housing provision models, the solution could only be with the urban poor themselves if facilitated by the government. A study carried out by Gulyani and Talukdar (2008) in Kibera slums of Nairobi, found out that the urban poor paid high rents for their low-cost houses but with little or no reinvestment done by the shelter owners to improve the quality.

Arguably, if the urban poor afford the high rent charged for their low-cost shelter, they may as well be expected to afford to invest in their own better quality houses if facilitated to do so. However, hindrances abound. For one, neither the government nor the urban poor have the resources required to provide the quality housing that meets the municipal definition of urban housing (Sengupta 2010). Consequently, the oppressive regulatory systems hinder the urban poor from building or improving their own bespoke dwellings according to their affordability and changing housing needs (Bredenoord, van Lindert 2010). Additionally, the unavailability of affordable land that the urban poor can gradually invest on with the aim of meeting their housing needs, compounds the housing problems of the urban poor and confines them to the overpriced rental shelters on the market.

The potential to meet the housing needs of the urban poor lies with the poor themselves through *"self-help self-build"* initiatives (Bredenoord, van Lindert 2010). Such an approach requires legal and structural reforms leading to pro-poor policies that enable the urban poor engage in gradual self-housing. As an example, in Malawi, the poor to organized themselves into a federation and contributed 20 MK (app. 0.133 USD) monthly while the government provided the land for the urban poor to construct their own dwellings (Manda, Mtafu 2007). After some time the federation was able to grant loans to its members towards building their own low-cost houses through a self-help approach. This Malawian approach was successful having received the support of the government and international agencies (Manda, Mtafu 2007).

All the urban services are important to the poor much as they are to the rest of the city. However, the centrality of each urban service to the survival of households varies. As was mentioned earlier at the close of section 2.2.1.4, the centrality of water and sanitation to the survival of households necessitated a detailed review of literature in order to understand how the urban poor access these two urban services. Water and sanitation are so central that several authors have adopted the catch phrase: *"Water is life, sanitation is dignity"* e.g. (Meyer 2007), (DWAF 2003) and also the United Nations *"Water for life decade 2005-2015"* theme (UNITED NATIONS 2010).

2.6 Major constraints to urban services for the poor

The delivery of urban services to the poor is faced with many constraints. For water and sanitation services, four major hindering constraints have been identified and outlined as illustrated in section 2.6.1 to 2.6.4.

2.6.1 Physical and Technical Constraints

The constraints in this category are mainly associated with where the urban poor settlements are located in the city. Because the poor associate urban migration with opportunities for bettering their lives, they seek to have a foothold in the cities by buying the only land that is available to them cheaply (UN-HABITAT 2009). Access to land in some cities of the developing countries is quite daunting to the poor. It is estimated that over 60 per cent of the urban poor occupy a meagre 5 percent of the city land (UN-HABITAT 2010). In most cities of developing countries the poor are victims of distorted land markets and can therefore only afford to settle in the most undesirable land such as the landslide prone mountainous slopes, flood plains, swampy grounds, and rocky grounds that are hard-to-build on (UN-HABITAT 2010), (Winchester 2008), (Solo, Perez et al. 1993,) and (Cross, Morel 2005). Such sites are not only remote from the city but the informal structures built on them are also unplanned and crammed together. Moreover, since city planners do not acknowledge the informal settlements as part of the city, the settlements are un-serviced with urban services (Winchester 2008), (Solo, Perez et al. 1993,) and (Cross, Morel 2005). Additionally, due to the unplanned and crammed erection of such informal settlements, future installation of the services (e.g. water supply and sanitation) is often rendered extremely difficult (Biswas 2006).

In some urban areas (e.g. Mexico City and Chennai), the settlements of the urban poor are located in very unsuitable sites that are hard to extend piped water systems to, due to physical inaccessibility. In others, even the alternative means of supply are equally constrained (Allen, Davila et al. 2006). Sometimes even where there was an effort by the city authorities to connect the informal settlements with urban services, the city engineers rigidly recommended the conventional technical practices mostly used in developing countries (Paterson, Mara et al. 2007), (Solo, Perez et al. 1993,). Unfortunately, such conventional practices are untenable with

the site conditions of most informal settlements, besides being too expensive and therefore infeasible (Solo, Perez et al. 1993,) and (Cross, Morel 2005). It may be argued that the poor deserve the same standard of service as that provided to the rest of the city through conventional systems. This may justify engineers' preference for conventional systems for the urban poor. However, the associated cost outlay and the technological barriers at times hinder the use of such conventional systems in urban poor settlements. Thus, the failure to adopt appropriate technology in urban poor settlements constrains the provision of infrastructure services to the urban poor. Indeed, Njiru (2003) argued that the high project costs of the conventional systems contributed immensely to most utilities' failure to provide urban services to the poor.

2.6.2 Economic and financial Constraints

Due to the effects of the aforementioned physical and technical constraints that precipitate high costs of installing or extending urban services (e.g. water and sanitation) to the poor, the cost of such services is greatly escalated. Moreover, the initial fees charged for connection to such services (if at all available) are normally too high to be afforded by urban poor households (Solo, Perez et al. 1993,) and (Kayaga, Franceys 2007). These initial charges mostly include what the utility charges the customer in order to connect to the service (water supply or sanitation). Additionally, the charges also include the cost of the infrastructural materials such as pipes that are required for the connection. Collectively, the initial capital investment for one to be connected to the utilities supply is so high that it is a great barrier to entry (Kayaga, Franceys 2007). In their study carried out in Uganda, Kayaga and Frances (2007) found out that the costs of acquiring a new connection averaged $500.00, an unimaginable figure for households living on under $2.00 per day. Comparatively, the non-poor of the city pay far less for their services because their infrastructure systems such as trunk mains, reservoirs, treatment works, etc were laid much earlier at lower cost outlays (Solo, Perez et al. 1993,). Besides, the urban poor are also faced with the exorbitantly high costs of legalizing their informal lands before they may be considered as part of the city and

hence qualify for provision of services by the city authorities (Solo, Perez et al. 1993,).

On the other hand, the urban poor face an additional constraint of not having financiers for their projects due to the lack of proof of legal ownership for their informal settlements (Solo, Perez et al. 1993,). Furthermore, because the urban poor neither have collaterals, savings, nor permanent jobs, financial institutions are reluctant to fund infrastructure projects in the informal settlements because they deem such projects as insecure investment of their finances (Allen, Hofmann et al. 2008). In addition to this, the capacity of many governments in the developing world to provide subsidies on public works have steadily declined giving rise to the need for cost recovery. Due to the assertion that the poor may not participate in cost recovery, national and international lenders for urban projects (e.g. water supply and sanitation projects) have been too unwilling to invest in projects for the poor (Solo, Perez et al. 1993,). This unwillingness of investors to support such projects has resulted in the urban poor communities being neglected (Biswas 2006). Additionally, the anticipation by potential financiers that investing in urban poor projects will result in poor economic rates of return further adds to their reluctance to facilitate such projects (Solo, Perez et al. 1993,) and (Cross, Morel 2005). This attitude of avoiding investment in urban poor projects has made it rare to find any organization (private or public) investing in the installation of infrastructure projects for the urban poor. Instead they prefer to invest only where profit maximization is guaranteed (Hope, Timmel 2003).

Text Box 2-2: Bias against the urban poor

The bias of city authorities against the urban-poor

"……nearly all levels of governments have generally given a lower priority to informal settlements in terms of developments. Areas where rich and important people live receive higher priority in terms of budgets".

……"Accordingly, informal settlements are often neglected, or receive lower priority in terms of management time, allocation of resources, and thus services, compared to rich and middle-class areas".

SOURCE: Biswas (2007) page 191

The effects of economic and financial constraints amount to discrimination against the urban poor on the basis of what the lending agencies perceive to be their economic and financial inability. This discrimination makes it even more difficult for the urban poor to connect to the cheaper and more reliable mainstream infrastructure services owned by city authorities. In effect, the constraints in this category deny the urban poor their opportunity to access cheaper services (e.g. water and sanitation) that are enjoyed by the non-poor of the city (Snell 1998). As illustrated in Text Box 2-2, the city governments and lending agencies are biased against the poor in all aspects of development. This attitude has greatly hampered the urban poor's access to urban services in comparison to the lavished non-poor regions of the city (Biswas 2006). Indeed, the non-poor of the city even pay much less both for the initial installation and for the continued use of infrastructure services in comparison to the urban poor in informal settlements as mentioned earlier in the first paragraph of this subsection (McIntosh 2003) and (Solo, Perez et al. 1993,).

2.6.3 Institutional constraints

In order to understand the constraints in this category and why they have been categorized as such, it is important to appreciate in the first instance the context in which they are perceived and therefore what they represent. Starting with the term "institution", Nelson and Sampat (2001) indicate that the term has elicited different connotations from different authors. While the usage of the term by some, points to *"patterns"* others use it to refer to *"factors and forces that constrain or support these patterns of customary behaviour, like norms and belief systems or rules of the game or governing structures"* (Nelson, Sampat 2001). The latter usage was supported by Fairclough, N. (1995) who suggested that the institution be viewed as *"facilitating and constraining the social action of its members"*. Therefore an institution viewed in such lenses offers its members a frame on which to base their behaviour (Fairclough 1995). Additionally, Barley and Tolbert (1997) added credence to this viewpoint by cautioning that the *institutionalization* of practices and behaviour (i.e. *"patterns"*) should be seen to depend on how widely the institution is accepted by its members and for how long it has been in existence. In concurrence

with the support given earlier by Fairclough (1995), Barley and Tolbert (1997) offered the following definition of the term "institution":

"..shared rules and typifications that identify categories of social actors and their appropriate activities or relationships".

From the foregoing definition and the contribution of other authors (e.g. Nelson and Sampat, 2001; and Fairclough, 1995) the term "institution" may then be deemed to reflect the set of *"values, norms, rules, beliefs, etc"* that prescribe the expected conduct of the members of an organization that subscribes to the institution (Barley, Tolbert 1997) and (Phillips, Lawrence et al. 2004).

It is noteworthy that city authorities and/or utilities belong to the wider public service sector. In this sector, the expected conduct of member organizations in service delivery is expected to be guided by the values stipulated by the public service code of conduct, such as the one outlined in (National Council for Law Reporting 2003) or the values outlined by Kernaghan, (2003). These values are expected to guide member organizations and their staff on issues of ethicality (e.g. integrity, fairness, excellence, accountability, honesty, etc). Furthermore, they may also guide on issues of professionalism such as *"effectiveness, efficiency, creativity"*, etc and how to treat the people being served (e.g. *caring, fairness, benevolence*, etc). In addition to this, they may also guide on democratic issues such as rule of law, *"neutrality, responsiveness"*, etc (Kernaghan 2003: p712). Besides the public service values stipulated in the code of practice of public servants, there are also the professional institutions that member staffs in the public service organizations (e.g. public utilities or local authorities) belong to. Such institutions for example, the institution of engineers, architects, or city planners, etc have their respective guiding values that add to the *"facilitating and constraining"* effect of the professional behaviour of its members.

In view of the foregoing discourse about "institutions", institutional constraints may therefore be deemed to result from how a city authority or utility conducts its affairs of service delivery. This is with due regard to the expectations stipulated by the respective guiding institution (e.g. the values that guide the conduct of the public service (Kernaghan 2003) and (National Council for Law Reporting 2003). Consequently, institutional constraints could be deemed to reflect the collective conduct (or misconduct) of the staff of the organization. On the other hand,

institutional constraints may also reflect the external obstacles that the urban governments or utility staffs face in the course of their duties, for instance political interference (Biswas 2006).

Several institutional constraints have been identified with regard to the provision of basic infrastructure services to the urban poor and they include those associated with: poor management of services; reduced subsidies on public works; lack of pro-poor models of service, and *corruption* and *politicization* (Solo, Perez et al. 1993,).

2.6.3.1. Poor management of services

The failure of the city authorities and/or utilities in low income countries to adhere to the expectations of professionalism (Kernaghan 2003) and (National Council for Law Reporting 2003) result in very poor management of services, inefficiency and poor performance of utilities (Biswas 2006). With such poor performance, the utilities and/or city governments hardly make the expected profits that would make them viable organizations financially and economically. Instead, they run into losses or do not make enough profits to afford competitive salaries that could attract the best staff in the labour market. It is such competitive staff that could in turn improve profitability of the organization (e.g. city authority) thereby enabling it to accommodate projects that could benefit the urban poor. For example in India, the poor performance in the delivery of water supply and sanitation services to the urban poor was associated with the absence of appropriate attitudes and skills in the workforce (Triche, McIntosh 2009). This culminated in poor management and subsequent poor services. Therefore poor management makes it very difficult to reverse the downward spiral of such weak organizations once they start going down.

The poor management of third world urban utilities is illustrated by their failure to make decisions that may ensure efficiency and cost saving in their service delivery. This weakness of third world utilities and city authorities was captured by Solo, Perez et al (1993) as illustrated by the statement:

"Most urban utilities in Third World cities are not strong organizations and do not provide good services in general. Efficient public works companies do exist, but far too many are plagued by government interference, poor leadership and

management, lack of autonomy, and a policy environment that hinders their development" (Solo, Perez et al. 1993,) p14 .

2.6.3.2. Reduced subsidies on public works

This constraint manifests when for example the utilities focus on financial discipline and progress towards becoming efficient and profitable. With such a focus, investing in the poor informal settlements is to them not deemed a financially viable option. Consequently, their increased profitability does not translate into improved access to urban services for the poor, particularly those in slums. Moreover, most of the urban utilities in low income countries lack the capacity to build new infrastructure systems (Solo, Perez et al. 1993,). This unfortunate incapacity of the utilities means that the poor communities' lack of access to urban services remains unaddressed.

2.6.3.3. Inability to provide infrastructure services to urban poor

Urban planning in most developing countries is one of the major causes of informality. The unwillingness of the city planners to include the slum settlements as part of the city in their plans and/or the shear lack of planning and governance capacity are major contributors of the slum deprivations (UN-HABITAT 2009). As the poor people continue to perceive the city as the place of opportunities and a refuge from rural poverty, urban migration will continue to rise. Therefore if the respective city planners do not cater for (or continue to ignore) the needs of these urban immigrants, then the immigrating populations will end up in the slums where they will encounter slum deprivations.

Furthermore, as mentioned earlier in section 2.6.1, third world companies that deal with infrastructural services and their professionals alike, prefer to adapt system models suited to developed countries that obviously have no regard for urban poor settlements (Solo, Perez et al. 1993,). They are instead averse to innovative appropriate technologies that are adaptable to urban poor settlements, a factor that renders them incapable of providing urban services to the poor. Moreover as Paterson (2007) observed, politicians prefer to support the high cost conventional projects that give them political capital rather than support the low cost projects

likely to be beneficial to the poor. In view of this, the lack of urban services in informal settlements could then be associated with the planning approach adopted by many developing countries UN HABITAT (2009) and (Ooi, Phua 2007).

This inability of developing countries to properly plan and manage the urbanization process has rendered many of them unable to provide urban services to the poor (Biswas 2006). This inability emanates from failure of the city authorities to engage in the planning practices that are capable of dealing with the needs of the poor. For instance, unlike in the cities of developed countries where the practice of public participation in planning and decision making has existed for a long time, the developing countries hardly engage their citizens as stakeholders in their decision making (UN-HABITAT 2009). Such a practice denies citizens and in particular the urban poor their voice in matters that greatly concern them, yet they are the ones who understand their circumstances best. Furthermore, many of the professionals that could be relied upon to accommodate the needs of the urban poor in the development agenda of the city know very little about those needs of the poor (Paterson, Mara et al. 2007). The lack of a forum for interaction between professionals and the urban poor is deemed to contribute to the professionals' lack of understanding of the needs of the poor. Besides, most of them are elite and may not therefore have the first hand experience of life in urban poor settlements.

2.6.3.4. Lack of pro-poor models of service

One of the reasons behind the absence of pro-poor models in the development agenda of most cities of low income countries is the informality of the slum settlements. Because urban poor settlements are informal and therefore regarded as illegal (e.g. Allen, Hofmann, et al 2008), the city authorities do not consider it their responsibility to provide services to them, hence they do not see the need to consult them leave alone cater for them. This prompts the negative attitude of staff in such city authorities towards the urban poor that makes them adopt the view that *"the poor are not respected as clients deserving a service or choice"* (Paterson, Mara et al. 2007). Such a negative attitude is tantamount to discrimination against the urban poor and adds on to the inability of such city authorities or utilities to serve the needs of the urban poor. As a result of such alienation, the needs of the

urban poor continue to miss-out in the agenda of the city thereby constraining the provision of their infrastructural services.

2.6.3.5. Corruption and politicization

Most urban utilities and city authorities are highly susceptible to *"corruption* and *politicization"* (Solo, Perez et al. 1993,). More often than not, their narrow selfish and corrupted interests overshadow the development agenda of the utility or city authority thereby aggravating the deprivation of the urban poor (Solo, Perez et al. 1993,) and (Triche, McIntosh 2009). As explained in Text Box 2-3, corruption leads to increased slum incidence and the associated urban poor deprivations.

Text Box 2-3: Corruption constrains BIS in slums

Corruption and lack of political will promotes slum incidence and the accompanying deprivations.

SOURCE: UN-HABITAT (2010)

Furthermore the cost of corruption increases the price of urban services thereby limiting the ability of the poor to access services. Additionally, because the poor lack the resources to fight corruption (e.g. information, literacy, access to justice, etc), corruption disempowers and relegates the poor to being dependent on gatekeepers who control urban services. Moreover, corruption may also influence *"policymaking or budget allocation"* in a manner that is biased against the urban services to the poor (Cavill, Sohail 2006).

In the main, institutional constraints makes it extremely difficult for city authorities to extend infrastructure services such as water supply and sanitation to the un-served informal settlements where the urban poor dwell (Solo, Perez et al. 1993,).

2.6.4 Structural constraints

Structural constraints arise from the procedural policies that utilities and/or city authorities in low income countries adopt in their service delivery, particularly with regard to issues that affect how the urban poor access basic services. For example

the stand they take on the informality of slums, service provision and land tenure issues in informal settlements, land-use planning, etc (Solo, Perez et al. 1993). Their stand on these pertinent issues guides their decision making process which altogether defines either their success or failure in their service delivery. In order to grasp a clearer view of these constraints, a simple definition of "organizational policies" has been offered as illustrated below:

"*Course or method of action selected, usually by an organization, institution, university, society, etc., from among alternatives to guide and determine present and future decisions and positions on matters of public interest or social concern*" (ENCYCLO 2007).

Solo, Perez, et al (1993) refers to the constraints in this category as *"structural"*. From the organization theory perspective, the use of the term *"structural"* gives the connotation of the hierarchical ordering of the organization i.e. how *"roles, power and responsibilities are delegated, controlled and coordinated"* (WebFinance 2010). Furthermore the theory also introduces the aspects of the *"organizational structure"* that is better illustrated through the six dimensions that defines it, i.e. (Pugh, Hickson et al. 1963) and (Pugh, Hickson et al. 1968):

i) *Specialization* – Involves the distribution of duties (responsibilities) to organization members within the organization hierarchy.

ii) *Standardization* – Deals with specifying the regular procedure(s) to be followed to carry out specific responsibilities in the organization

iii) *Formalization* – The extent of documenting the organization's *"procedures", "rules",* instructions and *"communications"*

iv) *Centralization* – Illustrates the nucleus of executive authority within the organizational hierarchy from where decisions are consented.

v) *Configuration* – Putting together all the roles involved in an organization into a detailed chart, the organization chart.

From this background it is plausible to associate the constraints in this category with the organizational structure and hence refer to them as *"structural constraints"*. Indeed the establishment of the procedural policies adopted by an organization (e.g. utility) and which are associated with the constraints in this category is clearly within the realm of *"standardization"* (Pugh, Hickson et al. 1963).

It should be noted that when an organization specifies and pursues the procedures to be followed by its staff in the operations of its business, it does so with the hope of becoming a more successful organization. However, it is also possible that some of the organization's procedures may at times overlook certain aspects of the organization's aims and objectives. Such an oversight may result from the organization's inability to understand the intricacies involved in certain aspects of its business or the consequences of such an oversight. That is why an organization's *standardization* (or *structure* as a whole) may spell-out the failure or success of the organization. In the case of utilities and/or city authorities in the developing world, the procedural policies adopted by most of them have severely constrained rather than facilitated the delivery of infrastructural services to the urban poor in their jurisdiction. Indeed Solo, Perez et al. (1993) have reasoned that the constraints in this category are the most difficult to address because they are involved with values and views that conflict with the interests of the poor.

Following up on the explanations of Triche and McIntosh (2009), Snell (1998), Gulyani, Talukdar et al. (2005) and Solo, Perez et al. (1993) five inappropriate policies can be associated with the structural constraints that frustrate the urban poor's access to basic infrastructure services (mainly water supply and sanitation). The five policy areas include the following:

2.6.4.1. Inappropriate financial policies

Inappropriate financial policies can be viewed as twofold i.e. those originating from the utilities and/or local authorities in developing countries (Solo, Perez et al. 1993,) and those that arise from international agencies (Triche, McIntosh 2009). However, irrespective of their source, they both have a hurting effect to infrastructural services of the urban poor. For example, when the international agencies emphasise growth of the private sector at the expense of policies that are of social interest to the city, the possibility of the poor getting urban services diminishes. Such agenda of international agencies may easily influence the client governments of developing countries towards downgrading the interests of the urban poor as they pursue to fulfil their agenda (agencies' agenda). This may result in the local authorities and political elites perpetrating hostilities and indifferences

towards the urban poor whose deprivations they prefer to ignore (Solo, Perez et al. 1993,).

The inappropriate financial policies that originate from the utility and/or the city authority may be identified in tariff setting, payment of connection fees, and billing. Sometimes when the utility or the city authority set the tariffs for their services (e.g. water), they fail to include the full cost of delivering efficient and reliable services (Triche, McIntosh 2009), (Allen, Davila et al. 2006) and (Paterson, Mara et al. 2007). This omission ends up with deteriorating services as the revenue generated fails to meet the financial demands of efficient, reliable and progressive services. Because of the insufficiency of funds the needs of the urban poor are the easiest and first to be sacrificed by such utility or city government. Similarly as Triche and McIntosh (2009) points out, because of inappropriate tariff setting such as the *"increasing block tariffs",* the urban poor households who share a single connection (e.g. water kiosk, and standpipe) pay more for their water than those having individual connections. When these same households wish to have individual connections, they are further penalized by the policy requirement that they pay upfront hefty connection fees that are beyond their ability to afford. It should be remembered that most of the urban poor residents do not have reliable income streams such as salaries that come regularly at the end of each month. As a result they are unable to pay full bills at the end of the month leading to disconnections and the punitive reconnection fees and procedure (Triche, McIntosh 2009).

Further complexity of the structural constraints may be evidenced in programmes aimed at addressing the deprivations of the urban poor (e.g. slum upgrading projects). The high rent charged for the upgraded houses is so high that the urban poor cannot afford to pay and are hence dislodged by the non-poor. The dislodged slum dwellers are pushed further to other remote and "*bad lands"* where the cycle of deprivation is repeated all over again (Solo, Perez et al. 1993,), (UN-HABITAT 2009).

2.6.4.2. Inappropriate definition of city boundaries

By defining the boundaries of the city, the utility or city authority puts a distinction between those they consider legitimate recipients of the services and those who

are not. They recommend very high standards of buildings and a stringent procedure of land legalization in the city, that the urban poor can hardly achieve (Solo, Perez et al. 1993,). For instance, the city planners and city authorities in the less developed countries consider the city to comprise of only the fully serviced regions. As such, since the adjoining informal settlements (home to most of the urban poor) fall short of the adopted definition of the city, they are considered to be off the city's jurisdiction of service provisioning (Solo, Perez et al. 1993,).

2.6.4.3. Approach to city planning

Structural constraints are compounded further by the land-use planning of the city. Urban land-use planners in most developing countries control urban expansion and land-use by the prohibitive *"zoning"* model which essentially determines what is to be allowed or not in a given area. This frustrates the access efforts of the urban poor living in regions that have yet to be classified as residential as they fail to be recognized as legitimate recipients of city services (Solo, Perez et al. 1993,). Moreover, the process of reclassification and rezoning of such purportedly unrecognized land towards legalization and inclusion into the urban status is ridiculously slow due to unnecessary bureaucracies (Solo, Perez et al. 1993,). Furthermore, urban planners in most developing countries rarely use population projections to set the limits of their cities, embrace new growth and plan to meet the projected needs of the people. Instead, they insist on applying the inhibitive land-use transfers and the perceived urban standards of what the city should be (set for developed countries) rather than focussing proactively on the actual city before them (Solo, Perez et al. 1993,).

As mentioned above, the process of legitimizing property in informal settlements is too complicated, time consuming and too bureaucratic for the urban poor to cope with. Furthermore, the zoning practices and land-use planning of cities in low income countries greatly distort land prices by making legal land become too expensive for the urban poor. Conversely, this approach makes the un-serviced illegal land comparatively too cheap and hence very attractive to the urban poor (Solo, Perez et al. 1993,). In addition to this, the insistence by city planners on "*fully serviced neighbourhoods and dignified housing*" makes the transformation of the

so called illegal land into legal land a horrendous experience for the urban poor (Solo, Perez et al. 1993,). This constraint therefore inhibits every possibility of the urban poor becoming legitimate recipients of the services that are available to the legal and non-poor of the city.

2.6.4.4. Lack a stable regulatory framework

Besides the constraints associated with city planning, city utilities also lack a stable regulatory framework to facilitate the smooth management of infrastructure services particularly when there are multiple players. This lack of a regulatory frame work may at times result in unnecessary bureaucracies and duplication of roles across departments which altogether result in poor service delivery in the city or the total absence of services for the urban poor who are easier to ignore. The absence of a stable regulatory framework in a field of multiple players may only serve to expose the urban poor to more exploitation by such players. Literature has shown that at times, some service providers (e.g. water vendors and the kiosk operators) sell water to the urban poor at 18 times more than their buying price from the Utility (Snell 1998) and (Gulyani, Talukdar et al. 2005).

Although the absence of a regulatory framework may contribute towards hindering the urban poor's access to basic services, sometimes it is the existing regulatory framework that constrain. For instance a regulatory framework that defines the informal dwellings of the urban poor as *"illegal"*, and/or *"irregular"*, although in existence it only serves to constrain the provisioning of basic infrastructural services to such dwellings by the urban authorities or utilities (Allen, Hofmann et al. 2008).

2.6.4.5. Dealing with property rights and land ownership

As mentioned earlier in section 2.6.4.3, *"legalization and property rights"* requires approval before ownership can be recognised and hence considered for infrastructure services. This puts the urban poor into a stalemate position because the said approval requires that the neighbourhood be fully served. Besides, the process involved is heavily bureaucratic and therefore takes a very long time to accomplish (Solo, Perez et al. 1993,). Consequently the long and involving process

of legalization of formally occupied land may even become prone to corruptive practices, heavily expensive to the urban poor thereby discouraging them from even giving it an attempt in the first place. In sum, as captured by (UN-HABITAT 2009) and (UN-HABITAT 2010), this whole process of land legitimization is anti-poor. As a result of this anti-poor attitude of the city authorities and politicians who are responsible for approving land ownership in the city, the urban poor are without land tenure rights (UN-HABITAT 2009) and (UN-HABITAT 2010). The end result of this is that basic infrastructural services that the city should provide for its residents become ever more elusive to the urban poor.

As explained throughout this subsection, the policy decisions of city authorities, utilities and politicians may all affect how services are delivered (or denied) to the urban poor communities. However, it is also appreciated that the *"day-to-day behaviour of providers"* has great influence on service delivery (Keefer, Khemani 2005).

2.6.5 Summary of constraints to urban poor infrastructure service

The summary of major constraints to the delivery of basic urban services to the poor in developing countries has been outlined in Table 2-2 and highlights the key aspects of the constraints. It is observable from this summary that the constraints hinge on the rigidity of the adopted engineers' technological decisions irrespective of the circumstances prevailing in informal settlements of the urban poor. They also reflect the irresponsiveness of the utilities and/or urban authorities that demand upfront payment of high initial connection fees that are unaffordable to the poor. Moreover, the summary also reflects the irresponsive tariff setting that makes urban poor services more expensive than those provided elsewhere. Further to this, the constraints are also underlain by the poor management and decision making of the urban utilities and/or urban authorities that makes it difficult to extend services to the urban poor. The hostilities of city policies that delegitimize urban poor dwellings from being part of the city, and also the exploitive fees for services charged to the urban poor due to poor regulation are also reflected in this summary.

Table 2-2: Summary of constraints to Urban Poor basic infrastructure Services

Constraint Category	Specific Constraints
1) Physical and Technical	Engineers' rigidity towards conventional engineering inappropriate in urban poor settlements.
2) Economic and Financial	Very high project cost out-lay; Initial connection fee too high for urban poor; Bias against urban poor on infrastructure investment; Financial institutions unwilling to invest in urban poor infrastructure; urban poor paid more for basic services
3) Institutional Constraint	Inefficiency and poor management of city authorities; Inability to initiate new infrastructure for the urban poor; Corruption and politicization; Bias against urban poor in tariff setting; lack of strong regulatory framework led to urban poor exploitation.
4) Structural Constraint	Informal settlements not included in definition of the city; hence excluded; process of legitimizing informal property too cumbersome for the urban poor; hostility and indifference towards the urban poor. Constraints in this category summarised as "**bias of policy makers against the urban poor**"

SOURCE: Generated from Solo, Perez et al. (1993)

It may also be acknowledged that the low priority that most developing countries give to development programmes intended for the urban poor as compared to the attention expressed to those that target the non-poor, further reflects the insensitivity of such governments and their agencies to the plight of the poor (Biswas 2006). Furthermore, even where some concern for the poor has been shown and budgetary allocations made for pro-poor programmes, some policy makers in such governments go to the extreme of diverting the allocated budgets for such programmes (Keefer, Khemani 2005). Therefore as Winchester and Szalachman (2009) points out, it is not just the rigidity, insensitivity and hostility alone that is expressed towards the poor by their respective governments or agencies. The poor are indeed subjected to "*social exclusion*" a phenomenon that manifests in the unequal access to opportunities (e.g. employment, etc), and basic services such as water and sanitation (Winchester, Szalachman 2009).

2.6.6 The injustice underlying constraints to urban-poor services

As outlined in the summary of constraints shown in Table 2-2, the constraints that hinder the delivery of infrastructure services (mainly water supply and sanitation) to the urban poor are deliberately manmade. They stem from the insensitive and

intolerant moves of urban authorities and/or their agencies aimed at excluding the poor from the urban scene because of their perceived inconvenience. Furthermore these constraints amount to discriminative bias against the urban poor that eventually vents out in irresponsive prejudice towards them, as illustrated by Solo, Perez et al. (1993):

"The greatest bottleneck to getting services to the Poor is bias, as demonstrated by indifference, and even hostility, to low-income families at local, national, and international levels.......The story of the constraints encountered in trying to get services to the poor is a story of consciously made poor decisions: decisions to emphasize the wrong type of technical solutions; to withhold information about land use; to control a city's new development to the point where it becomes unaffordable to most citizens; and to create laws, plans, and policies, with the very best intentions in the world, that soundly defeat their own purposes" (Solo, Perez et al. 1993,).

Clearly, the core of these constraints epitomizes the rigid, selfish, irresponsive, oppressive and dismissive character of the urban authorities, and/or utilities, and other service providers (who exploit the poor) towards the vulnerable urban poor. To add on to what has been set out in the summary section (2.6.5), it can be further emphasized that this aforementioned character is further illustrated by the low priority given to urban poor programmes, (Biswas 2006), diversion of spending away from pro-poor programmes (Keefer, Khemani 2005), exploitive fees for services (Snell 1998) and (Gulyani, Talukdar et al. 2005), the rigidity of city planners (Solo, Perez et al. 1993,), and susceptibility to corruption (Cavill, Sohail 2006), (Triche, McIntosh 2009), etc.

2.6.7 Susceptibility of the urban poor to deprivation of basic services

2.6.7.1. Why are the urban poor susceptible to deprivation?

The poor people (urban poor included) are susceptible to oppression and eventual deprivation of essential services by organizations that misuse their bestowed authority. This susceptibility may be associated with the gullibility of the urban poor that emanate from various causes, amongst them the following:

- **Illiteracy and deficiency of information:** From a political perspective, the poor are also voters who deserve the best services from their elected leaders. This is more so for the urban poor who require that the politicians they elect to represent them be also the champions for their welfare including service delivery. However as voters, they lack the information to enable them assess the performance of their political leaders. Without the vital information, the poor are unable to hold their politicians accountable and make them to pay attention to issues of interest to them (the poor). Keefer (2005) associates the lack of information to three things. Firstly, the illiteracy of the poor makes it difficult for them to acquire information that may be useful to them. This not only limits their level of knowledge but also renders them ignorant of their own rights (Triche, McIntosh 2009). Consequently they may not even see the deprivations as such in the first instance because they do not perceive it as their right to be served leave alone trying to demand for services. Similarly because of illiteracy they are unlikely to know the obligations that their elected political leaders owe to them, hence hold them accountable.

Secondly, even when they may have some vital information, Keefer (2005) observe that they may have *"limited mobility"*, which may be associated with their level of poverty, i.e. not being able to have the necessary travel money to destinations where their issues may be heard and addressed. Thirdly, the *"underdeveloped media for mass communication"* contributes to the gullibility of the urban poor (Keefer, Khemani 2005). If only the mainstream media of TV, radio and the commercial print media are available, then the urban poor may be faced with outright information discrimination owing to their inability to afford such media, thereby compounding their information deficiency.

- **Political leaders not credible:** The political leaders elected by the urban poor lack the desired credibility and commitment to serving their electorate (the urban poor). Instead, since they know that the urban poor do not have the capacity to hold them accountable and therefore make them fulfil their campaign pledges, the motivation to act in the interest of the poor that they represent gets distorted (Keefer, Khemani 2005). Furthermore, due to illiteracy, ignorance and deficiency of information, the urban poor are not well equipped to assess the suitability of political aspirants who seek their votes.

- **Lack of a united front:** If voters could stand as a united force against ineffective, corrupt, and irresponsive political leaders, they could succeed to replace them through democratic processes. However, often such voters find themselves divided along tribal, religious and even regional affiliations (Keefer, Khemani 2005). This may at times find sections of the urban poor who would have been against such a leader being transformed to supporters of the same leader due to the aforementioned affiliations thereby making it difficult to root them out and replace them with better ones.

With illiteracy, ignorance, deficiency of and the lack of a united front to face those sabotaging their development processes, the urban poor remain susceptible to the injustices associated with their numerous deprivations. Unless suitable means of helping them out of this susceptibility are put into place, the urban poor may never overcome the constraints that hinder their access to basic infrastructure services.

2.6.7.2. Addressing the urban poor's susceptibility to deprivations?

As mentioned above, most of the urban poor are illiterate and ignorant of their rights (Triche, McIntosh 2009) and (Keefer, Khemani 2005). They are therefore unable to engage their politicians, service providers, and/or local government staff to demand recognition as customers and therefore demand for their infrastructure services. Triche and McIntosh (2009) have suggested the introduction of education programmes with the necessary information and skills that may enable them to participate in the crucial processes involved in the provision of their basic urban services. Such empowerment will build the self esteem of the urban poor, make them informed citizens and transform them from passivity into independent proactive citizens able to fight for their rights (Triche, McIntosh 2009). Besides such an empowerment approach, the urban poor may also need to be assisted to address the associated vices such as corruption.

Sohail and Cavill (2008) have suggested that the corruption experienced in the delivery of infrastructure services to the urban poor may be overcome by involving the served community more in the delivery process, particularly in auditing the delivery process. This approach may be perfected further by empowering the poor to participate in the disciplining of errant service providers as well as demanding

better services from them (Cavill, Sohail 2006) and (Cavill, Sohail 2005). Furthermore such a move may have the double effect of raising the self esteem of the urban poor. Besides, it may also make the service providers appreciate them as active and important participants in the delivery process who deserve better treatment and services too. It has also been suggested that lobbyists use both the national and international forums to amplify the state of basic infrastructure services in urban poor settlements of developing countries. This may help to smoke out the perpetrators of urban poor deprivations. Furthermore, it is already acknowledged that such an approach by activists have had some positive impacts on urban poor services (Biswas 2006), (Kayaga, Franceys 2007)

2.6.8 Addressing the hindrances to urban services for the poor

The major constraints that hinder the delivery infrastructure services to the poor have something in common. To begin with, they all appear to be associated with some deliberate practices (or malpractices) within the organizations (e.g. utility, city authority, etc) that are in the first place expected to facilitate the delivery of the very services to the urban poor. This therefore indicates that these perpetrators are already aware of the constraints caused by their practices and may even be beneficiaries (directly/indirectly) of the same practices. As such, it is comprehensible that they may be unwilling to partake or support the necessary remedial measures that may be presented to them. Consequently, informing such perpetrators of any possible solutions to the constraints even with all the good intensions to address them may be ineffective. This view was also shared by Solo, Perez et al (1993) who observed that:

……..it would be very naive to assume that urban sector constraints will disappear if people are shown solutions that help urban poor…… (Solo, Perez et al. 1993,).

The solution to the constraints might however be found by first establishing what makes perpetrators of these constraints be hostile and irresponsive to the urban poor. With such findings at hand and as was suggested by Solo, Perez et al (1993), any solutions arrived at can then be pursued by involving pro-poor agencies. Such an approach has the potential of addressing the constraints that hinder the delivery of urban services to the poor. However if the adopted solutions

do not address the dominant bias that perpetrates the constraints in questions, an endless cycle of 'new solutions for new constraints' may ensue as was explained by Solo, Perez et al (1993) in the statement that:

"As long as the bias against the urban poor continues to exist, new constraints will appear as soon as old ones are done away with" (Solo, Perez et al. 1993,).

Tyndale (2006) suggested that for people to behave well towards others, development processes should be based on certain values (as quoted below):

"It is only a firm belief in the possibility of people behaving well towards each other and towards the earth and other living creatures that gives an authentic ring to a call for development policies and processes to be grounded in values such as generosity, kindness, mercy, honesty, respect, justice, restraint, and humility".

Furthermore the reviewed literature has recommended a values-based approach to development in Africa through faith based communities. The participation of faith based organizations in development in Africa was envisaged to facilitate the breaking of the development puzzle resulting from the failures of international financial institutions like the World Bank (Tsele 2001). The recommendation that values and faith based communities be involved with development activities in Africa compares well with the earlier pro-poor suggestion by Solo, Perez et al. 1993,) to deal with urban poor deprivations.

It is notable that the values which Tyndale (2006) suggested as necessary inclusions to *"development policies and processes"* in order for people to behave well towards others i.e. *generosity, kindness, mercy, and honesty*, are all human values. As such Tyndale's view of overcoming bias (not behaving well to others) was values based. Consequently a clear understanding of the human values i.e. what they are; how they influence people's behaviour; how they may affect service delivery; and how they may be measured is very important to the process of improving how the urban poor access their basic infrastructure services.

2.7 Organizational and Personal Values

2.7.1. Introduction to values

The concept of values has been used on one hand in relation to individual persons as individual (also known as personal or human) values and on the other hand in relation to organizations as organizational values (Sharp 1997), (Finegan 2000), (Rokeach 1973), (Schwartz, Bilsky 1987), (Schwartz, Melech et al. 2001), (Enz 1988), (Barrett 2006), (Seevers 2000), (Akinsorotan, Oladele 2009), and (Chatman 1991). Regardless the context in which the concept is applied, a value may be defined as *"…an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence"* (Rokeach 1973: p.5).

In tandem with this definition of values (Rokeach 1973), it is reasonable to liken values to a free-swinging magnetic needle of the compass which when placed anywhere on the earth always swing to indicate the North-South direction. This orientation of the compass enables us to decide on the most appropriate route to our destination. In a similar manner, values help us to make the necessary decisions based on what we believe to be most appropriate in a given situation. Therefore one way of looking at the functions of values is to think of them "…*as standards that guide ongoing activities* [and second]...*as giving expression of human needs*" (Rokeach 1973: p.12). So in these functions, values are determinants of all manner of "*social behaviour*" for instance: *"social action", "evaluation", moral judgement", and "presentation of self to others"* (Rokeach 1973: p.24). Values therefore influence how people behave (Hemingway 2005), (Porter 2000) both as members of the organization (organizational values) and also as individuals independent of the organization (Personal/human values).

On one hand, organizational values determine the behaviour of the organization (Seevers 2000) by guiding the decision-making process within the organization (Barrett 2006), (Akaah, Lund 1994). Therefore, organizational values provide guidelines regarding the acceptable and unacceptable behaviour (Barrett 2006) to be embraced or avoided in the organization respectively. Besides, organizational values are also known to support the organization towards achieving its desired

future (Barrett 2006), i.e. the goal they were established to attain (Mitchell, Larson 1987). Therefore in the organizational context a value may then be defined as …*"any concept or idea that is held in high esteem by the members of an organization that shapes the organization's philosophy, processes and goals"* (Akinsorotan and Oladele, 2009, p110). Organizational values are also the beliefs that individuals and/or groups hold about…*"means and ends organizations "ought to" or "should" identify in the running of the enterprise, in choosing what business actions or objectives are preferable to alternate actions, or in establishing organizational objectives"* (Enz 1988).

On the other hand, personal values reflect what the person values in the organization (Chatman 1991). They are therefore the things or conditions that bring about personal fulfilment (satisfaction) to the individual member in the organization (Seevers 2000) and (Barrett undated). For example, the individual may value teamwork, innovativeness, accountability, ethicality, helpfulness, good remuneration package, and the aspect of being able to serve or make a difference in what they do (Chatman 1991), (Crossgrove, Scheer et al. 2005), (Kernaghan 2003) and (Barrett undated). It is widely appreciated that job candidates prefer organizations that match their values (Schneider 1987).

2.7.2. The functions of organizational and personal values

All organizations are values-driven (Seevers 2000) and (Barrett undated) considering that they are *"systems of coordinated behaviour"* (Mitchell, Larson 1987). However, this notwithstanding, all organizations are not the same: some are successful in their mission while others are not. One of the things that distinguish organizations is the status of their values. As mentioned earlier in this section, organizational values have an impact on how members behave within an organization as well as on their capability to achieve set group results (Seevers 2000). Therefore the values that an organization sets out to steer its mission to success are very important though not as important as whether the same values are lived or not.

When organizational values are lived (i.e. practiced), they may guide the organization to success and prosperity (Barrett undated). Similarly they may also

distinguish the organization from other organizations (Crossgrove, Scheer et al. 2005). Conversely, when organizational values are dormant and unpractised (hence lacklustre), the success of the organization becomes doubtful for lack of orientation and guidance towards the mission. In the event of lacklustre organizational values, the organization's culture reflects the personal values of the leader (Barrett undated). This makes the values of the organization's leaders an important consideration when seeking to understand what drives the organization (Enz 1988).

2.7.1.1. Values determine the success or failure of the organization

Besides practicing the organizational values, the success of an organization may also be affected by whether its members find congruity between their individual values and those of the organization. Where congruence exists, the organizational members tend to be more devoted to the commitments of the organization and eventually perform better (Finegan 2000) and (Chatman 1991). Organizational success may therefore also be associated with the congruence of organizational and personal values in the organization (Seevers 2000), (Barrett 2006), (Barrett undated). This congruence of values can be assumed to be one of the aims of the selection process in organizations. It is commonly known that people join organizations when they are adults already having acquired their own personal values (Hofstede, Neuijen et al. 1990). Hence the recruitment process attempts (amongst other things) to select individuals whose values are compatible with those of the organization by screening out those whose values are incompatible (Chatman 1991). Further to the recruitment process, organizational socialization adds-on to the personal – organizational values match. It facilitates the members to understand their role in the organization as well as internalize the organizational values and the expected behaviours (Schein 2004), (Chatman 1991). Job candidates on their part add on to the quest for the values congruence. They are known to be most attracted by those organizations whose values resonate with their own (Schneider 1987).

Both the organizational and personal values are indeed important to the success of the organization (Akaah, Lund 1994), (Schein 2004) and in particular when they

are congruent (Seevers 2000), (Barrett undated). However, the congruence of personal and organizational values may not always produce organizational success. For example the values of an extremely profit-driven organization may be congruent with those of an extremely selfish employee, but such congruence may risk hurting the organization's customers through exploitation. With this in mind, the author suggests that it is the congruence of values that meets the expectation of all stakeholders e.g. society, customers, shareholders, employees and the organization itself that may lead to great success.

As mentioned earlier in this section, organizational values can at times be dormant or unconscious in an organization (Barrett undated). Nevertheless, the same cannot be said of personal values because everybody has what they value in any situation at any time. Where congruence of organizational and personal values is anticipated, it is prudent to assume that assessing either of the two may reveal what drives the organization. However, since socialization (when successful) can be expected to add the organizational values onto to the employee's personal values, assessing the personal values may be the better option. The same case may be expected to apply when the organizational values are dormant and therefore the personal values of the leader take precedence (Barrett undated). When this is the case, it is prudent to assume that the employees may acquire some of the leader's personal values (i.e. the relevant ones). Therefore the personal values of the employees may be assessed when necessary to determine the values driving the organization.

2.8 The Human Values

2.8.1 Definition of human values

Human values (also known as personal values) are associated with day to day life in many ways. For one, they are the enduring beliefs about what is preferable for individual or societal existence (Rokeach 1973). Furthermore, as Schwartz & Bilsky (1987) explained, values represent the three universal requirements of human existence that individuals including societies are responsive to. The three universal

needs include for instance, the biological needs of individuals as living beings, the needs for coordinated social interaction, and the needs for the survival and welfare of groups (Schwartz, Bilsky 1987). People's values are a representation of their motivations and are expressed through their goals and objectives (Roccas, Schwartz et al. 2002). This means that values represent what people aim to achieve (motivational goal) under the different conditions and situations of their lives when they make the decisions that they do in their day to day life. Hence, the difference in the motivational goals that individual people express is in itself an expression of the difference between their values (Schwartz 1992).

It can also be argued that values are intangible in nature and can therefore only be sensed if expressed. As such they may be defined as the cognitive desirable goals transcending specific situations, and which contribute towards the guidance of a person's day to day life (Schwartz 1992), (Schwartz 2007), (Williams Jr. 1979), (Schwartz, Melech et al. 2001), and (Rokeach 1973). Moreover, in a choice of options people know what is important to them; their values are therefore an expression of that which they consider as important (Bardi, Schwartz 2003). As people mature, they tend to be conservative with their values until some significant experience causes them to alter (Sharp 1997) and (Inglehart 2005). Once established, values may then guide how individuals select or justify actions and/or events as well as how they evaluate people (Schwartz 1992) and (Rokeach 1973).

2.8.2 The ten distinct value types

The concept of human values has been widely used in the past to deal with the functioning of institutions, organizations, societies and in attitudes and behaviour of individuals (Rokeach 1973), (Hofstede 1980). However, it was only towards the end of the last millennium that a systematic theory of values emerged (Schwartz 1992). Through the enterprise of Schwartz (1992 and 1994), and (Schwartz, Bilsky 1987) and their other contemporaries, a comprehensive theory of human values was founded. Ten distinct values that are recognized across cultures were identified and defined according to the motivations underlying each of them (Schwartz 1992). See Table 2-2. This identification of values was Based on the

three universal requirements of human existence (Schwartz, Bilsky 1987) mentioned earlier in section 2.8.1.

As an example, *benevolence* values derive from the motivation to propagate the wellbeing of others that one is in frequent contact with. On the other hand, the *power* values derive from the requisites of personal pursuit through the controlling and dominating of other people and the available resources (Schwartz 1992). See Table 2-2 for more of this.

Table 2-3: Ten motivationally distinct values

Human Value	Motivational goal	Motivational indicators of value	Sample portrait implicitly representing the value
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms	Politeness, honouring parents, self-discipline, obedient.	**S07-** S/he believes that people should do what they're told. S/he thinks people should follow rules at all times, even when no-one is watching **S16 -** It is important to him/her always to behave properly. S/he wants to avoid doing anything people would say is wrong.
Tradition	Respect, commitment, and acceptance of the customs and the ideas that traditional culture or religion provide.	Devout, humble, moderate, detachment, respect for tradition, accepting portion of life.	**S09-**S/he thinks it's important **not** to ask for more than what you have. S/he believes that people should be satisfied with what they have. **S25-**S/he thinks it is best to do things in traditional ways. It is important to him/her to keep up the customs s/he has learned.
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.	Helpful honest, forgiving, true friendship, meaning in life, loyal, mature love, responsible, spiritual life.	**S12-**It's very important to him/her to help the people around him/her. She wants to take care of their well-being. **S27-**It is important to him/her to respond to the needs of others. S/he tries to support those s/he knows.
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.	Social justice, wisdom, protecting the environment, a world of beauty, equality, unity with nature, world at peace, broad-minded, inner harmony.	**S03-**S/he thinks it is important that every person in the world be treated equally. S/he believes everyone should have equal opportunities in life. **S29-**S/he wants everyone to be treated justly, even people s/he doesn't know. It is important to him/her to protect the weak in society.
Self-direction	Independent thought and action – choosing, creating, exploring	Freedom. Self-respect, independent, choosing own goals, creativity, curious.	**S01-**Thinking up new ideas and being creative is important to him/her. S/he likes to do things in his/her own original way. **S34-**It is important to him/her to be independent. S/he likes to rely on himself/herself.
Stimulation	Excitement, novelty, and challenge in life.	An exciting life, a varied life, daring	**S06-**S/he thinks it is important to do lots of different things in life. S/he always looks for new things to try. **S15-**S/he likes to take risks. S/he is always looking for adventures.
Hedonism	Pleasure and sensuous gratification for oneself.	Pleasure, enjoying life.	**S10-**S/he seeks every chance s/he can to have fun. It is important to him/her to do things that give him/her pleasure. **S26-**Enjoying life's pleasures is important to him/her. S/he likes to 'spoil' himself/herself.
Achievement	Personal success through demonstrating competence according to social standards.	Successful, capable, intelligent, ambitious, influential.	**S04-**It's very important to him/her to show his/her abilities. S/he wants people to admire what s/he does. **S13-**Being very successful is important to him/her. S/he likes to impress other people.
Power	Social status and prestige, control or dominance over other people and resources.	Social power, authority, social recognition, wealth, preserving my public image.	**S02-**It is important to him/her to be rich. S/he wants to have a lot of money and expensive things. **S17-**It is important to him/her to be in charge and tell others what to do. S/he wants people to do what s/he says.
SECURITY	Safety, harmony, and stability of society, of relationships, and of self	Health, national security, social order, reciprocation of favours, family security, clean, sense of belonging.	**S05-**It is important to him/her to live in secure surroundings. S/he avoids anything that might endanger his/her safety. **S35-**Having a stable government is important to him/her. S/he is concerned that the social order be protected.

SOURCE: (Schwartz, Melech et al. 2001), and (Pakizeh, Gebauer et al. 2007)

2.8.3 The Structure of Human Values

From the Schwartz (1992, 1994) values theory, the interrelationship between the 10 distinct values was also identified whereby the pursuit of one value was found to be either in congruence or conflict with the pursuit of another (Bardi, Schwartz 2003), (Schwartz 1992), (Schwartz, Melech et al. 2001), (Schwartz 2005). As such, different groups of people as well as individuals could exhibit emphasis towards values that are either compatible or in conflict with values that other groups or individuals emphasize (Devos, Spini et al. 2002). In line with this thinking, any two distinct values are congruent if the actions that express one of them are compatible with the actions that express the other. Conversely, when the actions that express a value inhibit the actions of another value, then the two distinct values are said to be in conflict (Schwartz 1992), (Schwartz 1994) and (Bardi, Schwartz 2003).

Furthermore, the relationship of compatibility and conflict amongst values was demonstrated across the ten motivationally distinct values. For example, the theory demonstrated that the actions which express *Universalism* and *Benevolence* values jointly champion the welfare of others and hence are compatible. Similarly, the *Power* and *Achievement* values are compatible too since the actions that express them jointly promote personal pursuit. However, because the actions that champion the welfare of others may be perceived as being in direct conflict with those that promote personal pursuit, then *Benevolence* and *Universalism* values may also be perceived as being in conflict with *Power* and *Achievement* values thereby defining an axis of values conflict and congruence. The demonstrated compatibility of *Benevolence* and *Universalism* values constitute the *Self-transcendence* higher order values while *Power* and A*chievement* values constitute the *Self-enhancement* higher order values to complete the *Self-Transcendence* versus *Self-enhancement axis* of the values theory (Schwartz 1992), (Schwartz 1994), and (Schwartz, Melech et al. 2001).

The relationship of compatibility and conflict amongst values further manifested within the remainder of the 10 motivationally distinct values. For instance, on one hand, the emphasis of self restraint, resistance to change and harmony amongst *Conformity*, *Tradition,* and *Security* values demonstrated their compatibility (the *Conservation*

higher order values). On the other hand, the novelty and independence of action and thought emphasised by *Self-direction* and *Stimulation* values (the *Openness to change* higher order values) not only demonstrated their compatibility, but also the conflict of *Conservation* and *Openness to Change values.* This conflict of *Conservation* and *Openness to Change* values defines the second axis in the relationship of values (Schwartz 1992), (Schwartz 1994), and (Schwartz, Melech et al. 2001). Moreover, besides the bipolar relationship of values (*Self-transcendence versus Self-enhancement and Conservation versus Openness to change axes*), the theory further demonstrated that the ten distinct values also interrelate in a circular pattern. Additionally, within this circular arrangement, values arrayed themselves either close together or far apart from each other depending on their conflict and compatibility relationships. Because of this arrangement, compatible values coalesced on one side of the circle, while the respective conflicting values coalesced on the opposite side of the circle. Furthermore, because *Hedonism* shared elements with the *Openness to change* and *Self-enhancement* values, it was sandwiched between the two higher order values, in the structural arrangement of values (Schwartz, Melech et al. 2001) and (Schwartz 2005). See Figure 2-4 for the structural arrangement of values.

Figure 2-4: Structural relations among the 10 motivational values and the two dimensions
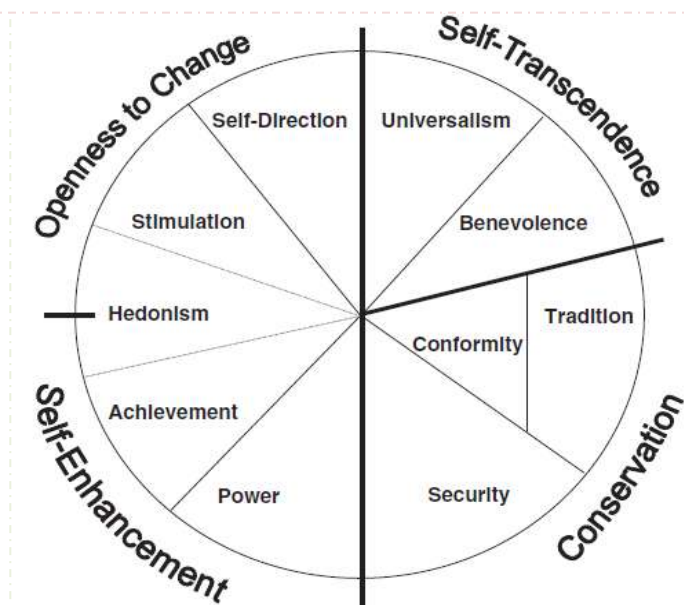
SOURCE: Davidov, Schmidt et al. (2008; p425)

This circular arrangement of human values has been validated in various different studies, for example (Schwartz, Melech et al. 2001), (Davidov, Schmidt et al. 2008), (Pakizeh, Gebauer et al. 2007), (Vecchione, Casconi et al. 2009), to state but a few. However, when this model was tested using methods other than those used by Schwartz et al (2001), the bipolar arrangement of values was confirmed but not the circular structure (Hinz, Brahler et al. 2005).

2.8.4 Measurement of the ten distinct human values

Since the initial work on the human values theory (Schwartz 1992), and (Schwartz 1994), two instruments have so far dominated the measurement of the ten distinct values. The first instrument developed under this theory was the Schwartz Values Survey (SVS) (Schwartz 1992). After several years of SVS application, the Portrait Value Questionnaire (PVQ) was also developed (Schwartz, Melech et al. 2001) to validate the values theorem as well as to overcome the weaknesses identified with the predecessor instrument (Schwartz, Melech et al. 2001). Besides these two major instruments, other later instruments have also been developed to join the list of the measures of human values, for example the Austrian Value Questionnaire (Renner, Salem et al. 2004) as outlined below.

2.8.4.1. The Schwartz Value Survey

The SVS applied 57 single-value items selected a priori to represent the ten distinct values, for instance, 'creativity' (*Self-direction*), 'an exciting life' (*Stimulation*), 'helpful' (*Benevolence*), and 'social justice' (*Universalism*), (Schwartz, Melech et al. 2001). Each of the items was then clarified by an explanatory note in parenthesis to clarify and narrow its meaning e.g. equality [equal opportunities to all], social order [stability of society], social justice [correcting injustice, care for the weak], etc (Schwartz, Littrell 2009), (Lee, Soutar et al. 2008), and (Schwartz, Melech et al. 2001). The respondents were then provided with instructions on how to rate the importance of each value item as *"a guiding principle in my life"* using a 9 - point scale labelled from 7 to -1 and

ordered as follows: 7 (rating value of supreme importance); 6 (value is very important); 5 and 4 (unlabelled); 3 (value is important); 2 and 1 (unlabelled); 0 (Not important); -1(opposed to my values) (Lee, Soutar et al. 2008), (Schwartz, Melech et al. 2001) and (Schwartz 1992:p17).

The setback with the SVS is that it elicits the respondents' values directly by asking them to rate themselves against each value item. This approach is difficult because of the subjectivity that could be involved in the process of respondents judging the importance of the value items to them and could even be more time consuming. Moreover, the respondents may distort the reported importance of the value items to influence the findings one way or the other since they already know what is being elicited by the ratings.

2.8.4.2. The Austrian Value Questionnaire

This instrument comprises of 54 items, constituting five scales; Intellectualism (open mindedness and Culture), Harmony (community, family, and love of life), Religiosity (faith, grace), Materialism (property, success and hedonism), and Conservatism (nationalism, defence and duty) and the 13 subscales shown in parenthesis (SALEM, RENNER 2004). The instrument provided a short explanation, and meaning of each of the 54 items and a Likert scale ranging from *"strong approval"* to (through *zero*) *strong disapproval* (Renner, Salem et al. 2004). However, although Renner et al (2004) found some evidence of construct validity in some of the sub-scales, further research on the validation of the instrument was recommended. Such further work would be necessary before the instrument can be adopted as an instrument capable of providing the correct results when used to measure human values.

2.8.4.3. The Portrait Value Questionnaire

The Portrait Value Questionnaire (PVQ) was developed to validate the values theorem as well as to overcome the weaknesses identified with the predecessor instrument (Schwartz, Melech et al. 2001). Using the PVQ, the construct validity of the values

theorem (Schwartz 1992) was supported (Schwartz, Melech et al. 2001). Moreover, the PVQ was also used to corroborate the convergent and discriminant validity of the values by measuring them using both the PVQ and the SVS (Schwartz, Melech et al. 2001). This was in effect to demonstrate that similar constructs are indeed similar, hence show convergence/correspondence (convergence validity) and that unrelated constructs are indeed unrelated, hence should be able to discriminate between such dissimilar constructs (discriminate validity) (Trochim 2006).

Furthermore, the respondents of the PVQ reported that this instrument was so simple and easy to use that it could measure the values of children below teenage and also the values of the elderly without the Western form of education (Schwartz, Melech et al. 2001). This opinion was shared by (Vecchione, Casconi et al. 2009) who in support of the PVQ suggested that the SVS was more difficult to be understood by the respondents than the PVQ. The new instrument also has fewer elements than the earlier SVS and is therefore faster to complete. Additionally, the PVQ elicits the values indirectly and is *"more concrete and context bound"* unlike the SVS which *"elicits direct self-conscious reports of values"* and is indeed abstract (Schwartz, Melech et al. 2001).

Moreover, with the PVQ instrument, the values theory was supported across different cultures. A research involving representative samples drawn from developed countries (Western e.g. Italy; Non-Western e.g. Israel) and less developed non-Western countries (e.g. Uganda; and South Africa), demonstrated the cross-cultural applicability of the PVQ (Schwartz, Melech et al. 2001). In the said study, respondents were drawn from a representative national sample in Italy and amongst Black South Africans. Other respondents were also drawn from young adolescent (i.e. 13 to 14 year old) Ugandan girls, while yet others were drawn from an Israeli student sample. From the findings of this research, the cross-cultural applicability of the PVQ was established as the *construct validity of the content and structure* of the values theory was reinforced using the PVQ (Schwartz, Melech et al. 2001).

The PVQ comprises of short verbal portraits modifiable to be gender sensitive and which besides describing a person's goals point indirectly to a distinct value construct.

For example, the portrait *"It is important to him/her always to behave properly. S/he wants to avoid doing anything people would say is wrong"* points to the *Conformity* value, while *"S/he wants everyone to be treated justly, even people s/he doesn't know. It is important to him/her to protect the weak in society"* points to *Universalism.* See the PVQ in Appendix 1.1 for more items**.** The items of each value construct range from 3 for Hedonism, stimulations and power; 4 for Conformity, Tradition, Benevolence, Self-direction, and achievement; 5 for Security; and 6 for Universalism. In total the PVQ comprises of 40 items (Schwartz, Melech et al. 2001)*.* The respondents of the PVQ after being shown the 40 portraits are then asked to compare the person described in each portrait with themselves rather than the vice versa, then rate that similarity by answering the question *"How much like you is this person?"* This rated similarity is then recorded in a six point scale ranging from *"6 (very much like me); like me; somewhat like me; a little like me; not like me; to "1 (Not like me at all)"* respectively*.* The respondent's values are thereafter inferred from the similarity rating.

From the 40 item PVQ, a newer shorter version featuring 21 portraits derived from the earlier PVQ has since been adapted by the European Social Survey (ESS) (Jowell 2007), (Schwartz 2007a), and (Davidov, Schmidt et al. 2008). The ESS human values scale of 21 items supported the circular motivational structure of values (Schwartz 2007) and (Davidov, Schmidt et al. 2008). However, some studies have pointed to the lack of discriminant validity of the values measured using the shorter PVQ (Knoppen, Saris 2009) and (Davidov, Schmidt et al. 2008). Moreover, the results of using ESS scale in 20 countries suggested that the scale could only be used to measure seven distinct values confidently (Davidov, Schmidt et al. 2008).

Finally, the internal validity of the PVQ as well as the quasi-circular arrangement of the 10 distinctive values were corroborated in a number of studies e.g. (Schwartz, Melech et al. 2001), and (Vecchione, Casconi et al. 2009). Moreover, the 40-item PVQ has been successfully used to investigate several topics such as: the influence of values on vocational behaviour (Knafo, Sagiv 2004); relationship of values and Social Desirability (Wijnen, Vermier et al. 2007); values as predictors of behaviour and attitudes (Bardi, Schwartz 2003) and (Roccas, Schwartz et al. 2002); and relationship between personal values and culture (Fischer 2006) to name but a few. However,

although the PVQ has been applied in many fields as has just been mentioned, it has never been used to test the values in the context of urban services delivery to the poor.

In spite of the just mentioned validation of the PVQ by for example (Schwartz, Melech et al. 2001) and (Vecchione, Casconi et al. 2009), the instrument have had its critics too. The 40 item PVQ instrument has been criticised as being method dependent because the circular pattern was not supported by the principal component analysis (PCA) (Hinz, Brahler et al. 2005). Hinz et al (2005) used data in which an individual's score on each variable was dependent on the individual's score on other variables (ipsatized data) as well as the non-ipsatized data to test the model (Hinz, Brahler et al. 2005). Nevertheless, a major limitation of this criticism is that exploratory factor analysis was used which is data-driven (Van Prooijen, Van Der Kloot 2001) rather than theory driven. In spite of the concerns raised by Hinz et al (2005), the advantages of using the PVQ favours it as a preferred instrument for measuring human values and was thus the recommended choice for this investigation.

2.9 Faith-based organizations, religion and development

In section 2.4.8, it was suggested that the solution to overcoming the constraints that hinder the provisioning of urban services to the poor lies in working with organizations, countries or cities that are sincerely interested in dealing with issues such as poverty alleviation i.e. that are pro-poor (Solo, Perez et al. 1993,). This implies therefore, working with parties that are not biased against the poor but are instead willing to help them overcome the difficulties surrounding them. This brought to mind the notion that religious beliefs have for long been associated with economic development (Weber 1930). Similarly, religious faiths have for long been associated with helping the poor; for example the giving to the needy *[Luke 10:30-37]* in Christianity (Scofield, Rikkers 2002), or the *Zakat* given towards charitable courses *[2:215]* in Islam (Ali 1998). This view led to the choice of faith based organizations as willing organizations that are ready to help the poor and therefore could participate in addressing the constraints that hinder urban services to the poor.

2.9.1 Working definition of "faith-based organization"

The debate about how best to define faith-based organizations has been raging for some time and may continue for a long time hereafter. However, considering the contributions that various participants of the debate have made, for instance; (Smith, Sosin 2001); (Ebaugh, Chafetz et al. 2006); (Ferris 2005); (Sider, Unruh 2004) and (Goldsmith 2006), a working definition of the term can be drawn for the purposes of this investigation. In concurrence with the definition offered by Ferris (2005), a faith based organization is one that identifies with characteristics such as: affiliation with a religious body, having a religiously explicit mission statement, receives financial support from religious sources, its recruitment of staff and board members is based on religious beliefs, and its decisions are influenced by religious values. However, a faith based organization may or may not be profit making (Goldsmith 2006) but should at least be connected with an organized faith community (Scott 2003).

2.9.2 Typology of faith-based organizations

As mentioned in section 2.9.1 above, the dimensions used to identify faith-based organizations are quite diverse. The importance of these dimensions to the success of different organizations may vary considerably from one organization to another. Therefore depending on which dimensions are important to an organization, different degrees of religiosity may be associated with different organizations. Hence a multidimensional continuum arraying the taxonomy of organizations according to their varying degrees of religiosity may be expected. Jeavons (1998) suggested seven dimensions for measuring the degree of religiosity in an organization (Jeavons 1998). The more religious an organization is then, the higher would be its score on the seven dimensions. Conversely, the less religious an organization, then the lower would be the score.

Ebaugh *et al* (2006) supported the multidimensional continuum paradigm too in a latter study on the religiosity of faith organizations in which the dimensions earlier suggested by Jeavons (1998) were operationalized. In their study, Ebaugh *et al*

(2006) demonstrated that organizational religiosity was indeed a three dimensional phenomenon comprising of *Service religiosity* (how the organization relates with its clients)*; Staff religiosity* (staff relationships and their hiring)*; and Formal organizational religiosity* (external appearance of organization). They further suggested that each of the three dimensions manifested in varying degrees across different organizations thereby pointing to a taxonomic display of faith-based organizations along a multidimensional continuum as earlier mentioned.

Furthermore, Sider and Unruh (2004) in their contribution to the taxonomy of faith-based organizations suggested five categories of faith-based organizations on the basis of eight organizational characteristics (e.g. *Mission statement; founding; affiliation; controlling board; Senior management; Other staff; Support; and personnel religious practices).* Their five taxonomies ranged from organizations in which the faith element was believed to be an integral component for the organizations' success, to the quasi-religious whose faith-connection was merely in their reliance on religious partners for volunteers and other resources (Sider, Unruh 2004). Their taxonomy reflected a dichotomous continuum of faith-based organizations. Other religious dimensions and taxonomies were suggested by various other authors, for instance (Unruh, Sider 2005), (Thaut 2009), and Goldsmith *et al* (2006). However, phenomenon of three religious dimensions suggested by Ebaugh et al (2006) was deemed easy to apply and therefore recommended for this investigation.

2.9.3 Motivations and character of FBOs' service to the community

The various motivations of faith-based organizations continue to manifest in various aspects of their work, for instance in the application of *spiritual values* in development work, mission statement; or in the programme design (Kearns, Park et al. 2005). The activities of faith-based organizations are varied and range from welfare/social services (Chaves, Tsitsos 2001), (Smith, Sosin 2001); to humanitarian services (Ferris 2005), (Abuarqub, Phillips 2009), (Thaut 2009), (Barnett, Kennedy et al. 2009); microcredit (Getu 2000); and even to long term development (Ferris 2005), (Oladipo

2000), and (Krafess 2005; p337). Additionally, faith-based organizations are also involved in advocacy work (Ferris 2005; p312).

As mentioned earlier, religious beliefs have for long been associated with economic development (Weber 1930). Today, just like in the past, the centrality of faith in development work is so pivotal that any definition and/or measurement of poverty that excludes the faith dimension is simply inadequate (Krafess 2005). Furthermore, value-based development that engages religious communities is deemed to hold the promise to correct the failures of international financial institutions (e.g. World Bank) in Africa to the extent of breaking the *"development conundrum"* (Tsele 2001). Moreover, because of the influence that religious beliefs have on faith-based organizations; they (FBOs) have great regard for human life. Today, faith-based organizations are associated with the view of holding human life sacred (Berger 2003), a character that together with faith, greatly motivates them to respond to the needs of the poor (Ferris 2005). Different faith traditions such as Christianity, Judaism, Islam, and Hinduism have their guiding perspectives towards helping the poor and the needy as outlined in section 2.9.3.1 to 2.9.3.4. Amongst these faith traditions it is a known fact that the Islamic, Christian and Judaism faiths belong to the broader Abrahamic monotheistic tradition that identify with salvation and duty to the deity. These three may therefore be expected to portray similar perspectives towards helping the poor and needy in society.

2.9.3.1. The Christian perspective

The works of faith-based organizations find great inspiration from the doctrines of their respective faiths. For example, Jesus' parable of the *Good Samaritan* (Luke 10:30-37) that challenges Christians to indiscriminately appropriate assistance to the people in need (Scofield, Rikkers 2002), greatly inform humanitarian work. Similarly, the apostles' appointment of the seven servants (Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas) to address the social needs (food distribution) of some of their congregation members as recorded in Acts 6: 1-6 of the Bible (Scofield, Rikkers 2002), informs the welfare or social services of Christian faith-based

organizations. In Scofield (2002) it is evident that the task of helping those in need is embedded in the Christian faith as it was the key mission of Jesus Christ (Luke 4:18). As a follower of Jesus Christ, the Christian is therefore required to demonstrate his/her faith through the good works of addressing the needs of the needy (James 2: 14 – 20).   Moreover, as Ferris (2005) stated, *"the theme of justice for the poor, the marginalized, and the alien is central to the Hebrew scriptures. The persecuted often sought sanctuary in temples and cities of refuge, and in the later medieval period, monasteries were often places of refuge and hospitality for strangers".*

In spite of being associated with colonialism, Christian agencies remain credited for the legacy they left behind in many sectors of development such as education, health care services and agriculture in many parts of the world (Ferris 2005), (Chikwendu 2004) and (Oladipo 2000). Indeed Christian faith-based organizations have for long been praised for not distinguishing the recipients of their services on the basis of religious orientation (Kearns, Park et al. 2005). In Africa, religious communities that are engaged with development work today are also associated with the reinforcing of *"moral and ethical value systems"* of the community. This has made their leadership and motives to be both acknowledged and trusted by the poor who are also their members (Tsele 2001).

2.9.3.2. The Judaism perspective

Like Christianity, Judaism is a bible-based religion whose bible *(Tanakh)* is the Old Testament of the Christian bible and comprises the *"Torah* (The Law), *"Nebhi'im* (The Prophets), and *"Kethubim"* (The Writings) (BibleBell Chronicles nd). The Judaism faith further believes in one and only God *(ethical monotheism)* (Wilson 2010) whose commands are to be obeyed unquestionably. As an example, in Mica 6:8, the adherents of Judaism are required to act *"justly, love mercy, and walk in purity"* before God. Furthermore, in this religious tradition, helping the poor and needy is an obligatory requirement of all its adherents because it is God's command as recorded in Deuteronomy 15: 7 and 8 (Bible Study Tools 2011):

*"**7** If someone among you is needy, one of your brothers, in any of your towns in your land which ADONAI your God is giving you, you are not to harden your heart or shut your hand from giving to your needy brother. **8** No, you must open your hand to him and lend him enough to meet his need and enable him to obtain what he wants."*

However, in spite of the repeated reference to "brother" in Deuteronomy 15:7-8, helping the poor was not restricted to fellow Jews only. Rather, this command for helping those in need extended to all people including "foreigners" as expressed by God's command to Jewish farmers. During their harvests, the Jewish farmers were required by God not to harvest all their produce but to leave some for the needy, including the needy foreigner as recorded in Leviticus 23:22 (Bible Study Tools 2011):

"'When you harvest the ripe crops produced in your land, don't harvest all the way to the corners of your field, and don't gather the ears of grain left by the harvesters; leave them for the poor and the foreigner; I am ADONAI your God.'"

Additionally, in the Judaism religious tradition, *"Tzedakah"* (charity) is an obligatory core value requiring unquestionable following by all adherents. Indeed, the practice of *"Tzedakah* is so important in Judaism that it could today perhaps be seen to epitomise the collective fulfilment of all the other religious precepts in Judaism (Dalin 1997). Furthermore, charity together with kindness to the poor (and needy) are today's reminders of biblical ethical demands (Lifshitz 2007) that express the religion's continued concern for the poor. Even as the world continues to address the issues of poverty, equality for all may possibly never be achieved as the world will never be without the poor, according to Deuteronomy 15:11 (Bible Study Tools 2011). As such, the tradition of helping the needy and the hurting will equally never cease. Consequently, the values of charity (love) and kindness can be expected to endure as common phenomena in Judaism. This possibly explains why all the Jewish communities worldwide have customarily maintained a charity fund (Lifshitz 2007).

2.9.3.3. The Islamic perspective

In Islam, the tradition of rich people contributing part of their wealth towards assisting the less privileged in society is common. The doctrine of the obligatory *Zakat (*normally

set at 2.5%) towards charitable courses *[2:215]*, and the non-obligatory *Sadaqaat* *[9:60]* as prescribed in the Quran greatly informed the work of Islamic faith-based organizations too (Ali 1998). Moreover, *Zakat* remains one of the five pillars of Islam (Esposito 2004) which include *Shahadah* (confession of faith)*, Salat* (prayer), *Sawm* (fasting during Ramadan), and *Hajj* pilgrimage (BBC 2009). Similarly *Waqf* (a form of Sadaqaat), which is well known for its permanent bequeathal of real property or riches for the common good (particularly to ameliorate the needy), remains the most highly documented charitable activity in the Muslim World (Abuarqub, Phillips 2009) and (Krafess 2005; p337). Furthermore over the years, the proceeds accruing from *Waqf* finance many development projects such as water, sanitation and shelter for the poor (Krafess 2005).

2.9.3.4. Hinduism perspective

Hinduism is a very broad and diverse philosophy, mostly described as *"extremely catholic* …and ….*most elastic"* (Shivananda 2002) owing to its diversity in terms of creeds, and the allied sects and cults. All the philosophies of Hinduism are perceived as viewpoints, true in their own way. Different philosophers may emphasize one or more aspects of Hinduism than others. For instance the Samajists, Buddhists, Jainas, and Sikhs etc, all rose from Hinduism and may therefore be regarded as Hindus who emphasize different aspects of Hinduism. However, Hindus are broadly ordered into three broad categories namely: worshipers of Vishnu (Vaishnavas), worshipers of Siva (Saivas), and the worshipers of Devi (Saktas) (Shivananda 2002).

Owing to the diversity of Hinduism, this section is in no way an exposition of the difficult subject of Hinduism and its traditions. Rather, it is a very brief expression of the important virtues of Hinduism relating to this inquiry. In the broadness of the Hindu philosophy twelve virtues are prominent in scriptures. For example: hospitality (*seva*), none-violence (a*himsa*), protection (as a duty to provide shelter to the less fortunate), compassion (feeling for others), and cleanliness (external hygiene and inner purity), etc. However, as mentioned earlier the priority given to each may vary from one tradition to another (Das 2004) and (Swami 1998). In Hinduism, serving humanity is

likened to serving God; hence it is a duty for its adherents to serve those in need as a form of worship (DFID nd). Based on these principles, several organizations with a root in Hinduism are involved in development work globally for the benefit of the poor. For instance Swaha International, a non-profit organization based on the Sanatanist Hindu tradition is involved with social services in Trinidad and Tobago towards eliminating *ignorance, dependence and repression* (Swaha International 2011). Similarly Hindu Aid, which is a UK, based charity that has many other charity affiliates, is committed to humanitarian and development activities that target the poorest in society (DFID nd).

2.9.4 The work of Faith-based organizations

In comparison to their secular counterparts, faith-based organizations have their inherent advantages in their work activities for the poor. They are reputed for their ability to tap the potential of for example the local churches through partnerships with them (Thaut 2009). For instance, in Africa the Church has the potential to stimulate transformational change to the poor in society by teaching *stewardship, accountability, reliability, and integrity"* to its so wide constituency (Getu 2000). Additionally, faith-based organizations generally have grassroots presence in the areas that they operate in. Specifically, faith-based organizations are present even in the remotest areas particularly where they have long been located (Ferris 2005). Where they are present on the ground, faith-based organizations are reputed for their ability to organize the community, offer leadership, as well as provide financial resources and volunteers to the community (Goldsmith 2006).

A wide range of literature indicates that the Christian and Islamic faith-based organizations dominate the debate about the work of faith-based organizations. The literature further shows that much of the study on faith based organizations (FBOs) has been done on FBOs' movement in America. A lot of information on the work of faith based organizations is therefore likely to be found by focusing on the faith based movement in America. On a different note, literature also indicated that Africa has the highest slum population growth rate in the world (see section 2.2.1). As a result, Africa

has the highest growth rate of the people being deprived of their urban services. However, faith based organizations have been associated with treating the poor people well (section 2.3.3.2). Besides, they also provide effective and efficient services that benefit the poor (section 2.3.3.2). In view of the high growth rate of the urban poor living under deprivation of urban services and upon consideration that faith based organizations have the potential to serve and treat the poor well, an overview of the activities of faith-based organizations in Africa and America has been considered important to this inquiry.

2.9.4.1. Overview of the work of faith based organizations in America

In America, the provision of "Charitable Choice" in the Personal Responsibility and Work Opportunity Act of 1996 opened social service partnerships between the public sector and faith-based organizations (White House. 2001), (Hugen, De Jong et al. 2005) and (Unruh, Sider 2005). These partnerships targeted the social service programmes such as housing, HIV prevention, health support, etc (Bush 2002) and (CDC 2005). The enhanced involvement of faith-based organizations in such partnerships with the American government has been successful and unrivalled (Cameron 2004) hence being described as "*indispensable and transforming work*" (White House. 2001). This success is notably in sharp contrast with the hitherto traditional delivery of similar services by the public sector agents that have been largely described as impersonal, bureaucratic, and incapable of producing sustainable changes in the lives of the people served (Hugen, De Jong et al. 2005) and (White House. 2001).

The faith-based organizations' closeness to the people they serve, the trust that they draw from them, as well as their nature of being holistic, effective and present in their service delivery, has greatly influenced their success (White House. 2001), (Sherman 2003) and (Wuthnow, Hackett et al. 2004). In addition to this, the "faith" factor (Sherman 2003) of faith-based organizations compels them to act beyond their call of duty a factor that greatly stimulate their success in the delivery of social services to the poor communities (Hugen, De Jong et al. 2005).

The success attributed to FBOs by cited American literature, elucidates likely bias towards the FBOs performance. Such bias could be based on the author's political persuasions on FBOs and/or their association with faith institutions. For instance, the Republican former US President George W. Bush (Bush 2002) has been a proponent of FBOs towards solving societal problems (Solomon, Vlissides 2001). In his regime, President Bush created initiatives such as the Compassion Capital Fund to help Faith-Based and Community Based organizations compete for state funding in their operations (Kearns, Park et al. 2005). However, between 2000 and 2004, the Republican Party funded FBOs in a political calculation that increased the African American and Hispanic presidential vote to George Bush (Owens, Yuen 2011).

Another notable FBO literature associated with the Republican Party (Goldsmith 2006) was authored by the Republican former mayor of Indianapolis. Similarly bias could also have been ascribed to other FBOs' literature such as (Sherman 2003) and (Unruh, Sider 2005) for the authors' close association with faith institutions (FAITH IN COMMUNITIES 2009) and (Wikipedia 2011). However, acknowledgement of the contribution of FBOs in serving the poor was not confined to literature by American proponents of FBOs' and/or those associated with faith institutions. Indeed FBOs' literature outside the USA e.g. (Cameron 2004), (Clarke 2006) and (Oladipo 2000) have also acknowledged the FBOs' success in delivering services to the poor. Moreover author's own subjectivity could be addressed by following certain recommended procedures (see section 4.4.6).

2.9.4.2. Overview of the work of faith based organizations in Africa

Although the work of faith-based organizations in Africa has not been widely published (to the best of the author's knowledge), the participation of church organizations in infrastructural development is not a new phenomenon in Africa. This participation in the continent dates back to the advent of the early missionaries and their cohort colonialists of the same era and has continued since, albeit in differing degrees thereafter (Oladipo 2000). Besides, these church organizations still own valuable assets such as buildings, schools, hospitals, vehicles etc that continue to serve the

disadvantaged (Jenkins 1994) and (Marshall 2003). A report by the Christian Connections for International Health (CCIH) estimated that Christian Health Association of Kenya (CHAK), which is a faith-based organization of the protestant churches account for 40% of the total health care services in Kenya. This however includes the facilities under the Catholic Church Secretariat (CCIH. nd).

The achievements of faith-based organizations are many and evident. For instance, since the entrance of HIV/AIDS into the society, faith based organizations have been quite instrumental in the fight against the scourge. Their contribution in this fight was illuminated in a statement by the World Council of Churches (WCC) to the UN Special General Assembly on HIV/AIDS which underscored their success in HIV/AIDS combat in Africa and Asia (WCC. 2001). Further endorsement of the achievements of faith organizations in Africa was made by George Carey the former Archbishop of Canterbury who estimated that faith-based organizations provided up to 50% of services in education and health particularly in poor remote areas in Africa (Marshall 2003). Furthermore, the role of *good religion* in stimulating development in Africa has been underscored (Hope, Timmel 2003). Hope and Timmel (2003), posited that a *good religion* has the potential in Africa to place development programmes in the *"context of a caring community that provides an inbuilt system of accountability"* without being limited to the short term goals of giving handouts to the poor. Indeed religious beliefs, values and spirituality have been recognised as important ingredients of the development process (CIDA. 1995). Moreover, it is such a *good religion* that will be committed to issues of poverty alleviation and the establishing of structures that serve the poor in Africa (Hope, Timmel 2003). Already, the Church in Africa has embarked on sensitizing people towards electing credible leaders with the aim of correcting the impoverishing wrongs of bad governance (Oladipo 2000; p148).

2.9.5 Criticism towards the work of faith based organizations

In spite of the credit given to their good work, faith-based organizations have had their share of criticism irrespective of their religious tradition. For instance, the Jewish and Islamic FBOs have been criticised for primarily serving their own religious

communities (Kearns, Park et al. 2005). On the other hand, Christian agencies have also been blamed too, particularly those associated with the missionary work in the past. The *"Christian missionary tradition"* has continued to be faulted for its part in colonialism (Ferris 2005).

Additionally, in spite of the notion that FBOs' service delivery was associated with effectiveness and trustworthiness (section 2.9.4.1), evidence in support of this has not been forthcoming. For instance, a study on effectiveness and trustworthiness amongst FBOS, Non-sectarian organizations (NSOs) and Public Welfare Department in Pennsylvania (Lehigh Valley) drew no evidence to support such notion (Wuthnow, Hackett et al. 2004). Moreover, just like other secular organizations involved in delivering similar services, FBOs are susceptible to ethical challenges such as embezzlement, misuse, and misappropriation of funds (Gibelman, Gelman 2002). The susceptibility of FBOs to ethical challenges was highlighted in cases of FBOs' wrong doing that featured in the American media between 1995 and 2001. According to a catalogue prepared by Gibelman and Gelman (2002), FBOs' were associated with different sorts of fraud, embezzlement, and misappropriation of funds. Furthermore, FBOs were also blamed for lack financial safeguards (such as external audit) besides relying too much on solitary disbursement of funds, amongst other malpractices (Gibelman, Gelman 2002).

Furthermore, according to Kroessin and Mohamed (in Clarke, Jennings 2008), Christian as well as Islamic FBOs were also criticised for including proselytization in their service delivery to the needy. For Christian and Islamic FBOs, proselytization is part of their "end game" that they exist to achieve (James 2009). Within Christian FBOs, this criticism mainly singled out organizations particularly associated with the protestant tradition (Ferris 2005). As a result of this, opponents of State funding of FBOs' in the USA capitalised on this criticism to express their opposition. According to a report that appeared in The New York Times (Peterson 2001), these opponents used this criticism to assert that State funding of FBOs undermined the separation of Church and State.

2.9.6 Added value of FBOs over secular organizations

Funding of American FBOs' by the State elicited criticism from opponents. However criticism notwithstanding, funding of FBOs by the State has persisted since a long time back (Kearns, Park et al. 2005). In particular, the large formalised and professionally managed FBOs have for long received federal funding (Kearns, Park et al. 2005) owing to their distinctiveness. Within the non-profit sector, the distinctive characteristics of FBOs have distinguished them from their secular equivalents. As an example, FBOs have the unique ability to attract the support of volunteers (Kearns, Park et al. 2005) and (Ebaugh, Pipes et al. 2003) in their service delivery. In addition to this, FBOs are also known to reflect their religious faith (Kearns, Park et al. 2005) and (Smith, Sosin 2001) thereby adding more value to their services. Further distinctiveness of FBOs is associated with their decision making processes. Generally, FBOs' decisions are mostly influenced by their (FBOs) religious values such as mercy and charity. Moreover, the FBOs' belief in the sacredness of human life (Ebaugh, Pipes et al. 2003) and (Ferris 2005) further influences the FBOs' decisions too. Consequently, besides relying on the conventional professional advice like any other secular organization (Kearns, Park et al. 2005), FBOs often apply "*spiritual expertise*" in their decision making and services (Ebaugh, Pipes et al. 2003).

Another added value of FBOs in comparison to their secular counterparts is that contrary to the view held by most "*career-oriented NGO workers*", FBOs' workers view their role as a calling from God. This view helps FBO workers to cope (albeit sacrificially) with extremely difficult circumstances that career-oriented workers may find impossible to handle (James 2009) and (Ferris 2005). Moreover, FBOs are led by religious leaders who are held with higher esteem than their secular counterparts (Gibelman, Gelman 2002). Such leaders are widely trusted by the public because of the important attributes and values that they bring to their roles. Their notable values include for instance; "*integrity, charity, tolerance,* and *sacrifice*" (Gibelman, Gelman 2002).

As a result of their distinctiveness, FBOs not only attract many people with diverse social needs but they also work towards addressing them (Wuthnow, Hackett et al. 2004). For example in the developing countries, FBOs have been greatly involved in

political, economic and social development dating back from colonial days (Clarke 2005). Their services in such countries range from education facilities (e.g. schools, universities, and vocational training centres), as well as health facilities such as hospitals and clinics (Clarke 2005). Besides providing huge financial support towards poverty alleviation in developing countries, FBOs in developed countries such as those in North America and Western Europe are also known to provide social services to the poor in developed countries (Clarke 2005).

2.10 Knowledge Gap

The review of literature illuminated several perceptions relating to the delivery of urban services to the poor in low income countries. The literature showed that the low-income countries have been rapidly urbanizing. However, their host cities have not been providing urban services to match the rate of urbanization (section 2.2.1.2 and 2.2.1.3). This has led to the rise in the incidence of urban slums whereby in some regions such as sub Saharan Africa, over 62% of the urban population dwells in slums (section 2.2.1.3). Slum dwellers experience the deprivations of urban services such as water, sanitation, garbage collection and shelter. Some urban authorities have accused slum dwellers of not paying taxes that could in turn enable them to extend services to the slums. However, the urban poor deprivations have mainly been attributed to constraints emanating from the bias of the public and private sectors against the poor (section 2.2.1.1, 2.2.15, 2.3.1.1 and section 2.3.2). The literature has shown that the bias of the public and private sectors manifest mainly in four major constraints to urban services: physical and technical constraints; economic and financial; institutional; and structural constraints (sections 2.6.1, 2.6.2, 2.6.3, and 2.6.4).

As a result of the aforementioned bias against the poor, the slum dwellers hardly receive any urban services through *policy driven* arrangements. Instead, they receive them through *needs driven* arrangements. For example they may receive water as a gift from neighbours who have access to some. Alternatively they may buy from push cart vendors and privately owned sources (e.g. wells), or even harvest rainwater

(2.4.1). In other instances the *needs driven* arrangements have been dominated by small-scale private service providers most of who have been associated with exploitation, inefficiency and delivery of poor quality of services. These characteristics associated with the *needs driven* services impact negatively on the health and general wellbeing of the slum dwellers (section 2.4.2.1 and 2.4.2.2). As a result, they necessitate the need to understand and develop means of overcoming the bias that perpetrates the deprivations of the urban poor most of who dwell in the slums.

In order to address the constraints that hinder the delivery of urban services to the poor, the bias against them (the poor) must be eliminated or addressed first (section 2.5.8). Several suggestions have been made in the literature. For instance the introduction of education programmes to empower the poor towards demanding for their rights. This approach was based on the perception that illiteracy and ignorance of the poor are some of the factors that hinder their access to urban services (section 2.6.7.2). Corruption in service delivery is yet another constraining factor. To overcome it, suggestions have been made to empower the poor towards participating in disciplining errant service providers as well as in auditing the delivery of urban services. Besides, lobbying for urban services to the poor as well as exposing the perpetrators of urban poor deprivations has also been suggested so as to counter further deprivations (section 2.6.7.2). However, a more encompassing approach to deal with the bias against the poor is the provision of urban services based on values-driven development policies and processes (section 2.5.8). By targeting the bias against the poor, the deprivations of the slum dwellers could then be addressed as a result. Moreover, values are determinants of all manner of social behaviour. Hence values such as the self-transcendence that are associated with championing the welfare of others could be harnessed to counter the bias against the poor. Similarly, the self-enhancement values that the literature associated with the control of other people and resources towards personal pursuits could be identified for avoidance. Literature identified the 40-item PVQ instrument as the most commonly used instrument for measuring the importance that people attribute to human values (section 2.7.1 and 2.8.4.3).

In order to overcome the bias perpetrated against the poor, the perpetrating sectors (public and private) may not be expected to spearhead the suggested measures. Instead, the approaches could be entrusted to the stakeholders known to champion the welfare of the poor. Civil society organizations have been acknowledged to fill the gap created by the public and private sectors' failure to provide services to the society. In particular faith based organizations have been associated with the unique ability of reaching the poor and/or marginalised communities (section 2.3.3 and 2.5.8). From the reviewed literature, it was also found that religious faith as well as faith based organizations has for a long time been associated with treating the poor people well and also meeting their basic physical needs (section 2.9.5). However, in spite of this ability of faith-based organizations, no research to the best of the author's knowledge has been undertaken to understand how faith based organizations could possibly contribute to the delivery of urban services the poor in a low-income country context. Similarly, no research (to the best of the author's knowledge) has been undertaken on the possible application of the personal values in the delivery of urban services to the poor despite their role of influencing day to day behaviour. Furthermore, the 40-item PVQ instrument too has not been tested in the delivery of urban services to the poor. A knowledge gap therefore has been identified on gaining understanding on the possibility of faith based organizations, personal values and the 40-item PVQ instrument being applied towards the delivery of pro-poor urban services.

This gap in knowledge led to the asking of the question: ***How could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context?*** In asking this question, the author seeks to understand the nature of faith based organizations' activities, who they benefit and how. Additionally, the question intends to explore how personal values of employees in faith based organizations could also contribute to the delivery of urban services to the poor. For this question to be understood in a manner capable of guiding the inquiry, all the encapsulated perceptions illuminated by the literature review will need to be conceptualised in a simplified and easy to understand approach.

2.11 Chapter Highlights

- The failure of many cities in low-income countries to match their rapid urbanization with the provision of urban services has worsened the circumstances of their poor communities already deprived of urban services and contributed to the incidence of urban slums. Many governments of the world have cut expenditure on urban services further adding to the deprivations of the poor.

- The deprivations of the urban poor are associated to a great extent with the bias expressed against the poor by the public and private sectors. This bias is epitomised by the major constraints that hinder the delivery of urban services to the poor, namely: physical and technical; economic and financial; institutional; and structural constraints.

- The civil society sector, and in particular faith based organizations in a developed country context (e.g. USA) have been associated with behaving well to the poor communities. Their delivery of social services to the poor communities has been successful, *"holistic, effective and transforming work"*. The doctrine and practice of many religious faiths of the world towards behaving well to the poor, the hurting and disadvantaged has also endured since time immemorial.

- Values influence both the organizational (if practiced) and personal behaviour. Organizations and job-candidates seek to hire or be hired respectively, where their values can be matched because the congruity of their values leads to mutual success (i.e. organizational and employee success). Where organizational values are unlived or congruity lacks, the organizations hardly succeed in their mission and the employees alike may not attain self-fulfilment. Hence organizations focus their selection and socialization processes towards attaining the congruity of values.

- Whereas organizational values may be unlived in some organizations and therefore fail to contribute towards organizational success, personal (human) values contribute towards a person's day-to-day behaviour. Therefore different behaviours in people may be associated with their different values orientation. For instance the people who identify with self-transcendence values are motivated towards championing the welfare of others while those who identify with self-enhancement are motivated towards personal pursuits.

- Faith based organizations have been associated in the literature with reaching the poor, treating them well and also delivering effective social services for the poor in a developed world context. Similarly values have been identified to have a role in influencing day to day behaviour. A gap in the knowledge on how faith based organizations and human values could possibly contribute towards the delivery of urban services to the poor has been identified.

Chapter 3. The conceptual framework

3.1 Chapter introduction

From the reviewed literature in chapter two, it has been shown that many governments in the low-income countries have been unable to match rapid urbanization with urban services. This has led to the heightened slum incidence where the urban poor live under severe deprivation of urban services. The major constraints that hinder the delivery of urban services to the poor were identified and associated with bias meted against the poor by the public and private sectors of society. However, the role of values in influencing behaviour and the potential ability of faith based organizations to reach the poor and treat them well was also discussed. Consequently a gap in the knowledge of how faith based organizations and human values could possibly contribute towards the delivery of urban services to the poor was identified too.

From the knowledge gap identified in section 2.10, the research questions that this inquiry intends to answer have been formulated. Similarly, in this chapter the researcher's perceptions about the various concepts identified in the literature review have been organized into a conceptual framework that simplifies the basis of the inquiry. In particular the indicators of pro-poor delivery of urban services have been identified.

3.2 What is a conceptual framework?

The conceptual framework is a portrayal of the mental images or perceptions that the researcher has about the different concepts involved in a given line of inquiry. It helps the researcher to communicate in a simplified manner those aspects that s/he has identified to be the basis of the inquiry. Further to this, the conceptual framework also relates to the research question whose answer the investigation seeks to provide and is therefore formulated with that question very much in the mind (Kumar 2005) and

(Smyth 2004). The concepts portrayed in the framework are immeasurable subjective images and therefore different people may understand them quite differently. As such, concepts need to be converted into variables that may be subjected to measurements (Kumar 2005). It is only through such measurements that at the end the researcher may establish whether the inquiry has answered the research question or not. Additionally, besides helping the researcher to identify the measurable variables subsumed in the concepts, the conceptual framework further guides the researcher into determining the most suitable methodology for the inquiry and consequently what data to collect and analyse (Joshi 2008).

3.3 Research questions and propositions

The primary research question that this inquiry intends to respond to is as stated below:

> *How could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context?*

After setting out the research question of this inquiry, a conceptual framework can then be laid-out to illuminate the concepts involved in the inquiry, their interrelationship and their measurable parameters towards answering the research question.

3.4 The basis of this inquiry

The bias (negative value) of the public and private sectors deprive the poor their urban services (section 2.2.1.4, and section 2.6.6). Thus, from the reviewed literature, the following issues are of great importance to this inquiry, namely:

- The bias of the public and private sectors to the urban poor

- The resultant deprivations of the urban poor

- The potential of faith based organizations with regards to pro-poor services

- The ability of human values to influence day to day behaviour

- The delivery of pro-poor urban services

In order to understand the possible contribution of faith based organizations and the human values towards pro-poor delivery of urban services, the indicators of such a service delivery have to be identified. It is conceptualized in this chapter that the indicators of pro-poor delivery of urban services be identified from the contexts of the hindering constraints (section 2.6) and self-transcendence (section 2.8.3). In addition to this, the indicators could also be identified from the values suggested by Tyndale (2006) upon which development policies and processes may be based in order for people to behave well towards others.

Values influence day to day behaviour. Hence ascertainment of the values orientation of personnel in faith based organizations involved with services to the poor are important to the inquiry too. Similarly, the activities of faith based organizations towards the poor are also important in assisting to establish whether they contribute to the pro-poor delivery of urban services or not.

3.4.1 Pro-poor urban services: the constraints perspective

In section 2.6.6 the constraints that hinder the delivery of urban services to the poor as outlined in sections 2.6.1 to 2.6.4 were attributed to the bias meted against the poor by the public and private sectors. This bias was also associated with rigid, selfish, irresponsive, oppressive and dismissive behaviour (section 2.6.6) by urban authorities, and/or utilities and other service providers towards the poor.

In this section, the outlined constraints have been examined through phrases that summarise them. Thereafter, the key words that capture these phrases have also been analysed in order to hypothesize the values underlying the respective constraints and consequently from their antonyms hypothesize the values (and their indicators i.e. pro-poor service delivery indicators) that counter the constraints. From the outline of each category of constraints, a summarising phrase was developed to

describe each particular constraint. Keywords and their respective synonyms and antonyms were then projected from the summarising phrases, (Hawker, Hawkins 1999). The synonyms in this instance were associated with constraints and the antecedent bias that hinder the provision of services to the urban poor. Antonyms represent the opposite meaning of their respective words and in this respect associated with the opposite effect of the aforementioned bias and hindering constraints. Therefore these antonyms indicate the hypothesized pro-poor delivery of urban services from the constraints perspective. See Table 3-1 for the indicators of pro-poor service delivery from the constraints perspective.

3.4.2 Pro-poor urban services: the prescribed values perspective

In section 2.6.8 (Tyndale 2006), suggested that values-based development could result in people treating others well. This gives the hope of avoiding the extant selfish, irresponsive, oppressive and dismissive behaviour of the public and private sectors towards the poor as outlined in section 2.6.1 to 2.6.4. In order to determine the indicators of a pro-poor service delivery in the context of the values prescribed by Tyndale (2006), the synonyms (Hawker, Hawkins 1999) associated with the prescribed values have been determined and the indicators hypothesized as represented in Table 3 – 2.

Table 3-1: Indicators of pro-poor service delivery; the constraints perspective

Constraint Category	Outline of Associated Constraint(s)	Phrase Summarising Constraint	KEYWORD	RELEVANT SYNONYMS	ANTONYM	INDICATOR CODE For pro-poor behavior
Physical and Technical:	City planners ignoring the needs and existence of the urban poor	**Bias** against urban poor /ignoring urban poor's existence	Bias	Unfairness (injustice)	Impartiality	**Impartiality**
			Ignore	Take no notice	Notice	**Impartiality**
	Engineers' conformity to conventional engineering that is inappropriate to urban poor settlements.	Insensitivity to urban poor's infrastructural needs	Insensitivity	Thoughtlessness (Unkindness)	Sensitivity	Fairness/ **Impartiality** & **Patient engagement**
Economic and Financial	Exploitive charge for services by service providers	Exploitation of urban poor /Disempowerment	Exploit	Take advantage of (cheat)		Fairness/ **Impartiality**
			Disempower	unkindness	Empower	**Empowerment**
	Imposing inconsiderate Initial Connection Fee	Insensitivity to urban poor's needs/Disempowerment	Disempower	unkindness	Empower	**Empowerment**
			Insensitivity	Thoughtlessness (Unkindness)	Sensitivity	Fairness/ **Impartiality**
	Bias against urban poor on infrastructure investment	Bias against urban poor or /Disempowerment/Denial	Bias	Unfairness (injustice)	Impartiality	**Impartiality**
			Disempower	unkindness	Empower	**Empowerment**
			Denial	Refusal		Fairness/ **Impartiality**
	Bias against cost recovery	Insensitivity to urban poor's fragile economy	Insensitivity	Thoughtlessness (Unkindness)	Sensitivity	Altruism/Empowerment
Institutional Constraint:	Corruption	Oppression by extortion/Disempower	Oppression	Ukindness, injusitice, cheat	Kindness	**Altruism**
				Justice		Fairness/ **Impartiality**
			Extortion	Overcharge (Cheat)	Fairness	**Impartiality**
			Disempower		Empower	**Empowerment**
	Bias against urban poor in tariff setting;	Insensitivity to urban poor's needs	Insensitivity	Thoughtlessness (Unkindness)	Sensitivity	**Impartiality**
	Inability to initiate new infrastructure for the urban poor	Bias against urban poor /Discrimination	Bias	Unfairness (injustice)	Impartiality/Justice	Fairness/ **Impartiality**
			Discrimination	Unfairness (injustice)	Justice	
Structural Constraint	Constraints in this category summarised as "bias of policy makers against the urban poor" e.g. urban settlements not being included in the city definition	Biased polices against urban poor	Bias	Unfairness (injustice)	Impartiality/Justice	
		Intolerance	Intolerance	Prejudice	Impartiality	Fairness/ **Impartiality**
		Insensitivity	Insensitivity	Thoughtlessness (Unkindness)	Sensitivity	Fairness/ **Impartiality**
**Summary of indicator codes: Altruism; Empowerment; Fairness/Impartiality; Patient engagement.**					

Table 3-2: Indicators of pro-poor service delivery; the prescribed values perspective

VALUES-BASED DEVELOPMENT	EMBODIED VALUES (Definitions in parenthesis)	RELEVANT SYNONYMS	ANTONYM	INDICATOR CODE For pro-poor behavior
Suggested: "It is only a firm belief in the possibility of people behaving well towards each other and towards the earth and other living creatures that gives an authentic ring to a call for development policies and processes to be grounded in values such as generosity, kindness, mercy, honesty, respect, justice, restraint, and humility" (Tyndale 2006)	Generosity (Willingness to give help freely)	Big-heartedness	Miserliness	**Altruism/Empowerment**
		Kindness	Cruelty	
		Helpfulness	unhelpfulness	
		Compassion	Coldness	
		Benevolence	Malevolence	
	Kindness (Shows consideration & caring)	Helpfulness	unhelpfulness	**Altruism & Empowerment**
		Benevolence	Malevolence	
	Mercy (Easing of distress or pain)	Benevolence	Malevolence	**Altruism &Empowerment**
		Kindness	Cruelty	
		Compassion	Coldness	
	Honesty (Characteristic of being fair)	Truthfulness	Dishonesty	**Fairness/Impartiality**
		Sincerity	Insincerity	
	Respect(be considerate to somebody)	Think a lot of	Disdain/Contempt	**Altruism/Empowerment & Patient engagement**
	Justice (Fairness in treating people)	Fair dealing	Injustice	**Fairness/Impartiality**
		Impartiality	Bias	
		Acceptability		
	Restraint (Quality of holding back)	Self-discipline	Hedonism	**Patient engagement**
		Self-control	Hedonism	
	Humility (Quality of being respectful)	Humbleness	Arrogance	**Patient engagement**
Indicators of pro-poor services: Altruism; Empowerment; Fairness/Impartiality; Patient engagement.				

3.4.3 Pro-poor urban services: the Self-transcendence perspective

From the review of literature in section 2.8.3, self-transcendence was found to comprise of *benevolence* and *universalism* values and from Table 2-3 their motivations were identified as *helpfulness, honesty, and social justice, etc.* In the same section, *Self-transcendence* was also associated with championing for the welfare of others. The indicators of a pro-poor delivery of urban service services whereby the service providers champion the welfare of the poor as opposed to pursuing their own interests were identified based on the motivational goals of self-transcendence. The keywords that represent the motivational goals for each component of self-transcendence have been identified and their corresponding synonyms and antonyms also obtained (Hawker, Hawkins 1999). These synonyms and the antonyms are necessary in this process as they help to expound on each motivational goal of the self-transcendence values. From the motivational goals, keywords, synonyms and antonyms, the corresponding hypothesized indicators of a pro-poor service delivery have then generated as presented in Table 3-3.

Table 3-3: Indicators of pro-poor service delivery; the self-Transcendence perspective

SELF-TRANSCENDENCE (Constituent basic Values)	MOTIVATIONAL GOAL	KEYWORDS	RELEVANT SYNONYMS	ANTONYMS	INDICATOR CODE For pro-poor behavior
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people	**Understanding**	Sympathetic	Unfeeling	**Empowerment/Altruism**
			Supportive	Unhelpful	
		Appreciation	Positive reception	Disapproval	**Empowerment/Altruism**
			Handle		
		Tolerance	Charity		**Altruism**
			Compassion	Coldness	
			Kindness	Cruelty	
		Protection	Defence	Attack	**Empowerment**
			Guard		
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact	**Preservation**	Protection		**Empowerment**
			Upholding	Destruction	
		Enhancement	Improvement	Deterioration	**Programmes/ Empower**
			Development	Decrease	**Programmes/Empower**
		Welfare	Wellbeing		**Empower/Altruism**
			Benefit	Detriment	**Empowerment/Altruism**
Indicators of pro-poor delivery of urban services: Altruism; Empowerment; Programmes.					

3.4.4 Summary of the indicators of pro-poor delivery of urban services

Four indicators have been identified from the contexts of the constraints that hinder urban services to the poor, prescribed values upon which development policies may be based and also from the context of self-transcendence. These four indicators include altruism, empowerment, fairness/impartiality (as manifested by investing in programmes and projects for the poor), and patient engagement with the poor. In order to minimise ambiguity with reference to altruism and empowerment, a brief definition for both indicators has been provided:

a) *Altruism* – Defined from a sociologist's viewpoint, true altruism is that part of human nature that makes one to act for the goal of benefiting another (Piliavin, Charng 1990). According to Bar-Tal (1985-1986) as quoted by Piliavin and Charng (1990), motivational altruism must be beneficial to other people, be performed voluntarily and intentionally yet without expecting any external reward. Moreover, the benefit must be the goal by itself. Altruistic behaviour therefore costs the actor for the benefit of the recipient (West, Griffin et al. 2007) and therefore a sacrifice

on behalf of others (Gintis, Bowles et al. 2003) or *"simply helping others"* (Dyne, Graham et al. 1994).

b) *Empowerment* – The concise oxford dictionary defines the word empowerment as *"give (someone) the authority or power to do something* or *"make (someone) stronger and more confident, especially in controlling their life and claiming their rights"* (Pearsall, Thompson 1999). Empowerment involves the processes and mechanisms that are employed to give individual people, organizations, and/or communities the power to be masters of their affairs (Rappaport 1987). In a community level perspective, the empowerment process suggests the collective actions towards gaining access to *"government and/or other community resources such as media"*, so as to improve the quality of life in a community (Perkins, Zimmerman 1995). Community empowerment might be evidenced by the community's ability to access such resources (Perkins, Zimmerman 1995) hitherto deprived or unknown to the community.

It was suggested in section 2.6.8 that only organizations and agencies with a pro-poor attitude could be entrusted the responsibility of addressing the deprivations of the urban poor. Faith based organizations have the ability to connect with the poor and also deliver efficient and effective services to the poor in a developing world context (section 2.3.3.2, 2.9.3 and 2.94). The activities of faith based organizations towards the poor in a low-income country context will be investigated with the indicators of pro-poor service delivery in mind. Similarly the personal/human values of the personnel of faith based organizations will be assessed using the 40-item PVQ to determine their orientation i.e. whether self-transcendence or self-enhancement. As mentioned above the potential to connect with the poor was associated with faith based organizations. Consequently, this research will also seek to identify the religiosity of organizations investigated in this inquiry towards establishing whether they are faith based or not.

The concepts of pro-poor delivery of urban services, potential of faith based organizations to reach and serve the poor, bias of public and private sectors (and the subsequent deprivations) and the influence of values on day to day behaviour have all been illustrated in the framework shown in Figure 3-1.

Figure 3-1: Conceptual Framework

PUBLIC SECTOR

PRIVATE SECTOR

Anti-informality
Anti-poor tariff setting

Lack of planning capacity
Anti-poor decision making

Inappropriate financial policies
Lack clear policies guidelines
Inefficiency, poor management
Rigid on conventional technology
Anti-poor initial connection fees
High cost of land legalization
Hostility towards the poor
Inappropriate billing
Lack of governance
Corruption

BIAS AGAINST THE POOR

Constraints to urban services
- Physical & Technical
- Economic & Financial
- Institutional; Structural

Urban poor deprivations
- Water and sanitation
- Garbage collection; Shelter
- Education; HIV and Health services

Anti-poor initial connection fees
Anti-poor tariff setting
Exploitive charge for services
Discriminate poor on lending
Discriminate on Cost recovery
Urban poor projects insecure investment

VALUES OREINTATION
- Self-Transcendence?
- Self-Enhancement?

CIVIL SOCIETY (FBOs)

Religiosity = Organizational + Staff religiosity
Cost effective and efficient services to the poor
Able to reach the poor and marginalised
Have local knowledge
Good relationship with the poor
Trusted by the people
Treat the poor well

PRO-POOR DELIVERY OF URBAN SERVICES

SELF-TRANSCENDENCE VALUES

INDICATORS OF PRO-POOR DELIVERY OF URBAN SERVICES
Investing in Infrastructural **PROGRAMMES** for the poor
INNOVATING to meet the needs of the poor
ALTRUISTIC activities towards the poor
EMPOWERMENT

EFFECTS OF FBOS' ACTIVITIES ON URBAN SERVICES
- **Independent demand for services**
- **The poor afford to pay for services**
- **Participation in service delivery process**

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3.5 Chapter highlights

- The research question to be answered in this inquiry has been identified as *"How could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context"*.

- The indicators of pro-poor service delivery to the poor were determined based on various perspectives

- The following measurements will be made so as to respond to the research question:

  o Religiosity of faith based organizations under investigation

  o Values orientation of faith based organizations

  o The activities of faith based organizations towards the delivery of urban services to the poor.

Chapter 4. Methodology and Research Design

4.1 Chapter Introduction

In chapter 3, the research questions of the inquiry were set-out. Similarly, the chapter identified four indicators of a pro-poor service delivery to the poor, i.e. altruism, empowerment, fairness and impartiality (through programmes and projects), and innovativeness. These four indicators were based on the three contexts upon which the inquiry will be based i.e. the constraints context, prescribed values context, and the self-transcendence context. A framework conceptualizing the bias of the public and private sectors against the poor, constraints that hinder urban services to the poor, deprivations of the poor, and the role of values on service delivery was also laid out.

In chapter 4, the methodology and the paradigm principles to guide the inquiry towards answering the research question have been established. Furthermore, after adopting a case study strategy, the procedures of data collection and analyses have also been explained in the chapter.

4.2 Research questions

4.2.1. Research questions

Generally, research questions capture what it is that the inquiry seeks to provide answers for in order to fulfil the aims and objectives of the inquiry (Yin 2009). They therefore identify that which the inquiry intends to find out about (Kumar 2005). In section 3.2, the guiding research questions were identified. Subsequently, the overall guiding research question in this inquiry can be restated as follows:

> *How could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context?*

In order to respond to the overall (primary) research question, five specific (secondary) questions were also posed:

1) Were the researched organizations based on religious faith, hence faith-based?

2) Which higher order human values do the faith-based organizations (FBOs) involved with the provision of urban services to the poor in a low-income country context orient with? Can the conflict of Self-Transcendence and Self-enhancement higher order values be confirmed in FBOs?

3) What activities are the faith-based organizations involved with towards the delivery of urban services to the poor communities in a low-income country context?

4) Do the activities of faith based organizations reflect pro-poor delivery of urban services and the enhanced ability of the urban poor to access services independently?

5) What motivates the faith-based organizations in a low income country context into their activities towards the provision of urban services to the poor?

4.2.2. Research Propositions

Research propositions help both to illuminate what is to be studied and also indicate where to find the relevant evidence (Yin 2009). The proposition upon which this inquiry is based upon is that:

> **Faith-based organizations (FBOs) involved with activities towards the provision of urban services to the poor in a low-income country contex orient with the self-transcendence higher order human values. Their activities reflect this values orientation. Furthermore, these activities are motivated by the religious doctrine that the FBOs subscribe to and could enable the poor to access urban services independently**.

4.3 Research Design

The systematic process of investigation in order to provide answers to a question is known as research (Laws, Harper et al. 2003) and is concerned with the knowable properties of things that exist in the world (Williams, May 1996). This process entails the application of procedures which involve the use of techniques towards accessing

the knowledge hoped for (Williams, May 1996), (Kumar 2005) and (Laws, Harper et al. 2003). Generally, the research process may be viewed as comprising of three important components i.e. the formulation of research questions, choice of research methodologies to facilitate the search for the answers, and the analysis of the results (Johnson 2000) in order to establish whether the inquiry addressed the research questions. The conduct of research and the subsequent making of a knowledge claim is an undertaking entirely dependent on which research framework of rules the researcher adopts (Kumar 2005), (Grbich 2007) and (Johnson 2000). Thus, for the research process to be effective in its search for answers to the research question, all the components that it is dependent on ought to be organized in the most effective manner i.e. a research design becomes necessary.

The research design is a *"logical structure of inquiry"* (De Vaus 2001) and (Fink 2003d), or *"a plan of conducting research"* (Sproull 1995) *that* specifies what is to be examined and the procedure to be followed. This definitional view is also shared by (Creswell 2009), (Frankfort-Nachmias, Nachmias 1992) and (Yin 2009). To begin with, the research design is based on the nature of the research question that the inquiry intends to answer. As a plan, the research design articulates the philosophical principles associated with the paradigm that the inquiry will be based on, the relevant research methodologies, and the specific research methods and instruments available for data collection and analysis (Creswell 2009). From its definition and the outline of what it is capable of doing, the research design is a useful plan capable of enhancing the reproducibility of the inquiry's observations (Creswell 2003) and (Selltiz 1976).

The previous paragraph has mentioned that there are paradigm principles (rules) that dictate how an investigation may be carried out. These rules emanate from the different research paradigms and are the *"basic set of beliefs"* (Lincoln, Guba 2005) that set the sphere of activity within which the researchers work (Healy, Perry 2000). Further to this, each paradigm adopts its own traditional view (i.e. epistemology) of claiming knowledge or reality (i.e. ontology), and a corresponding methodology to investigate the reality in order to gain knowledge (Johnson 2000), (Krauss 2005) and (Healy, Perry 2000). Consequently the research paradigms are very important in research as each defines the world view of the researcher (Lincoln, Guba 2005). In view of the centrality of the research paradigms, a good research should begin with

the identification of the paradigm (i.e. 'rules of the game') that will steer its process (Laws, Harper et al. 2003).

4.3.1. The two major research paradigms

The research paradigm is defined as *"a general framework for theory and research that includes basic assumptions, key issues, models of quality research and methods of seeking answers"* (Neuman 2005). A paradigm (or methodology) therefore embodies the different rules, techniques, and procedures that are applied in an inquiry (Harvey 1990), (Koschnick 1996), (Fox 2005); (Pearsall, Trumble 1996); (Singleton 1988), (Krauss 2005) and (Schwarz 1988). Hence it is the accepted view about how to study social phenomena (Corbin, Strauss 2008). Furthermore paradigms facilitate the logical basis of research towards answering the research question posed in an inquiry (Neuman 2005) and (McNeill 1990).

Although there are a number of paradigms in common use today, they may be generally viewed as either positivists' or non-positivists' (or interpretivism) paradigms (Laws, Harper et al. 2003). On one hand positivists believe that reality exists out there to be observed and is therefore objective (Grbich 2007). They also hold that scientific knowledge is based on sensory perception and may be accessed through scientific methodology with claims of knowledge being made inductively (Johnson 2000). This paradigm is therefore closely associated with quantitative methods (Johnson 2000), hence empiricism (i.e. observation and measurement of natural phenomenon) is core in the scientific endeavours of positivism (Krauss 2005). Furthermore, positivists also view social research as a natural science whereby objective truths about reality are produced through observations carried out by an unbiased observer who is also uninfluenced by his/her values (Grbich 2007). In essence, the observer is detached from the world being studied (Krauss 2005). Similarly, the gathering of information from the individual is done within as private and confidential manner as is possible (Grbich 2007).

On the other hand the non-positivists argue that *"there is no one right answer outside there waiting to be identified"* but rather it is constructed by the views that we hold about it, hence *"we tend to see what we are looking for"* (Laws, Harper et al. 2003). Furthermore from an interpretivists' standpoint, multiple realities are presumed since different people experience the realities differently (Krauss 2005)

and (Healy, Perry 2000). Consequently interpretivism see reality as existing in the mind (i.e. subjective), with the emotions, experiences and values of the observer influencing how reality is construed (Johnson 2000). Additionally, knowledge is also seen as being constructed jointly by the researcher and the researched through consensus thereby making reality to be viewed as embedded within the society and therefore subject to change (Grbich 2007). Since interpretivism associates with subjective reality that cannot be accessed empirically (Johnson 2000), the paradigm is closely associated with the qualitative methods of research which enables the investigation of phenomena that cannot be expressed quantitatively. The choice of the paradigm (or methodology) to be adopted in an inquiry is therefore dictated by the research question that the inquiry intends to answer (Corbin, Strauss 2008), as it also does the research design and the subsequent paradigm.

This inquiry intends to answer the research question "*how could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context".* In order to respond to research question, detailed descriptions and interpretations of the activities of faith-based organizations towards the poor, with regard to the delivery of urban services will have to be gained and analysed. The information required for this purpose is mainly social in nature emanating from *"human activities, their concepts and ways of being social"* (Krauss 2005). Such information is mainly lodged in the minds of the people involved with the activities of faith based organizations (FBOs), for instance the FBOs staff and the served urban poor communities. However, some secondary information could also be available in organizational documents including minutes of their meetings, reports, strategic plans, etc. In order to access the knowledge and meaning of the activities of faith based organizations (their behaviour towards the poor), the investigator has to participate in the minds of those involved with the behaviour to get their viewpoint (Krauss 2005). Further knowledge may also be gained from analysing the organizations' documents. The information required to answer the research question in this inquiry is not only subjective but also descriptive and explanatory in nature. As such, the inquiry is associated with the interpretivism principles rather than positivism.

4.3.2. The Research methods

In tandem with the foregoing discourse of research paradigms, Creswell (2009) identified three research strategies: i.e. those associated with quantitative, qualitative methods, and those associated with the mixed methods. Although Creswell (2009) referred to these three as strategies others in the literature refer to them as methodologies, for example: Quantitative methodology – (Newman, Benz 1998) and (Yu 2006); Qualitative methodology – (Burgess 1995), (Katz, Bryman 1983); and Mixed methods methodology - (Smith 2007), (Tashakkori, Teddlie 1998).

4.3.2.1. The quantitative methods

The quantitative methods are typical with questions of "how many" and "how much" (Yin 2009) and therefore deals with quantifiable measurements and observations of objective phenomena upon which generalizations and derivation of general principles of the observed phenomena are made (Creswell 2009). They are therefore associated with the positivism paradigm (Williams, May 1996) and their main interest is in *"numerical data and analyses"* (Teddlie, Tashakkori 2009). Information gathered using quantitative research, is subjected to statistical analysis towards either testing a theory by supporting or refuting specific hypotheses or to deriving a general principle altogether (Johnson 2000), (Creswell 2009) and (Williams, May 1996). In quantitative research, surveys are used to provide the quantitative qualities of a population from a sample, while experiments provide causalities and effects (Creswell 2009).

4.3.2.2. Qualitative methods

The qualitative methods are a *"means of exploring and understanding the meaning individuals ascribe to a social or human problem"* (Creswell 2009). Hence they are mostly associated with the interpretivism paradigm (Johnson 2000) and are mainly interested in *"narrative data and analyses"* (Teddlie, Tashakkori 2009). Moreover, unlike the quantitative methods that tests variables, the qualitative methods enables the investigator to discover variables by interpreting the meaning of phenomena from the inner experiences of those involved with the phenomena (Corbin, Strauss 2008). Additionally, qualitative research is founded on the belief that a thing can only

be known through its representation and that objective reality can never be apprehended (Denzin, Lincoln 2003). As such, data in these methods is collected from the respondents involved with phenomena. Their experience with the phenomena is then inductively analysed based on general themes from which the investigator interprets the meaning of the phenomena based on the respondents' point of view (Creswell 2009).

Since detailed understanding of phenomena is needed in the paradigm (or methodology) associated with these methods, in-depth interviews and observations are used to capture the respondent's perspective (Denzin, Lincoln 2003). Studies based on the qualitative methods are best suited for understanding the *"meaning"* of participants, experiences, events, etc as well as the *"context"* within which participants act. These studies enable the researcher to understand the processes associated with events and actions, as well as the developing of causal explanations (Maxwell 2005). As mentioned earlier in section 4.2.1, this inquiry aims to answer the research question "*how could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context*". The information required to address the research question is sociological in nature and can therefore be acquired from the perceptions, experiences and observations of those involved in the activities of faith based organizations. Furthermore, the research question in this inquiry is also a "how" question and the inquiry seeks to answer it by understanding the FBO activities from the viewpoint of those involved with the FBOs. The nature of the research question and how the inquiry will gain the required knowledge identifies with interpretivism and qualitative methods.

However qualitative research is not without critics. There are those who criticise qualitative research as not being able to produce causal conclusions. In response to this criticism, Maxwell (2005) argued that the traditional view that only quantitative research can produce causal conclusions is long disputed. Additionally, Neuman (2005) also responded to the criticism that qualitative data produces *soft data.* He argued that although those critics of qualitative research challenge its data as *"intangible and immaterial",* the contrary is indeed the case. He clarified that qualitative research deals with specifics such as events, people (*their words, gestures and tones*), behaviour, documents and visuals which are *"concrete aspects of the world"* that are as physical as those used in quantitative research (Neuman 2005). This view is also supported by Yin (2003). So, qualitative research is still

popular and has been widely employed in social work to study the behaviour of human groups. It has also been used in other social and behavioural science disciplines including education, history, political science, business, medicine, nursing, social work, communications, etc. Qualitative research employs a variety of interconnected strategies (methods) including case study, clinical research, ethnography, and grounded theory (Denzin, Lincoln 2003).

4.3.2.3. The mixed method methods

The mixed methods straddle between both the qualitative and quantitative methods and operate between the philosophical assumptions of both (Creswell 2009). They are therefore interested in "both narrative and numeric data and their analyses" (Teddlie, Tashakkori 2009). The strategies associated with these methods include the "sequential mixed methods" in which, one methodology is used to elaborate the results of another. For example, exploring a phenomenon with a qualitative interview and then using a survey with a larger sample to generalize to a population. Alternatively, the methodology may merge qualitative and quantitative data to analyse a research problem more comprehensively using the "concurrent mixed methods" strategy (Creswell 2009).

4.3.3. Choice of research strategy (method)

Yin (2009) considered five different research strategies (methods) including experiments, surveys, archival analysis, history and case studies as illustrated in Table 4-1. Each of these strategies has its own inherent advantages and disadvantages and it would be inappropriate to array them hierarchically (Yin 2009). He also explained that the choice of which strategy to use in an inquiry is governed by the following conditions (Yin 2009):

- The form of research question

- How much control the researcher has over behavioural events

- The degree of focus on contemporary rather than historical events

Table 4-1: The Research Question – Research Strategy Relationship

Method	Forms of Research Question (1)	Requires Control of Behavioural Events (2)	Focuses on Contemporary Events? (3)
Experiment	How, why?	Yes	Yes
Survey	Who, what, where, how many, how much?	No	Yes
Archival Analysis	Who, what, where, how many, how much?	No	Yes/No
History	How, why?	No	No
Case Study	How, why?	No	Yes

SOURCE: Yin (2009)

In this inquiry, the primary research question is a "How" question. According to the criteria given by Yin (2009), such a question could be relevant to the experiment, history, or case study strategy. However, the phenomena under investigation involve many complex variables some of which are behavioural events that the investigator cannot manipulate *"directly, precisely and systematically"* as with laboratory experiments involving one or two isolated variables (Yin 2009). In Addition to this, the phenomena under investigation involve contemporary events and the recent past events that link directly to the contemporary. From the (Yin 2009) selection criterion, the research question posed in this inquiry *"how could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context"* identifies more favourably with the case study strategy than with either the history or experiment. Creswell (2009) supported this view too..

The choice of the case study strategy for this inquiry has borne in mind the concerns of the critics of the strategy. Critics dismiss case study research as being too time consuming, not rigorous, without basis of generalizability and also as one hard to establish causal relationships. However in his rejoinder, Yin (2009) has reassured the case study investigator. He suggested certain procedures which when followed could address the concerns of critics. As such, the case study strategy is still an authentic method capable of investigating in depth a contemporary phenomenon (Yin 2009).

4.4 The case study strategy and design

Case study refers to research carried out to investigate a case or cases in great depth (Gomm, Hammersley et al. 2000) and in a systematic approach, regardless

whether the phenomena being investigated is simple or complex and with the units of analysis ranging from individual people to large organizations (Berg 2006). The case study is therefore the combination of the process of inquiry about a case and the product of that inquiry (Stake 2003). In case studies, contemporary issues are investigated within their real-life contexts (Scholz, Tietje 2002). A case study could be an *"intrinsic case-study"* that is carried out specifically for better understanding of the case. Alternatively, it could also be an *"instrumental case study"* carried out to provide insight on an issue of primary interest whereby the purpose of the case is simply to facilitate the understanding of that issue of primary interest (Stake 2003) and (Creswell 2007).

Although an *instrumental case study* may be pursued in depth and its contexts scrutinized, the primary interest to the investigator is the issue itself (Stake 2003) and (Creswell 2007) and therefore the case is of secondary importance (Berg 2006). The researcher may also study a number of cases towards investigating a particular phenomenon (*collective case study*). The multiple cases are chosen for study because understanding them would provide better understanding of a wider collection (Stake 2003) and (Creswell 2007). In order to study the case and even demonstrate its peculiarity, case study researchers gather their data on the nature of the case and its historical backgrounds. Additionally, they may also gather data on the physical setting, other contexts (e.g. economic, political, legal, etc), other cases through which the case is recognized, and those informants through whom the case can be known (Stake 2003).

Case studies are known to generate very rich, detailed, and in-depth data (Berg 2006). The case in its uniqueness operates in different contexts such as political, economic and ethical (Stake 2003). A holistic case study calls for the study of all of the contexts. Moreover, a case study may also adopt an *exploratory, descriptive or explanatory* epistemological status depending on its purpose. For instance the case may be *exploratory* if its purpose is to define a research question, or is a pilot study (Berg 2006) that precedes a final study (Scholz, Tietje 2002). The case study may also be *descriptive* in order to describe the case from different perspectives. Similarly, the case-study may also be *explanatory* if its purpose is to test the cause and effect relationship qualitatively. However, such a purpose requires that the specifications for determining the cause-effect be determined before the case analysis (Scholz, Tietje 2002).

Case study strategies are used for the in-depth exploration of either *a program, event, activity, process, or more than one individual* (Creswell 2009). When the case study strategy is used to study an organization, a systematic gathering of information about the particular organization that the researcher intends to gain understanding about is involved. The scope of such a study may be general whereby equal weighting is given to every aspect of the organization. Conversely, the study may specialize on a specific aspect of the organization (Berg 2006). The researcher may also choose to study a particular organization to show how certain things happen in the organization e.g. how certain decisions are made in certain organizations or how certain systems in the organization operate. The case study method is therefore a very useful strategy for investigating behaviours, relationships, attitudes, and motivations in organizations (Berg 2006).

In this inquiry the behaviour of faith based organizations towards the poor with regard to the delivery of urban services will be investigated. This requires the deep understanding of the activities of FBOs: their programmes and projects, how these are initiated, funded and implemented. Of importance too is where and for who the programmes and/or projects are implemented, and which other parties are involved in the FBO activities and why. It also calls for more understanding of the effect FBO activities have on the delivery of urban services for the poor. Further to this, there is also need to ascertain whether the FBOs' activities could facilitate the poor towards independent access to their urban services. Furthermore, the understanding of the personal values that FBOs orient with, as well as the motivations of their activities towards serving the poor will be necessary towards establishing the possibility of their contribution towards the delivery of pro-poor urban services. While all the other data will be gathered qualitatively, the values orientation will be established using quantitative means as explained later in section 3.9.

A variety of data collection techniques involving multiple sources of information such as *"interviews, observations, audiovisual material, documents, and reports"* are used in case studies to gather detailed information over a given period of time (Creswell 2009). The data collection techniques used in this inquiry have been explained in section 4.7. The analysis of the case-study data involves the analyses of themes generated from the issues identified within the case and then looking for the common themes that transcend the case(s). This analysis can either be holistic involving the entire case or embedded whereby it focuses on a single aspect of the

case (Yin 2003). For this inquiry, the analysis of data from the case studies has been discussed in detail in sections 4.8 and 4.9.

4.4.1. The components of Case study research design

Yin (2003) identified five components that comprise a case study design. These have been outlined as illustrated in Table 4-2.

Table 4-2: The Five Components of a Research Design

Components of Research Design	Explanation
Study Questions	The "How" or "Why", etc questions hints towards the most relevant strategy.
Study Propositions	Each proposition directs attention to something that should be examined within the scope of study. Study proposition helps identify the relevant information about the case(s) being studied. The more a study contains specific propositions, the more it will stay within feasible limits.
Unit of analysis	The unit being investigated. Each unit of analysis would call for a slightly different research design and data collection strategy. Appropriate selection of the unit of analysis will occur after accurately specifying the primary research questions. Indeed, the main unit of analysis is likely to be at the level being addressed by the main study questions.
Linking data to propositions	Pattern matching is one promising approach.
Criteria for interpreting a study's findings	No precise way of setting the criteria for interpreting some types of findings. If the patterns are contrasting enough, the findings can be interpreted in terms of comparing at least two rival propositions.

4.4.2. Units of analysis

The units of analysis are the entities being investigated in an inquiry (Yin 2003). They are therefore the "*what"* and *"whom"* to be analyzed or described in a study (Singleton 1988). There is a wide range of units (or cases) that may be investigated in social sciences including; *individual people, positions, social roles, relationships in organizations, social groups, and families* (Singleton 1988). The range of units may be even wider and include *empires, open-states, and civilizations, etc*" (Sjoberg, Williams et al. 1991). The choice of the unit of analysis is dictated by the purpose of the study and the research question that the inquiry intends to seek answers for (Singleton 1988). Therefore the selection of the unit of analysis occurs only after the research question has been specified (Yin 2003). A case study may be designed to have a single unit of analysis (holistic case study) or to involve multiple units of analysis (embedded case study). An embedded case study may use a multiplicity of methods within the sub-units to gather information some of which may be quantitative data (Scholz, Tietje 2002).

In this inquiry, the main unit of analysis is the "contribution" that faith based organizations could possibly make towards the delivery of urban services for the poor. This "contribution" is conceptualized as the "activities" and/or "roles" that faith based organizations carry out towards enabling the poor to access their urban services in a low-income country context. In sub-section 2.2.1.4 the deprivations of the urban poor with regard to the urban services were explained and in section 2.6.1, 2.6.2, 2.6.3 and 2.6.4, the constraints that hinder the delivery of urban services to the poor communities were also explained. Further to this, in section 2.6.6 the bias meted against the poor by the urban authorities and the associated private sector was explained.

The reviewed literature associated this bias against the poor with the deprivations of the urban poor. In section 2.6.8 literature further explained that the solution to the bias against the poor and the associated deprivation was in basing development policies and processes on values such as *"generosity, kindness, mercy, honesty, respect, and justice"*. Since the personal values that people in organizations identify with has an influence in their day-to-day behaviour (including how they treat the poor), the values orientation of the staff of faith based organizations involved with urban services for the poor will be the sub-unit of analysis. The instruments available for determining the values orientation apply statistical analysis since quantitative data will be collected from the respondents. Therefore, as explained by Scholz (2002) quantitative data will be gathered for the sub-unit.

4.4.3. The validity and reliability of the Case study approach

Data collection and analysis call for objectivity (Laws, Harper et al. 2003) and (Kirk, Miller 1986) in order to enhance the quality of the inquiry. But in qualitative research, this may seem "mythical" because of the biases that researchers often bring along into the inquiry (Corbin, Strauss 2008). Corbin (2008) argued out her discomfort with the usage of the concepts of "validity" and "reliability" in qualitative research but eventually agreed to "credibility", "trustworthiness" and "believability" which again points to the quality of the research. However, this research adopted a case study strategy and case studies are considered to be a form of empirical social research Yin (2009). As such like any other empirical social research, its quality may be

ascertained by means of the four most commonly used tests (Yin 2009), (McNeill 1990), (Creswell 2003), and (West 2006) outlined below:

- **Reliability** – The extent to which the repeat of a measurement procedure may produce the same results (Litwin 1995) i.e. the extent to which the results are unaffected by unintended circumstances (Yin 2009). This connotes the consistence of a measurring instrument or procedure (Singleton 1988). For quantitative data (for instance in surveys), reliability can be measured and expressed as Cronbach alpha (α) using the SPSS software (Brace, Kemp et al. 2009) and (Howitt, Cramer 2008).

- **Validity** – The extent to which a measurement procedure or instrument provides the correct results. This deals with whether the data collected is a correct representation of the phenomena being measured (Yin 2009) i.e whether the procedure or instrument measured what it was intended to measure (Singleton 1988). Yin (2009) defined the various forms of validity as applied to all social science methods as follows:
  i) *Construct validity:* deals with identifying the correct operational measures for the concepts being measured.
  ii) *Internal validity:* seek to establish the causal relationships.
  iii) *External validity:* defines the sphere of generalizability of the results.

All the four tests of quality are important to any empirical research Yin (2009). However, their relative importance may vary depending on the research question. For instance, research questions whose purpose is to test the cause and effect relationship will be more concerned with internal validity than with the external validity (generalization of the results) (Njiru 2002). Conversely, for the more descriptive questions such as the one posed in this inquiry which requires getting an in-depth understanding and meaning of the phenomena, more emphasis would be on construct validity and external validity than with internal validity.

The case study tactics for dealing with these four tests of quality and the phase of research in which the tactic occurs were listed and outlined by Yin (2009) as expressed in Table 4-3.

Table 4-3: Case study Tactics for Four Design Tests

Tests	Case Study Tactic	Phase of research in which tactic occurs
Construct validity	▪ Use multiple sources of evidence ▪ Establish chain of evidence ▪ Have key informants review the draft case study	Data collection Data collection Composition
Internal validity	▪ Do pattern-matching ▪ Do explanation-building ▪ Address rival explanations ▪ Use logic models	Data analysis Data analysis Data analysis Data analysis
External validity	▪ Use theory in single-case studies ▪ Use replication logic in multiple-case studies	Research design Research design
Reliability	▪ Use case study protocol ▪ Develop case study database	Data collection Data collection

SOURCE: Yin (2009)

As was mentioned earlier in section 4.3.3, the research question in this inquiry is more of a descriptive manner. This predisposes the inquiry to putting more emphasis on both construct validity and external validity. The three tactics of construct validity (Table 4-3) have therefore been outlined further based on Creswell and Miller (2000), while the tactics of external validity have been explained further in section 4.4.4:

➢ *Triangulation* – The need for triangulation arises from the ethical need to confirm the **validity** of the processes. In case studies, this could be done by using multiple sources of data (Yin 2009) and (Tellis 1997a). Triangulation is also enhanced by obtaining data from different participants and using different methods such as interviews, documents and observations.

➢ *Use member-checking* – this was thought to be the most credible technique of establishing the validity of qualitative research (Lincoln, Guba 1985). It involves incorporating in the final narrative the participants' comments on how the descriptions or themes were developed and whether the overall account is accurate and realistic (Creswell, Miller 2000).

➢ *Use of thick, rich description* – this involves describing in great detail the setting, participants and findings of the inquiry. The procedure enables readers of the account to decide on the applicability of the findings to other similar settings.

This research was designed with the quality of the inquiry in mind. In order to enhance the validity and reliability of the research endeavour, several steps were undertaken which include the following:

- *Multiple data sources* – Data was gathered from in-depth interviews with different key informants, observations by author, documents, and quantitative data from key informants and other respondents through questionnaires.

- *Member checking* – Much effort was put towards the timely transcribing of data from interviews in readiness for informants review.

- *Thick, rich description* – Rich data was gathered and transcribed in great detail

- *Research protocol* – A research protocol was established and maintained by the author

- *Case study data base* – A case study database was developed and maintained by the author

4.4.4. Replication and generalization

The 'generalizability of findings' in research is important and some statements of quality standards include it as a research requirement, while some research institutions have it as a precondition for funding research (Laws, Harper et al. 2003). However, Laws et al (2003) associates the generalizability requirement to quantitative research where the results of a sample could be generalized to the larger population the sample represents. They further state that generalizability is not a requirement in qualitative research even in case studies. This view has been objected by various other authors. For instance Berg, (2006) who avers that case studies could actually be generalized. Furthermore, even positivists who are traditionally concerned about generalizing similar types of cases such as individual people, organizations, events, groups, etc find case studies useful and even generalizable, because when properly executed they provide understanding of similar cases (Berg 2006).

Yin (2003) supported the generalization of case studies and even made the distinction between *statistical generalization* in which empirical data from samples is generalized to a population and *analytical generalization*. The former applies to

surveys whereby the researcher has access to quantitative formula to facilitate statistical generalization. Statistical generalization is unsuitable for case study research because cases are not "sampling units" and should therefore be treated as individual laboratory experiments (Yin 2003). Thus, multiple cases should actually be viewed as multiple experiments where insightfully the researcher applies a replication logic (Yin 2009), (Sohail 1997). In a*nalytical generalization* the researcher's endeavour is to generalize a particular set of findings to some theory and not enumerate frequencies as is the case with statistical generalization (Yin 2003). Where two or more cases are in support of the same theory, then replication may be claimed. However, Yin (2003) added that analytical replication can be applied regardless whether the case study involves one or several cases.

4.4.5. Case study protocol and data base

The case study protocol is a major way of increasing the reliability of the case study (Yin 2003). It is therefore essential in case study research particularly in multiple case studies as it contains the procedures and rules to be followed as well as the instruments to be used. Hence the case study protocol guides the investigator into data collection from the case study (Yin 2003). In this inquiry, the case study protocol was prepared before the actual start of the fieldwork and used to guide the data collection from the case studies. As was suggested by Yin (2003), the case study protocol has four main sections namely:

i) *An overview of the case study* – This section enlists the case study objectives, issues, relevant reading for topic studied, background information about the project, rationale of selecting the sites, propositions, and the broader theoretical or policy relevance of the inquiry.

ii) *Field procedures* – The field procedures includes gaining access to the site, general sources of information and procedural reminders, investigator's means of accommodating the interviewees' availability into the research timetable, field procedures (should emphasize the major tasks in data collection).

iii) *Case study questions* – these include the general questions for the investigator to keep in mind as they point to the information that needs collecting and why (each question to have a list of sources of evidence e.g.

names of interviews, documents, or observations). This section should also include other data collection devices e.g. table shells identifying exactly what data is sought and also ensures that parallel information will be collected at different sites where the inquiry involves multiple cases.

iv) *A guide for the case study report* – This provides a guide for the case study report in terms of the outline and format.

4.4.6. Dealing with investigator subjectivity

Investigator subjectivity may influence an inquiry in many different ways. These may include the choice of the research question and the subsequent paradigm to guide the investigation, as well as how data is analysed and interpreted (Gliner, Morgan 2000). Consequently, investigator subjectivity and bias ought to be acknowledged irrespective whether a positivist or a non-positivist paradigm is adopted for the inquiry (Gliner, Morgan 2000). In case study research, investigator subjectivity and bias may indeed affect the quality of research (Tellis 1997a).

This section therefore acknowledges the investigator's subjectivity likely to emanate from his adherence to the Christian faith (including being a regular teacher and preacher from the bible). Such an investigator's association with any particular faith risk the possibility of the investigator being unduly biased towards his/her faith or against other faiths. In this inquiry, the effects of investigator subjectivity were dealt with by ensuring that the research process addressed the tests of research quality as laid out by Yin (2009). By pursuing the case study tactics recommended by Yin (2009) to deal with the four tests of quality (see Table 4-3), the author's own subjectivity was addressed. Moreover, pertinent decisions in this inquiry were made based on recognized research principles rather than on the author's faith orientation. These included the choice of research topic, research design (section 4.3), as well as how data was collected and analysed. Furthermore, even the selection of case studies for this inquiry was based on their activities for the urban poor as explained in section 4.5.5, rather than on their faith orientation. However, the three case study organizations that met the selection criteria in this inquiry turned out to be all Christian-based. This occurrence was expected owing to the fact that the Kenyan population is nearly 80% Christian (see section 4.5.1).

4.5 The process of identifying case organizations

As mentioned in section 4.4, case studies may be *intrinsic*, *instrumental*, or *collective* case studies. The collective case studies are similar in nature to multiple case studies (Yin 2003). Most commonly, the *intrinsic* case work begins with the case already identified. However the *instrumental* and *collective* casework requires that cases be selected (Stake 2003). Cases represent some population of cases; hence some form of sampling may be expected. However, since the samples are normally too small to warrant random sampling, cases may be drawn from a purposive sample (Stake 2003). Purposive sampling (i.e. sample selection on purpose to represent the whole population) was carried out to identify the cases for study in this inquiry.

4.5.1 Preliminary list from available directories

The identification of faith-based organizations for the case studies in this inquiry started-off with a few hitches. To begin with, there was no directory of faith-based organizations in Kenya that the author knew to exist (Joram 2006). Secondly, some of the organizations that by definition (See section 2.9.1) qualified to be faith-based did not consider themselves us such. A list of civil society organizations involved in basic infrastructural services in Kenya was compiled from the directory of NGOs in Kenya and the Directory of Development organizations in Africa. The use of these directories was reinforced by the fact that faith-based organizations are indeed considered to belong to the wider family of civil society organizations (see section 2.3.3.1).

Several keywords depicting either a basic infrastructure service or the names commonly associated with urban poor habitation were used to identify relevant organizations from the two directories. The keywords used included such as water, sanitation, health, slum, informal settlement, garbage, solid waste, etc. Using these keywords, a total of 609 organizations were identified from National NGO directory. In order to eliminate any development organizations in the list whose activities were not urban, the keywords such as rural, pastoral, nomad, irrigate*, and agricultur* were applied to the list. The organizations that were thus captured by the selected keywords were further scrutinized to reduce the risk of eliminating the desired brand of organizations. Similarly all the organizations in the list that had indicated to have

their activities based in neighbouring countries though operating from Kenya were similarly eliminated alongside those others whose contact details were missing from the directory. From this initial elimination process, only 281 organizations remained in the list.

A similar process was applied to the Directory of Development organizations resulting into the addition of 100 more organizations thereby bringing the total number of organizations potentially suitable for the inquiry to 381. Having obtained the list of development organizations potentially with activities on basic infrastructure service for the urban poor, focus was then shifted to identifying which amongst them were potentially faith-based. In order to identify the potential faith-based organizations from our list, faith related keywords were applied. The keywords used for this purpose were mainly drawn from the Christian and Islamic faiths for the fact that Kenya was estimated to be 78% Christian, 10% Islam, 1% Hindu and 11% African Traditional Religion – ATR (Adherents 2005). Moreover, literature has indicated that ATR has been rapidly dying out in Kenya with the increasing growth of Christianity and Islam since 1900 (Adherents 2005). After applying the keywords such as Religi*, Christian*, Islam, Quran, Masjid, Faith, Ministr*, and Fellowship, a total of 95 organizations were netted.

4.5.2 Telephone interviews for confirmation of organization status

After having identified 381 development organizations out of which 95 had a faith connotation in their names, telephone interviews were carried out to confirm the actual status of each organization with regard to their involvement in urban poor infrastructure service. Telephone interviews have the inherent advantages of being rapid in data collection as well as being less expensive (Frey, Oishi 1995). Similarly, with the present advancements in telephony, almost all organizations are telephone connected making it a lot easier to access them. A short questionnaire (see appendix 1.2) comprising of ten questions was designed and piloted with five of the organizations in the database. In the preamble to this questionnaire the interviewer introduced the objectives of the inquiry mentioning that it was fully funded by Loughborough University. The funding aspect was deemed necessary in order to avoid being mistakenly dismissed by any respondents who might think that the interviewers were looking for sponsors. After this preamble, the respondents were

invited to participate in the short telephone interview and assured that it would hardly last longer than 10 minutes.

The aim of this interview was to confirm in the first place whether the enlisted organizations were operational in the provision of urban services to the poor. Secondly, the interviews aimed to confirm the organizations' contact details (postal and physical address) and also where their activities were based. Besides these, the interviews also sought to ascertain the ranks of respondents in the organizations and their willingness to have their organizations participate in the inquiry. The author recruited and trained six interviewers to carry out the telephone interviews. The six interviewers recruited comprised of three graduates from local universities, a telephonist with a local five star hotel, a pastor and a church lay leader. After the training of the team of interviewers, telephone interviews started in earnest. However, as soon as the interviews started it was discovered that most of the respective telephone and/or fax details provided in the directories were not connecting to their respective organizations. This hindrance was mainly attributed to the failure of both directories used in this inquiry to upgrade their most recent editions so as to reflect recent changes in Kenya's telephony. Nevertheless, with the assistance of Telkom Kenya Limited (Kenya's national telephone provider) the daunting task of matching organizations with their current contacts was launched.

During the matching exercise it was discovered that several contacts provided in the two directories were personal contacts while yet others belonged to other different organizations altogether. In such cases, the persons and/or organizations that such contacts had been registered under were contacted to establish whether they had any relationship with the organizations in question. From this exercise it emerged that such individuals were either the owners or relatives of those who had registered the respective organizations. It also emerged that most of such organizations had not transacted any business since their registration. Where the registered contacts of enlisted organizations pointed to other already existing organizations, the latter were contacted. In some cases after speaking to the staff in such organizations, it emerged that staff (or their relatives) in such existing organizations had used their employers contact details to register their own organizations. For instance the telephone details registered under one of the organizations in our list emerged to be that of the Kenya Police headquarters. Still, another such telephone number was being answered in the Office of the President, while yet another connected to a five

star hotel in Nairobi. This exercise of identifying the organizations which did or did not have genuine contacts took five days but helped to identify which organizations could be reached for this inquiry. Focus was also put on organizations that had provided mobile numbers as their only contacts. It emerged that none of such organizations was operational. Indeed when such contacts were called, some of the respondents explained that they had registered the organizations with the hope of finding donors to support the commencement of their operations. Although strenuous, this operation facilitated the weeding out of at least 125 inoperative organizations thereby reducing the number to 256 organizations out of the earlier list of 381.

Table 4-4: Faith-based organizations identified from interviews

Name of Organizations	Questionnaire by			Questionnaire Returned
	Post	Hand	Courier	
1. African Evangelistic Enterprise (FBO)			1	1
2. Chechemi Ya Ukweli			1	1
3. Christian Partners			1	1
4. Ecumenical Development Cooperative Society (FBO)			1	1
5. Good Neighbours International		1		1
6. Islamic Foundation			1	1
7. Kenya Evangelical Rural &Urban Development Outreach	1			1
8. Muslim Education and Welfare Association	1			1
9. Cana Family Life Education	1			0
10 Concern Worldwide			1	0
11 Fellowship of Christian Councils and churches -			1	0
12 International Christelijk Stelinfonds Africa			1	0
13 Islamic Relief			1	0
14 Living Water International		1		0
15 Mission for Peace and development - Africa			1	0
16 Organization of African Instituted Churches			1	0
17 World Vision, Kenya (FBO)	1			0
Totals	4	2	11	8

The resultant 256 organizations that remained in the list after the cleanup exercise were earmarked for the telephone interviews as previously envisaged. As the telephone interviews progressed with the team of interviewers, some organizations insisted on being contacted by the author for more details about the research before they could consent to proceed with the inquiry. The author undertook to handle all such organizations and by the end of the interviews their number had risen to 38. It also emerged throughout the interviews that the telephone numbers of 43 other

organizations either went unanswered, were continuously engaged or responded as faulty lines. These too were handled by the author before any decision to discard them was made. The remainder of the organizations were handled by the team of interviewers. However, out of this list of organizations handled by the interview team, only 71 of them responded as operational 20 of which were eliminated from the list either because they did not have urban programmes or their activities were based outside the country. Furthermore another six of them declined to participate in the inquiry thereby reducing the number of potential organizations to just 45 of which 15 of them had names with a faith connotation.

Similarly from the 81 organizations that the author undertook to process (38 and 43 as explained in the previous paragraph), 16 had names with a faith connotation bringing the number of potentially faith-based organizations to 31. Out of these 31 organizations, five were found to be rural based, another two were private schools in a non-poor suburb, two declined participation, while four were used to pilot the main questionnaire for the next phase of the inquiry. It also emerged that another organization whose name connoted faith was indeed a nonoperational 'briefcase' organization. This conclusion was made after discovering that the registered physical address for this organization was actually the congregational hall where the respondent who claimed to have registered the organization was a regular worshiper. Moreover, this respondent also confirmed to be in fulltime education in a local university and that his organization had not carried out any activities in infrastructural service. It was consequently dropped from the list thereby bringing down the number of faith connoted organizations available for this inquiry from this phase to only 17. See Table 4-4 for the list of organizations identified as potential FBOs through the telephone interviews phase.

4.5.3 More faith-based organizations & congregations: Snowballing

As mentioned earlier, during the telephone interview phase, 38 organizations required to be contacted by the author before they could commit to participate in the inquiry. Contacting these organizations availed the opportunity to take advantage of the interpersonal and/or inter-organizational relationships of those organizations and connect through snowballing with other relevant organizations not registered in the directories used for this inquiry (Browne 2005). After the author contacted these

organizations through visits, telephone and/or email, 125 relevant organizations were identified. These new organizations comprised of FBOs, mainstream and stand-alone churches/congregations, as well as autonomous regional community development programmes of the mainstream churches and national FBOs. However, out of the 34 congregations identified through snowballing, four mainstream churches were excluded from the main questionnaire phase; namely the ACK, PCEA, PEFA, and MCK. These were replaced by programmes and/or projects set out by the respective churches to address social and community development issues. Similarly, African Church of the Holy Spirit, Friends Church in Kenya, and the Zion Harvest Mission were also eliminated after their respective respondents confirmed them as not involved in infrastructure service. This brought the total number of potential organizations by snowballing to 118. See Table 4-5 for distribution organizations obtained by snowballing.

Table 4-5: Distribution of Faith-based Organizations from Snowballing

Organization type		Snowball From:	No Identified
1.	**Faith – Based Organizations (i.e. specific programmes)**	Various	**10**
2.	**Diocesan Development Programmes**	Caritas – K, HQ	**18**
3.	**Regional Development Programmes - NCCK**	NCCK HQ	**9**
4.	**Regional Christian Community Centres - ACK**	ACK HQ	**9**
5.	**Presbytery Development Programmes - PCEA**	PCEA HQ	**45**
		TOTAL	**91**
6.	**Other CONGREGATIONS**		
i)	African Independent Churches - Nairobi	OAIC HQ	19
ii)	African Christian Church and Schools	NCCK HQ	1
iii)	African Israel Nineveh Church - Kisumu	NCCK HQ	1
iv)	Church of Africa Sinai Mission	NCCK HQ	1
v)	Coptic Church	NCCK HQ	1
vi)	Evangelical Lutheran Church of Kenya	NCCK HQ	1
vii)	Kenya Evangelical Lutheran Church	LWR	1
viii)	Kenya Mennonite Church	NCCK HQ -	1
ix)	Reformed Church of East Africa	NCCK HQ	1
	Total for other Congregations		**27**
	Total number of organizations by Snowballing		**118**

In the list of snowball organizations, 12 specific development programmes set out by the respective mainstream churches for the provision of infrastructural services were considered to be in the status of FBOs. Examples of such programmes included the PCEA (Board of Social Responsibility); PCEA - Eastleigh Community Centre; PEFA (Executive Committee of the Board of Admin); ACK - HIV Programme; and ACK - St. Johns Community Centre. However, of these 12 snowball FBOs, one declined to

participate while yet another was found not to be in infrastructure service for the urban poor thereby reducing the number to just 10. See Table 4-6 for the list of faith-based organizations available for this inquiry through snowballing from organizations visited/further contacted by the author.

Table 4-6: Faith-based organizations identified through snowballing

Name of Organizations	Questionnaire by			Questionnaire Returned
	Post	Hand	Courier	
1. ACK - St. Johns Community Centre		1		1
2. ACK - HIV Programme		1		0
3. Mary Knoll Fathers	1			1
4. World Mission Evangelism		1		1
5. CORDAID	Email			0
6. Kisumu Urban Apostolate Project	Email			0
7. PCEA – Board of Social Responsibility		1		1
8. PCEA – Eastleigh Community Centre		1		1
9. PEFA (Executive Committee of the Board of Admin)		1		1
10. Methodist Church of Kenya - Health Programme		1		1
Totals	**3**	**7**		**7**

4.5.4 Identification of organizations in urban services for the poor?

As mentioned earlier, the telephone interviews identified 17 faith-based organizations (Table 4-4) while snowballing identified another 118 thereby bringing the total number of potentially relevant organizations to 135. See Appendix 2.3 for the list of all the organizations that were available for the self-administered questionnaire phase. Self administered mail questionnaires were sent out to the heads of the 135 organizations in order to identify the FBOs active in infrastructure service for the urban poor. These were distributed either by email, postal, hand or courier delivery (see appendix 2.3 for the mode used).

The design of the self-administered questionnaire used for this purpose, followed keenly the guidelines provided by (Brace 2004), (Frankfort-Nachmias, Nachmias 1996) and (Fink 2003b), and comprised of both factual questions as well as those about subjective experiences (Frankfort-Nachmias, Nachmias 1996). It was therefore designed in such a manner that the respondents could complete it without the assistance of the investigator or the research staff i.e. the questionnaire could stand alone (Fielder 1995). In order to arrive at the final version of this questionnaire all the advantages of piloting such as refinement of the equipment and/or data collection procedure, were exploited (Frankfort-Nachmias, Nachmias 1996). Moreover, feedback from the questionnaire piloting indicated that the questionnaire

was not only user-friendly but was also easy to understand and complete (see appendix 1.1 for the main questionnaire).

Using the ultimate version of the survey questionnaire, data was gathered regarding the specific basic infrastructure services/activities that each organization was involved with. Similarly data was gathered about where those activities were being carried out and for whom they were carried out. Furthermore, the questionnaire also gathered data regarding the organizational demographics and religiosity as well as staff religiosity (see section 2.9.2). Additionally, the 40-item Portrait Value Questionnaire was included in this self-administered questionnaire. The aim of including the PVQ in this questionnaire was to capture the data for the values orientation of the heads of the organizations without having to subject them again to another questionnaire in case their organization was selected for the case study.

4.5.5 Selection of case studies from identified organizations

The selection of the case organizations was carried out bearing in mind that case studies do not require to be selected randomly nor do they have to satisfy a certain minimum number. Instead the investigator is called upon to deal with the circumstances as they present themselves in each case (Tellis 1997a). In furtherance to the selection of the cases, the procedure used focused on identifying cases that were capable of providing the requisite evidence towards answering the research questions. From the 135 questionnaires distributed to the heads of the target organizations, 67 were returned for a response rate of 49.6%. The data gathered through the returned questionnaires was analysed to determine which of the 'FBOs' were involved with urban services for the poor.

After a very careful consideration of the reported operations of all the 67 organizations that returned their completed questionnaires to the author, selection of the case studies was made. From the list of 67 organizations, three stood out because of their presence in the urban slums, being involved with several urban services for the poor, and at least a two digit figure of employees in their respective organizations. Moreover, from their religiosity data they reflected the definition of being faith based (See section 2.9.1 and Table 4-7).

Table 4-7: The three case studies

Case Study Organization	Affiliation	Area of operation	Activities
St. Johns Community Centre	ACK	Pumwani slums, Nairobi	Water, sanitation, education, HIV/AIDS, empowerment
Eastleigh Community Centre	PCEA	Eastleigh, Mathare slums, Kariobangi,	Water purification, education, HIV/AIDS, hygiene, empowerment,
Caritas – Nairobi (Nairobi Archdiocese)	Catholic Church	Mathare slums, Nairobi	Water supply, health, shelter, micro finance

Notably, the three organizations selected for the case study phase of this inquiry were all Christian organizations. This may have been expected bearing in mind that as mentioned earlier in section 4.5.1, Kenya is predominantly a Christian country. The Christian population constitute 78% of the country's population, while the African Traditional Religionists (ATR), Muslims and Hindus constitute 11, 10 and 1% of the population respectively. As such, it may be expected that the faith based organizations serving the urban poor could reflect a similar distribution. Moreover, while no ATR or Hindu organizations were identified in this exercise, some of the Islamic sources contacted during this phase of the inquiry indicated that their organizations did not have activities in urban poor settings. Others lacked an established database to catalogue the activities of their organizations. Indeed some of the Islamic respondents confided with the author that this inquiry had prompted their organizations to embark on establishing a database for all their activities.

4.6 Description of the case study organizations

4.6.1. The St. Johns Community Centre

The St. John's Community Centre is a Christian organization of the Anglican Church of Kenya. The centre was established in 1957 by the Church Mission Society to provide psychological and social welfare to the rural migrants that had settled in the Pumwani area of Nairobi, the capital city of Kenya (SJCC 2008) and (SJCC 1996). The Pumwani slums mainly consist of five villages, namely: Majengo, Kitui, Kanuku, Kinyago and Kiambiu with Majengo holding over 50% of the slum's population (SJCC 1996). Although the centre was established to provide welfare services, after a 1988/89 baseline survey, it identified a high level of apathy and need to alleviate poverty within the Pumwani slums. As a result, SJCC shifted from its hitherto social

welfare approach to community empowerment. This approach aimed to ensure that the community members became fully participative in their own community development processes. This shift culminated in the initiation of community development programmes such as Information empowerment and advocacy; Non-formal education; HIV/AIDS; and Credit programmes, etc (SJCC 2007). The centre has a management team headed by the Centre manager which oversees the day to day implementation of policy while the Directorate of Social Services of the parent Anglican Church coordinates and facilitates the social development programmes of the Church at the national level (ACK 2006).

4.6.2. The Eastleigh Community Centre

The Eastleigh Community Centre (ECC) was started in 1959 by the United Church of Northern India to serve destitute Asians who lived in the area. The Centre has undergone a lot of transformation since then. At first the centre changed its role in 1968 to that of undertaking the social responsibility of the Presbyterian Church after the Church took it over. It then focused on improving the livelihoods of slum dwellers in its neighbourhood i.e. Eastleigh and Mathare (COFTA. 2010). Although the centre embarked on the provision of relief support to the community through the provision of basic needs the organization later had to reconfigure itself to cope with the changing needs of the community (E.C.C. 2008). Currently, the Centre is now focused on the empowerment of the community through sustainable programmes that lead the community towards independence

4.6.3. The Caritas – Nairobi

The Caritas Nairobi is an organization that operates as the development department of the Catholic Archdiocese of Nairobi. The day to day operations of the organization are headed by the executive director who is an ordained Nun while the archbishop is the overall head of the organization. The Caritas Nairobi is mandated to carry out the social and economic development initiatives of the archdiocese throughout the Nairobi Metropolitan in the spirit of charity that is based on the love of God. On the basis of this charity, the organization is focused on issues of poverty alleviation, and social inequality as a means of expressing the aspect of giving that manifests love

(Caritas Nairobi. 2010). The services of Caritas Nairobi straddle across the entire archdiocese of Nairobi and are delivered without discrimination by race, religion, or political persuasions of the service recipients (Caritas Nairobi. 2010).

4.7 Collection of Case Study Data

The information gathered from the case studies was triangulated by using multiple sources of evidence so that the construct validity and reliability of the evidence could be established. Furthermore, in order to increase reliability, a case study database that allowed easy retrieval by others was established (Yin 2009). The data was collected with integrity and honesty as recommended by (Crow 2000) and (Kent 2000).

4.7.1. Data collection through survey questionnaire

In each case study, a survey questionnaire was used to gather data regarding the importance that staff attributed to human values. The same questionnaire was used to gather data regarding the religiosity of case studies. The same self-administered mail questionnaire (Appendix 1.1) that was distributed to the heads of the 135 organizations was modified for distribution to the case study employees. This modified questionnaire comprised of only three sections: the 40-item PVQ, respondents social demographics and religiosity. All the information regarding organizational demographics and the activities of the organization had been picked earlier through the questionnaire distributed to the heads of the organizations.

The modified questionnaire was then distributed to the staff team in each of the three case studies with the information that participation in the investigation was completely voluntary. This ensured that each employee had an equal opportunity of participating in the inquiry as each received a copy of the questionnaire and was aware of the volitional participation. The number of the completed questionnaires that were returned to the author in each case study is as illustrated in Table 4 – 8.

Table 4-8: Completed questionnaires from each case study organization.

Name of Case Study organization	No. of completed questionnaires
1. St. John's Community Centre	16
2. Caritas – Nairobi (Archdiocese of Nairobi)	20
3. Eastleigh Community Centre	22
Total	**58**

4.7.2. Data collection through interviews

Interviews are commonly used to gather information from other people rather than from the researcher her/himself (Kumar 2005). They are a major source of case study evidence (Yin 2009) and were therefore used to gather the required data for this inquiry. In particular, semi-structured (or focused) in-depth interviews were preferred as they help to answer the research question (Minichiello 1991). With the semi-structured approach to in-depth interviews, no interview questions were prepared a priori. However, an interview guide derived from the key issues pertaining to the research question was used to steer the interviews (see appendix 2.2). Although the semi-structured interviews have the disadvantage of reducing the comparability of the interviews within the case studies they help to clarify the respondent's view of reality (Minichiello 1991). In this inquiry, the in-depth interviews were used to gain understanding on how faith based organizations could contribute towards the delivery of urban services to the poor.

Pursuant to good interview practice (Singleton 1988) and (Yin 2003), a convenient venue for each interview was chosen and the interview guides used to put questions to the interviewees in a friendly and non-intimidating way that also avoided undue interviewer influence. In as much as possible, leading questions were avoided in the interviews. This approach to interviews encouraged interviewees to be as natural as possible in their responses.

For each case study, the interviewees included the head of the organization, programme managers, and the urban poor who participated in the activities of the organization within the case study community. The heads of the case study organizations were the key informants who provided detailed facts about the operations of their organizations with regards to the delivery of urban services to the poor. In-depth interviews were used to gather information from them. On the other hand, focused interviews were also conducted with the programme managers and the willing (and available) members of the community so as to corroborate the facts derived from the key informants. In all these interviews respondents were asked to chose their preferred language of communication. Where respondents were uncomfortable with the English language, the author used his fluency in the Swahili language which is the lingua franca in urban Kenya to conduct the interviews. These were translated to the English language and transcribed on the same day to ensure

freshness of mind. Two adjudicators appointed for the purpose of controlling the quality of translation were then asked to independently verify the translations.

All the interviews were taped except in a few instances where there was interviewee objection. Nevertheless, all the interviews were manually drafted on the same day that they were held in readiness for word processing. In total, 29 interviews were carried as distributed in Table 4-9.

Table 4-9: Case study interviews

Type of interview and who was interviewed	Case study interviews		
	SJCC	Caritas – Nairobi	ECC
Focused in-depth interview with key informants	1	1	1
Focused in-depth interview – Programme managers	2	4	2
Focused in-depth interview – Community participants	4	6	8
Total number of interviews = 29	**7**	**11**	**11**

4.7.3. Data collection through observation

Observation as a way of data collection is useful particularly when understanding of how a worker or organization performs certain tasks i.e. the interest is on behaviour of the person or the organization (Kumar 2005). In this inquiry, the author observed the condition of the urban services provided by the case studies and how the community used the services. The author did not have to participate in the activities of the community but rather remained a passive observer who simply watched the community use the services in their natural state. Except where community members objected, photos of the community interacting with the infrastructural services were taken. The author noted down the important points of his observations. Similarly, the author also solicited from the community their personal experiences with urban services. However, the site visits were arranged with the advice of the case study organizations as some sites could not be visited due to safety concerns in the slums.

4.7.4. Data collection from case study documents

The case study documents such as record of meetings (minutes), reports, strategic plans, and video recordings of the involvement of case studies in urban services for the poor, were used as secondary data sources (Kumar 2005). The author

studied the documents availed to him by the case study FBOs in order to extract any information that could facilitate the understanding of how they (FBOs) were involved in the urban services for the poor (see Appendix 4.1). The information gathered from these secondary sources were thereafter analysed qualitatively alongside the qualitative data gathered from the primary sources (e.g. in-depth interviews). These documents were all entered in the case study database to facilitate easy retrieval and then conveniently stored by the author (Yin 2003).

4.8 How Was Case Study Data Analysed?

As has been mentioned earlier, both quantitative and qualitative data were collected in all the three case study organizations. The choice of how to analyse the data from these cases was dependent on the type of the data concerned. For instance, all quantitative data collected from the three cases was analysed using SPSS for MS Word. Besides, the Portrait Value Questionnaire data was analysed in accordance with the procedure recommended by (Schwartz 2008). Through this procedure, the importance attributed to the ten basic values was established. Thereafter, the importance attributed to the four higher order values was deduced from the basic values.

On the other hand, the transcribed qualitative data collected through interviews, case study documents and observations was analysed by the process of thematic analysis whereby the emerging themes were identified. The analysis process started with the preparation of a code book and culminated with the establishment of themes that emerged from the data.

4.9 Thematic Analysis of Qualitative Data

The analysis process commenced with the establishment of a list of codes. This list was compiled with the indicators of pro-poor service delivery very much in mind (see section 3.4.1, 3.4.2 and 3.4.3). The enlisted codes were later used to segment the qualitative data from all the three case-studies in order to identify the themes emerging from the data upon which further analysis were based upon.

4.9.1. Creating a List of Codes

The thematic analysis of qualitative data requires that a list of codes be prepared before the commencement of the actual analysis. Crabtree and Miller (1999) suggested three organizing styles that could be used in creating the list of codes to be used in the data analysis. These styles include (Crabtree, Miller 1999):

♦ Editing organizing style - involves an immense line-by-line scrutiny of the data

♦ Immersion (crystallization) style - requires a prolonged time-consuming scrutiny of data.

♦ Template organizing style – has rapid results after a code manual (or template) has been produced

Preference was given to the template organizing style for the analysis of qualitative data in this inquiry due to its comparative advantage of producing rapid results. With this style, once a list of codes has been developed, the analyst may easily focus on specific aspects of the text without the deep scrutiny of data. Using this style, chunks of texts can easily be identified for future retrieval and analysis (Crabtree, Miller 1999). When developing the list of codes for this research, it was also considered that *"codes are labels for assigning units of meaning"* to the available qualitative data. Therefore the generated codes connected to words, phrases, sentences and even paragraphs constituting the data (Miles, Huberman 1994).

The creation of the initial list of codes may be developed based on the research question, hypothesis, and/or any key variables that can be brought into the research as suggested by Miles and Huberman (1994). Thereafter, the generated list of codes is then refined using the field data before employing it in a rigorous thematic analysis. After refinement each code is given a name (label) to avoid confusion and also to reflect on the individual concept it describes (Miles, Huberman 1994) and (Boyatzis 1998). After refinement the list of codes then become a useful data management tool for organizing segments of related data (Crabtree, Miller 1999).

In this inquiry, literature has associated the deprivations of the urban poor with the bias meted against them by the public and private sectors of society (section 2.2.1.4, and 2.6.6). As mentioned earlier in section 3.3, this research seeks to understand how faith-based organizations and personal values could contribute to the pro-poor delivery of urban services, thereby addressing the bias of the public and private

sectors in a low-income country context. In section 3.4.1, 3.4.2, and 3.4.3 four contexts (i.e. the constraints, prescribed values and the self-transcendence contexts) were used to identify the four indicators of pro-poor delivery of urban services. These four indicators were identified as altruism, empowerment, fairness/impartiality (programmes and/or projects for the poor), and patient engagement with the poor. The generation of the initial list of codes was thereafter based on these four indicators. To compile the complete list of codes, the transcribed data was scanned through for any new codes that could emerge from the data.

4.9.2. Final list of codes

In order to compile the final list of codes for the analysis of qualitative data, the transcribed data from the interviews with respondents in all three case studies was scanned through for more codes as suggested by Weston, et al (2001). This scanning-through of data generated three other codes, namely: Networking, Motivation, and Transformation. These new codes were added to those generated earlier to complete the final list of codes. From each of these indicator codes, several sub-codes were generated to facilitate the identification of any expression of the indicator codes within the case study qualitative data. All the codes in the list and their respective sub-codes were then labelled and defined in readiness for use in the analysis of data (Boyatzis 1998). The final list of codes comprised of seven indicator codes and twenty nine sub-codes. See Table 4-10 for the full list of codes and their respective sub-codes.

The final list of codes was used to capture information from the case studies regarding their involvement in urban services for the poor. The information captured in this manner was used to determine whether and how the activities of faith-based organizations contributed to the pro-poor delivery of urban services to the poor. This was done bearing in mind the research question that the inquiry purposed to address, i.e. *"How could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context?"*

Table 4-10: List of Codes for Qualitative Data Analysis

INDICATOR CODES	SUB-CODES	LABELS	DEFINITION OF CODES
ALTRUISTIC CHARITY		ALC	Acts of compassion to mitigate against identified societal needs of the Poor
	ALC: Food Programmes	ALC: Food	Relief food programmes for Urban Poor children and/or destitute UP families
	ALC: Bursaries	ALC: Burs	Bursaries/sponsorships to enable destitute UP children access an education
	ALC: Water Projects	ALC: WatProj	Water projects initiated/supported by FBOs offering subsidised services to UP
	ALC: Sanitation Projects	ALC: SanProj	Ditto but sanitation
	ALC: Garbage Collection Projects	ALC: GarbProj	Ditto but garbage collection
	ALC: Health Facilities	ALC: Health	Clinics, health centres and or hospitals made accessible to UP through proximity and subsidies.
	ALC: Education	ALC: Educ	Ditto but education
	ALC: HIV/AIDS	ALC: HIV	Care and support to PLWA in UP through a community approach
EMPOWERMENT		EM	
	EM: Economic Empowerment	EM-EconE	All economic activities reported by FBOs towards wealth generation for UP
	EM:EE – Micro Credit	EM:EconE-MIC	Range from Self Help Groups to borrowing from micro-credit banks and FBO
	EM:EE – Business Training	EM:EconE-BUS	Any training supported by FBOs towards educating UP on starting/running a successful micro-enterprise
	EM: Information Empowerment	EM:InfoE	Activities aimed at enlightening the UP on issues that may affect their lives
	EM:IE – Paralegal Training	EM:InfoE-PLeg	Training targeting community leaders who in turn advise the UP on legal matters that may affect their day to day lives and livelihoods
	EM:IE – Hygiene Promotion	EM:InfoE-HygP	FBOs supported awareness creation to UP on general hygiene
	EM:IE – Anti-corruption Training	EM:InfoE-AntC	Enlightening UP on types of corruption including local corruption, and how to resist the corruption snare
	EM: Political Empowerment	EM:PoliE	Aims to emancipate UP from oppression/abuse/misuse by their elected political leaders
	EM:PE – Voter Forum	EM:PoliE:VoteF	Educates UP on voting rights & urge them to vote in leaders of high integrity
	EM:PE – Budget Committee	EM:PoliE:BudgCo	Vet political aspirants seeking to represent UP: Ensure pursuit of UP agenda
	EM:PE – Non Violent Démos	EM:PoliE:NonViol-D	Non violent means of fighting for their rights & protesting against oppression
	EM:PE – Non Violent Training	EM:PoliE:NonViol-T	Training UP leaders on non violent approaches who in turn train community
IMPARTIALITY		IM	**Avoiding all manner of bias against the UP & acting justly**
	IM: Investing in Urban Poor	IM: InvestUP	Bringing development projects to the UP regardless the absence of collaterals and/or land tenure
	IM: Subsidies	IM: Subs	Providing services such as water, sanitation, education, health etc with due consideration of the UP's low ability to pay.
PATIENT ENGAGEMENT		PE	Bearing with slow speed of outcome in UP projects or interventions
	PE: Service Evolution	PE: ServEvo	Modifying the approach to UP projects or interventions after earlier ones have failed instead of withdrawing altogether from UP
TRANSFORMATION		TR	Positive changes within community that enable the UP to demand and receive infrastructural services.
	TR: Affordability of Infra. Services	TR: AffordServ	UP reported ability to afford infrastructural services & improved quality of life
	TR: Community-run Services	TR: ComRun	Observed and/or reported successful community run infrastructural services
	TR: Community-level Decisions	TR: ComDec	Reported effective participation of UP in decisions affecting their daily lives
	TR: Community Policing	TR: ComPol	Effective community led policing and reported decline in crime in slums
NETWORKING		NET	Collaboration with other likeminded organizations
	NET: Donors and Sponsors	NET:Spons	Reported support (financial, material, etc) to the Organization by others
	NET: Outsourcing	NET: OutSoce	Importing unavailable expertise to ensure success of urban poor programmes
MOTIVATION		MOT	The driving force behind FBO activities in urban poor communities
	MOT: Pursuance of personal faith	MOT: Faith	Reported applications of faith doctrines to situations affecting the urban poor

4.9.3. Coding the transcribed data

Coding of text is an integral part of data analysis that aims at identifying and isolating the segments of data encapsulating any given codes. The process of coding is therefore not just another preceding exercise to data analysis but indeed constitutes the analysis itself (Weston, Gandell et al. 2001), (MacQueen, McLellan et al. 2008) and (Miles, Huberman 1994). When the final list of codes consists of just a few codes, then data coding may be done by hand (using pencil or highlighter). However, when the volume of data to be coded is relatively large computers and other software programmes of text analysis may be employed for the coding of text (Crabtree, Miller 1999), (La Pelle 2004).

For this inquiry, basic MS Word computer tools were used to search and select the segments of data for each code (La Pelle 2004). In order to facilitate the coding process, appropriate keywords were used to identify the data segments in the original text for each specific code (or sub code where applicable). For example, to identify the data segment for the sub-code "Food Programmes" of the indicator code "Altruistic Charity", the keywords 'food' and 'feed' were used. Similarly to identify the segments for the sub-code 'Sanitation Projects' for the same indicator code, the keywords 'sanitation' and 'toilet' were then used. The resulting segments (or chunks) identified in this process for each code or sub-code ranged in size from one single sentence to several sentences in order to ensure that the context surrounding the code (or sub-code) was not lost (Miles, Huberman 1994). However, although the size of a segment (or chunk) does not really matter, the selection of the size of chunks should not be at the expense of intelligibility (Dey 1993).

The procedure of extracting the segments of data for the codes was carried out using the final list of codes. Each segment was then labelled to indicate its source. Thereafter, the "chunks" of text relating to each specific code were gathered together in meaningful and easy to manage groupings thereby facilitating easy retrieval and further analysis (Grbich 2007) and (Crabtree, Miller 1999). This grouping together of chunks offered the advantage of keeping fairly large chunks of data together. However, the grouping of data was also accompanied by the disadvantage of the daunting columns of data that result from the process as predicted by Grbich (2007). For this inquiry, these columns of data ranged in size from 25 pages for Caritas Nairobi, 30 pages for ECC to 56 pages for SJCC. Nevertheless, this disadvantage was overturned by summarising the chunks for the purposes of easing the process

of identifying themes emerging from the data as suggested by Crabtree and Miller (1999). This process of summarising the data segments (chunks) was then followed by the process of pattern coding so as to arrange those summaries into smaller numbers of emerging themes and constructs as recommended by Miles and Huberman (1994).

For each case study, all the qualitative data were transcribed and thereafter coded using the same list of codes to ensure consistency. However, because of the varied nature of activities of the case-studies in relation to the urban services, not all the codes in the list could be applied in the data. As such a few codes did not capture any chunks from the transcribed data. The transcribed data for the three case studies and the data segments (including their summaries) were safely kept by the author and are accessible for perusal by interested parties.

4.9.4. Pattern coding of segmented data

After the coding and then summarising of the segmented data (chunks), pattern coding followed. Pattern coding is a necessary step for the purposes of moving the analysis process to the next level of identifying themes as suggested by Miles and Huberman (1994). The pattern codes may be detected inductively from recurring phrases, common threads of informants' accounts, or any internal differences noticed by the researcher. Alternatively, pattern coding may also be inferred from the important issues highlighted by the research questions (Miles, Huberman 1994). For this analysis, the latter option was adopted and the pattern codes identified with the research question in mind. Through the pattern coding process, a lot of data was pulled together into meaningful and simple units of analysis. It was however important that the initial codes, and data segments that resulted into the emerging themes be laid-out together so as to illuminate the contribution of faith based organizations towards the pro-poor delivery of urban services.

The pattern coding process considered issues such as the activities that reflected altruism; empowerment; innovativeness, investment in urban poor programmes and projects, the motivations of FBO staff into serving the poor, networking with other organizations and the impacts of FBO activities on urban services for the poor. After identifying and refining the pattern codes, then the process of sensing themes emerging from the data commenced as suggested by Miles and Huberman (1994).

A theme may be defined as a pattern found in the data which captures something important about the data with regard to the research question of the inquiry (Braun, Clarke 2006; p82), (Boyatzis 1998). Initially, it was the sub-themes that were identified from the pattern codes then thereafter the themes from sub-themes. A sub-theme is a phrase or topic that captures an issue component to a theme.

While several sub-themes may constitute a theme, several themes may on the other hand constitute a much bigger issue and be captured by an encompassing phrase or topic (the meta-theme). For instance "HIV/AIDS services" may be a sub-theme capturing all the activities relating to HIV/AIDS (e.g. financial support for People Living with HIV/AIDS, Homecare for PLWA, etc). Similarly, another sub-theme like "health services" may capture services such as treatment for other ailments, erection of a dispensary, etc). These two sub-themes may be subsumed in the theme "HAIV/AIDS and health services". This theme and another e.g. "garbage collection services" may then be captured by a broader theme covering many other themes, for instance "Programmes and Projects" (the meta-theme). See Appendix 5.1.1, 6.1.1, and 7.1.1 for the refined pattern codes identified from the segment summaries and the corresponding sub-themes.

4.9.5. Identification of Meta-themes emerging from the Data

From Boyatzis (1998), themes are very important by-products of the data that helps not only to describe and organize the possible observations but also in interpreting the aspects of the phenomenon. This makes the process of identifying themes quite an important one in qualitative data analysis. Consequently, the researcher's judgement regarding what in the data constitutes a theme is ideal to the process. Ordinarily, themes may appear severally throughout the data. Nevertheless, having more instances of the theme(s) in the data may not necessarily be indicative of the importance of the theme to the inquiry. Instead, the importance of a theme is based on whether or not it captures an important feature of data in relation to the overall research question or to the aims of the inquiry (Braun, Clarke 2006; p82).

There are two alternatives that may be applied in identifying themes from data. To begin with, themes may be identified by allowing the data to speak for itself thereby letting themes evolve explicitly from the data (Boyatzis 1998), (Dey 1993) and (Weston, Gandell et al. 2001). However, although this approach helps to reveal

underlying constructs (e.g. in the grounded theory) that may not have been initially evident to the researcher (Boyatzis 1998), it does not take into account the research question of the enquiry (Braun, Clarke 2006). Secondly, themes in the data may be identified deductively with the research question very much in mind (Braun, Clarke 2006), (Boyatzis 1998) and (Dey 1993). In this latter option, the themes sensed confirm or disconfirm the findings of either an earlier phase of an inquiry, or alternatively they explain any causal links of the variables being investigated. However, the downside of this option is that with all the focus being directed towards sensing themes for the research question, the analysis tends to be organized according to the researcher's perception of the phenomenon (Boyatzis 1998). Consequently, the detailed analysis of data may miss out some other aspects of the data (Braun, Clarke 2006).

Table 4-11: Description of the meta-themes emerging from the qualitative data analysis

Meta Theme	Description
1. Programmes & Projects for Urban Poor BIS	In this section, the activities of the case study organizations in programmes and or projects that provide (directly/ indirectly) the urban poor with the basic infrastructure service such as water supply sanitation, education, etc have been discussed.
2. FBO Challenges in Urban Poor BIS	The case study organizations encountered differing challenges in the services to the urban poor e.g. retrogressive conduct of the urban poor, state of basic services in the slums, political interference, etc. These have been analysed in this section.
3. Urban Poor Empowerment Towards Independence	In order to overcome the issues that hinder the urban poor from accessing the basic services, the case study organizations employed their different empowerment approaches. These include economic, information, and political empowerment, etc. and have been analysed in this section.
4. Attributes of FBO Services to the Urban Poor	This section has considered the characteristics of the services that each case study organization provides to the urban poor. They include impartiality, innovation, service adaptation, networking and linking with other organizations.
5. Motivation of FBOs' Staff in Urban Poor Services	The activities of case study staff in their service to the urban poor were influenced by three motivations, namely: a calling to represent God; the transformation of the urban poor after intervention; and the cooperation that the urban poor express to the staff serving them. Propelled by these motivations, case study organizations initiated numerous programmes and projects for empowering the urban poor communities in the slums. These were aimed at improving how the urban poor accessed basic infrastructure services.
6. Effect of FBO activities on urban poor infrastructure service	This section outlines the outcome of the activities of the case study faith-based organizations in their diverse activities of service to the urban poor, particularly towards the provision of basic infrastructure services. These outcomes were identified based on the transformed way in which the urban poor communities manage the delivery of their services, make decisions pertaining how services are delivered to them, and demand for services, as well as how they afford to pay for services. In addition to this, the communities' positive behavioural change was also analysed as an outcome where the available data suggested so.

In this inquiry, themes were identified using the latter option (i.e. having the research question in mind) but without being constrained to explain any causal links, since this inquiry is descriptive rather than explanatory. Themes were therefore abstracted

from the data within the explicit or surface meaning of the data without seeking to go beyond either what is written or what the respondent said as suggested by (Boyatzis 1998) and (Braun, Clarke 2006). By identifying themes this way, the author was able to use the themes and their antecedent codes as descriptive materials (with illustrations from the raw data) to describe the phenomenon and the units of analysis without further processing the themes also as suggested by Boyatzis (1998; p142). During the process of sensing themes from the data a lot of creative reading (Moorman, Ram 1994) of the transcribed data as well as annotating of any flashing insights becomes an integral component of the process (Dey 1993) and this was observed in the inquiry. After themes were sensed from data, they were refined by combining them for greater integration and scope (Dey 1993) thereby producing Meta-themes from the themes upon which the detailed analysis of the data was based on. In total six meta-themes emerged from the qualitative data obtained from the three case studies, as described in Table 4-11.

4.10 Ethical Issues

In the event of problematic situations that pose an ethical dilemma (Kent 2000), anticipated action of handling them should be considered (Crow 2000); and (Celnick 2000). Natural laws and rights as well as indiscriminate respect for every respondent were adopted in the process of this investigation (Kent 2000) to ensure compliance to ethicality. At the same time every effort was made to ensure that informed consent from the respondents who participated in this inquiry was obtained beforehand. Similarly measures were also taken to ensure that the physical and psychological well being of the participants was not violated (Kent 2000). During each interview, a secure place acceptable to the participants of the inquiry was secured beforehand. Similarly questions were put forward by the author in as polite and clear way as possible. The telephone interviews also ensured that the respondents were not intimidated and that they were aware of their rights to engage or disengage in the investigation process at their wish.

Several rules to ensure trust between the respondents and the researchers were put in place. These included honest reporting of the results as well as the provision of accurate information to the respondents concerning the nature of the study. Other rules included the respondents' right to limit access to themselves, respect for

confidentiality, and keeping of promises made by the researcher (author) and the assistants when conducting the study (Kent 2000). Fraudulent research was avoided entirely by adhering to honesty and laid down procedures and routines (Crow 2000).

4.11 Chapter Highlights

- The general issues of research design were explored, and the case study strategy identified as best suited for this inquiry. Consequently the case study research design was also explored too.

- The selection of the case studies (Caritas Nairobi; St. John's Community Centre, and Eastleigh Community Centre) from where data was gathered was also explained in this chapter.

- In-depth interviews, investigator observations and organizational documents were explained as the means of gathering rich qualitative data from the case studies in order to gain understanding and meaning of the FBO activities towards the delivery of pro-poor urban services.

- The chapter also explained about the gathering of quantitative data using the Portrait Values Questionnaire in order to determine the values orientation of FBO staff. The gathering of data on the religiosity of the case studies was also explained.

- The chapter has also considered the analysis of both qualitative and quantitative data and how the claim for knowledge of the role of faith-based organizations in the delivery of pro-poor urban services could be made.

- The process of generating a list of codes for use in the analysis of data and thereafter the sensing of themes (and meta-themes) from the data has been explained.

Chapter 5. Analysis of Quantitative Data

5.1 Chapter introduction

In chapter 4 the case study strategy was adopted for this investigation towards establishing how faith based organizations could contribute to the delivery of urban services to the poor in a low income country context. The chapter explained that both qualitative and quantitative data was to be gathered and analysed in order to respond to the research question. Quantitative data from the case study employees was aimed at ascertaining their values orientation (whether self-transcendence or self-enhancement) as well as the religiosity of the case studies. The chapter also explained how quantitative data was collected and analysed.

In chapter 5, the quantitative data gathered through 58 questionnaires that were returned by the respondents of the three case studies was analysed. From this analysis the values orientation and the religiosity of the case studies were established. The concept of religiosity helped to ascertain that the case study organizations were actually faith-based. This chapter therefore intends to provide information towards answering the 1st and 2nd secondary research questions, restated below:

1) Were the organizations being studied for involvement with the urban services to the poor based on religious faith, hence faith-based?

2) Which higher order human values do the faith-based organizations (FBOs) involved with the provision of urban services to the poor in a low-income country context orient with? Can the conflict of Self-Transcendence and Self-enhancement higher order values be confirmed in FBOs?

5.2 Respondents' socio-demographics

The socio-demographic characteristics for the personnel of the three case studies were measured in order to illuminate the sociological and demographic characteristics (e.g. gender, age, education, and salary) of the respondents in the case studies. See Table 5-1. The analysis of the socio-demographics does not show

any particular pattern on gender distribution across the case study organizations. For instance, while in Caritas Nairobi the male and female employees distributed evenly at 50%, there were more male than female employees in Eastleigh Community Centre (ECC). In ECC, the male constituted 77% of the workforce. On the other hand there were more female than male employees in St. John's Community Centre (SJCC), the female employees constituted 63% of the workforce.

Table 5-1: Staff Socio-Demographics across the case studies

Parameter	Scale of measurement	Caritas Nairobi		Eastleigh Comm. Cent		St. John's Comm. Cent	
		Freq	%	Freq	%	Freq	%
Respondents gender	Male	10	50	17	77	6	37
	Female	10	50	5	23	10	63
Respondent's position in the organization	Director	1	05	1	05	1	06
	Programme manager/Coordinator	4	20	6	27	6	38
	Professional	5	25	8	36	3	19
	Middle level managers	2	10	3	14	0	0
	Support staff	5	25	0	0	2	12
	Volunteers	0	0	0	0	**4***	**25***
	Missing	2	10	4	18	0	0
	Non-specific response	1	05	0	0	0	0
Respondent's age	<24	12	60	3	14	3	19
	25 - 34	3	15	12	55	10	62
	35 - 44	4	20	6	27	3	19
	Missing	1	05	1	05	0	0
Respondent's highest level of education	High school certificate	0	0	5	23	1	06
	College certificate	8	40	8	36	2	13
	Diploma	2	10	4	18	6	37
	Higher Diploma	1	05	3	13	1	06
	Bachelor's Degree	4	20	1	05	4	25
	Master's Degree	2	10	1	05	2	13
	CPA/CPS	3	15	0	0	0	0
Respondents gross monthly salary	Volunteer without pay	0	0	0	0	**5***	**31***
	Less than KES 25,000	8	40	18	82	3	19
	KES 25,000 - KES 49,999	12	60	2	09	7	44
	KES 100,000 - KES 199,999	0	0	1	05	1	06
	Missing	0	0	1	04	0	0

Similarly, the employees' age did not have a pattern either, across the case studies. Caritas Nairobi had the youngest workforce having 60% of them younger than 24years. In ECC and SJCC the bulk of employees were between 25-34years i.e. 55% and 62% respectively. The socio demographics further shows that the SJCC workforce was noticeably the most literate with 81% of them having at least a

diploma qualification. ECC had the least literate workforce with 59% of it having qualifications lower than the diploma. Caritas Nairobi was at the middle with 40% having qualifications lower than the diploma. In all the three case studies, the Masters degree was the highest academic qualification while the lowest was the high school certificate.

As may be expected, because ECC had the least educated workforce, the pay for its workforce was also the least amongst the case studies. In ECC, at least 82% of the workforce earned less than KES 25,000 per month [1$ = 80.92 KES in 2011, (XE 2011)] in comparison to SJCC and ECC where 19% and 40% earned below KES 25000 per month respectively. While the highest salary in ECC and SJCC was KES 100,000 and above, in Caritas Nairobi the highest salary was less than KES 50,000 per month. Except for SJCC, none of the case studies employed the services of volunteers. Indeed, SJCC had 31% of its workforce volunteering without pay. However, due to the unnoticed ambiguity created by the question on the *"Respondent's position in the organization"*, the category *"Volunteers"* could have influenced the inconsistency of the percentage of volunteers in SJCC (quoted both as "25%" and "31%" in two different questions). The 31% indicated in the question *"Respondents gross monthly salary"* has been adopted as the most correct representation of volunteers in SJCC since volunteers may serve in any agreed upon position in an organization.

5.3 Analysis of Portraits Values Questionnaire Data

The 40-item Portrait Values Questionnaire was used to measure the importance attributed to the ten basic values by personnel of the three case studies. From the measured relative mean importance, the corresponding importance attributed to higher order values were also determined (Schwartz 1992), (Schwartz, Melech et al. 2001), and (Schwartz 2007). The PVQ instrument used in this inquiry comprises of 40 short verbal portraits each describing a person's goals and aspirations. Each of the 40 portraits led implicitly to a single motivationally distinct value. For example the portrait: *"It's very important to him/her to help the people around him/her. S/he wants to care for their well-being"* describes a person to whom benevolence values are important. Similarly, the portrait *"It is important to him/her to be in charge and tell*

others what to do. S/he wants people to do what s/he says" describe somebody to whom power values are important.

The PVQ was distributed to the staff team in each case study organizations through the assistance of the respective heads of the organizations. As mentioned earlier, the PVQ was distributed as part of a three-section self-administered questionnaire. Each respondent who received the research questionnaire was assured that participation in the inquiry was totally voluntary. As such they had the liberty to withdraw from the process at any point if they so desired to. Moreover, these respondents were also informed that they were free not to complete the questionnaires if it was their choice not to participate in the research. Additionally, every effort was made to ensure that each respondent remained anonymous as much as possible to guarantee confidentiality.

Each respondent compared the person described by each portrait to him/herself and then scored that similarity in a scale ranging from "1" to "6". See Table 5-1 for a sample of the portrait questionnaire used. The more a respondent thought the person of the portraits to be similar to him/herself the higher the score attributed to that similarity and vice versa. As a result, "very much like me" was accorded the score of "6" while "Not like me at all" was accorded the lowest score of "1". These similarity scores were then entered into SPSS for MS Word and analysed to obtain the importance that the respondents attributed to the basic values.

Table 5-2: Illustration of the Portrait Values Questionnaire

SECTION 1: PERSONAL INTRINSIC CHARACTERISTICS In this section, we briefly describe some people. Please read each description and think about how much each person is or is not like you. Put an X in the box to the right that shows how much the person in the description is like you. <u>NOTE</u>: all descriptions in this section are individually different and none has been repeated at all.							
	HOW MUCH LIKE YOU IS THIS PERSON?						
	Very much like me *(6)*	*Like me* *(5)*	*Some- what like me* *(4)*	*A little like me* *(3)*	*Not like me* *(2)*	*Not like me at all* *(1)*	
1. Thinking up new ideas and being creative is important to him/her. S/he likes to do things in his/her own original way.	☐	☐	☐	☐	☐	☐	S1
2. It is important to him/her to be rich. S/he wants to have a lot of money and expensive things.	☐	☐	☐	☐	☐	☐	S2

5.3.1 The Importance attributed to the 10 basic human values

The procedure of determining the importance attributed to each basic value started with the determination of the absolute importance that each employee attributed to each of the ten basic personal values. This was computed as the mean of the raw scores that each respondent assigned to the portraits that index each value. For example, the absolute score for the Conformity value was calculated as the mean score for the portraits coded S7, S16, S28, and S36 (Schwartz 2008), see Table 5-3. The absolute score for each of the ten basic values was computed in a similar manner. These absolute scores were later used to determine the internal reliabilities. See Tables 5-4 as well as section 5.3.3 for internal reliabilities.

Table 5-3: Portrait items defining the Conformity value

Portrait items defining CONFORMITY	ITEM CODE
S/he believes that people should do what they're told. S/he thinks people should follow rules at all times, even when no-one is watching	S07
It is important to him/her always to behave properly. S/he wants to avoid doing anything people would say is wrong.	S16
S/he believes s/he should always show respect to his/her parents and to older people. It is important to him/her to be obedient.	S28
It is important to him/her to be polite to other people all the time. S/he tries never to disturb or irritate others.	S36

Having determined the absolute importance attributed to each of the ten basic values by each respondent, the relative importance attributed to each value was computed. The computation of relative importance of values is crucially important since it is the trade-off of values and not the absolute importance attributed to them that influence behaviour and attitudes (Schwartz 2007). Furthermore, different respondents use the similarity response scale differently. While some rate most portraits to the left, others rate them to the right, and yet others use the middle of the scale (Schwartz 2007) and (James 1983). For example if two respondents rated a particular value at the same scale say (3) but one rated all the other values above this point while the other rated them below it, their priority for that value would be different. Although their absolute score for the value would be the same, the one who rated all the other values below this point obviously attributed more importance to the value than the other who rated all the other values above that point (Schwartz 2007).

The relative importance that respondents attributed to each individual value was computed by centring their respective absolute scores. To do this, each

respondent's mean score for all the 40 PVQ items was determined. This mean score was then subtracted from the absolute score earlier computed for each basic value to obtain the relative importance attributed to each value (Schwartz 2008). The higher the centred score for a value, the more priority was attributed to that value. Conversely, the lower the centred score for a value, the lower was the priority attributed to such a value. The scores of relative importance attributed to values were either +ve or –ve depending on how their priority compared with the absolute mean score. A positive score implies that the value is rated above the individual's absolute rating of the importance attributed to values, while negative implies that the value is rated below this absolute.

Table 5-4: Reliability and Relative Importance attributed to values across the case studies

BASIC HUMAN VALUE **Total number of respondents** [CN = 20; ECC = 22; SJCC =16]	No. of items in index	Cronbach Alpha			Relative Importance Mean			Relative Importance Std. Deviation		
		CN	ECC	SJCC	CN	ECC	SJCC	CN	ECC	SJCC
CONFORMITY	4	.72	.80	.75	.53	.43	.40	.52	.42	.45
TRADITION	4	.75	.84	.76	-.33	-.69	-.32	.55	.92	.61
BENEVOLENCE	4	.71	.80	.77	.48	.14	.34	.41	.66	.60
UNIVERSALISM	6	.71	.81	.74	.67	.53	.43	.47	.44	.42
SELFDIRECTION	4	.69	.79	.76	.23	-.03	.21	.57	.75	.40
STIMULATION	3	.68	.85	.74	-.42	-.14	-.13	.67	.91	.90
HEDONISM	3	.69	.86	.75	-1.38	-.99	-.67	.74	1.08	.74
ACHIEVEMENT	4	.69	.83	.72	-.32	.21	-.24	.65	.64	.63
POWER	3	.71	.81	.75	-1.60	-1.45	-1.91	.75	.65	.83
SECURITY	5	.71	.82	.77	.74	.85	.78	.48	.46	.40
HIGHER ORDER VALUE	No. of items in index	Cronbach Alpha			Relative Importance Mean			Relative Importance Std. Deviation		
SELF-TRANSCENDENCE (ST)	10	.71	.75	.70	.57	.33	.38	.31	.37	.36
SELF-ENHANCEMENT (SE)	7	.70	.86	.59	-1.10	-.74	-.94	.51	.47	.55
OPENNESS TO CHANGE (OC)	7	.69	.81	.59	-.09	-.08	.29	.44	.54	.31
CONSERVATION (CO)	13	.73	.79	.47	.31	.20	.04	.36	.30	.45

CN, ECC, and **SJCC** Abbreviates the case study organizations i.e. Caritas Nairobi, Eastleigh community Centre and St. John's Community Centre respectively.

5.3.2 The Importance attributed to the Higher Order Values

After calculating the relative importance attributed to the ten basic human values, the importance attributed to the higher order values was then derived from the basic values constituting the respective higher order values (see Tables 5-4). This was computed as the mean of the relative importance attributed to the underlying basic values for each respective higher order value. For example, Self-Transcendence was computed as the mean of Benevolence and Universalism; Self-Enhancement

(mean of Achievement, Power and Hedonism-optional); Conservation (mean of Conformity, Tradition and Security); and Openness to Change (mean of Self-Direction, Stimulation and Hedonism-optional). Notably, Hedonism is optional to both self-enhancement and openness to change because it shares elements with both higher order values (section 2.8.2). The choice of which higher order value to associate Hedonism with depends on the strength of its relationship with the other values comprising the two higher order values. This necessitates the need to compute the correlation coefficients for basic values as illustrated in Appendix 2:4.

In Table 5-4, it is observable that the greatest importance was attributed to self-transcendence i.e. 0.57, 0.33 and 0.38 in CN, ECC and JCC respectively. Conversely, the least importance was attributed to self-enhancement i.e. -1.10, -0.74, and -0.94 in CN, ECC and SJCC respectively. In response to the 2nd secondary research question, these results indicate that the employees of the three case study organizations orient with Self-transcendence and not Self-enhancement. As explained in section 2.8.3, they are therefore predisposed to champion the welfare of others. This means that they can be expected to abdicate their own interests if doing so would benefit the people associated with them. Moreover, they are not predisposed to control or dominate other people and/or resources in order to feed their own pursuits since they attribute negative relative importance to self-enhancement (lower than the absolute importance).

5.3.3 Reliability and validity of the PVQ instrument

This inquiry has applied the values theory and a measuring instrument (40-item PVQ) that other authors have already confirmed to be a reliable measure for the human values. As mentioned earlier in the methodology section, the reliability and validity of the 40-item PVQ instrument and the subsuming values theory have been clearly articulated by (Schwartz, Melech et al. 2001), (Davidov, Schmidt et al. 2008), (Jowell 2007) amongst others. From these studies it emerged that internal reliabilities lower than the 0.70 Cronbach alpha cut-off (Nunnally 1978) could be expected for values measured using the 40-item PVQ. This was on one hand due to the fact that the items in the indexes for each value measured are few. On the other hand the *"values have conceptually broad definitions encompassing multiple components"* (Schwartz, Melech et al. 2001) which may at times create some

degree of ambiguity to the respondents whose values are being measured. However, in this inquiry it was noted that relatively high reliabilities were achieved for almost all the values measured except in SJCC where only self-Transcendence had a Cronbach alpha of 0.7. The other three higher order values had a Cronbach alpha less than 0.6 in SJCC. The data analysis procedure for SJCC was re-examined for possible errors but none was identified. Similarly, the socio demographics for the three case study organizations were also examined to establish any possible justification for the low reliability scores in SJCC. However, no justification was evident. The low Cronbach alpha coefficients were therefore accepted *prima facie* (on the face of it). Comparatively, the Cronbach alpha coefficients obtained in this inquiry were somehow comparable to those obtained and accepted in a widely publicised study that measured attitudes cross-nationally under the European Social Survey (Jowell 2007). Moreover, Nunnaly (1978) also indicated that reliability values lower than 0.7 could still be used. See Tables 5-4 for Cronbach alpha rating.

5.3.4 The correlations of basic values

This section has been introduced in order to facilitate an accurate response to the 2nd secondary research question (see section 5.3.1 and 5.3.2 for responses):

2) Which higher order human values do the faith-based organizations (FBOs) involved with the provision of urban services to the poor in a low-income country context orient with? Can the conflict of Self-Transcendence and Self-enhancement higher order values be confirmed in FBOs?

As mentioned earlier in section 2.8.3, 5.3.1 and 5.3.2, each higher order value comprises of a multiple of basic values. For instance self-transcendence comprises of *Benevolence* and *Universalism* while self-enhancement may be comprised of *Achievement, Power* and *Hedonism* (optional). As mentioned in section 2.8.3, *Hedonism* shares elements with *openness to change* and *self-enhancement.* Consequently, the constitution of Self-enhancement depends on whether *Hedonism* relates more strongly with S*elf-enhancement* or with *Openness to Change*.

In order to establish whether Hedonism related more strongly with self-enhancement values or not, the correlations of the basic values was determined. The Pearson correlation coefficients for the basic values were determined as illustrated in Appendix 2.4 (Howitt, Cramer 2008). Thereafter the correlation coefficients for the

higher order values were also determined to ascertain the conflict between self-transcendence and self-enhancement as discussed in section 2.8.3. The Pearson's correlation coefficients were preferred to the Spearman's coefficients. This was after considering the proscriptions and prescriptions of parametric and non-parametric statistical techniques based on measurement scales (Stevens 1946). For example, Stevens (1946) prescribed the more powerful parametric statistical techniques to data measured using the interval and ratio scales. Conversely, he also prescribed the less powerful non-parametric techniques to data measured with the nominal and ordinal scales.

However, according to Briand et al (1996), it is difficult to determine the scale type of a measure with great precision. For instance, while most variables in social science and psychology are conceptualised at the latent level as being continuously distributed, they are measured as either ordinal or interval at the manifest level (Newton, Rudestam 1999) and (Briand, Emam et al. 1996). As such, the doubt about the scale type should not be used to sacrifice the search for a pattern in the data. Moreover, except in extreme departures from the interval scale, using parametric techniques for scales that are not precisely interval may not necessarily lead to wrong statistical decisions (Briand, Emam et al. 1996). This logic reinforced the choice of the Pearson correlation coefficients for the values in this inquiry.

As shown in Appendix 2.4, Hedonism correlated weakly with Self-direction (-0.01, -0.34, and -0.14) in CN, ECC and SJCC respectively. A weak correlation was also observed between Hedonism and Stimulation, i.e. -0.02, -0.19, and -0.25 for CN, ECC and SJCC respectively. Consequently, Hedonism correlated weakly with Openness to change. Conversely, Hedonism correlated much more strongly with Power i.e. 0.76, 0.36 and 0.34 in CN, ECC, and SJCC respectively. However, there was a weak correlation between Hedonism and Achievement i.e. -0.03, -0.32, and -0.09 for CN, ECC and SJCC respectively. In view of the strong correlation between Hedonism and Power, Hedonism was considered to constitute the self-enhancement higher order values in spite of its low correlation with achievement. Across the case studies, Self-enhancement was computed as comprising of Hedonism, Power, and Achievement.

Table 5-5: Pearson's Correlation of Higher Order Values across the case studies

HIGHER ORDER VALUES		SELF-TRANSCENDENCE			SELF-ENHANCEMENT			CONSERVATION			OPENNES TO CHANGE		
		CN	EC	SJ	CN	EC	SJ	CN	EC	SJ	CN	EC	SJ
SELF-TRANSCENDENCE		1	1	1									
	Sig. (2-tailed)												
SELF-ENHANCEMENT		-.54*	-.44*	-.58**	1	1	1						
	Sig. (2-tailed)	.02	.04	.02									
CONSERVATION		.22	.23	.16	-.76**	-.62**	-.68**	1	1	1			
	Sig. (2-tailed)	.36	.30	.56	.00	.00	.00						
OPENNESS TO CHANGE		-.36	-.24	-.14	.12	-.17	-.20	-.53*	-.31	-.26	1	1	1
	Sig. (2-tailed)	.12	.29	.60	.63	.45	.28	.02	.16	.33			

*Correlation is significant at the 0.05 level (2-tailed); **Correlation is significant at the 0.01 level (2-tailed).

Conflict of higher order values (S/Transcendence & S/Enhancement)

Significant negative relationship between ST & SE Across cases

1.**Caritas Nairobi**:　　　Pearson correlation (r=-0.54, df=18, p<0.02);
2.**Eastleigh C. Centre**　 Pearson correlation (r=-0.44, df=20, p<0.04);
3.**St. John's Centre**:　　Pearson correlation (r=-0.58, df=14, p<0.02);
(The probability of achieving these correlations by chance is <0.02,0.04, 0.02 respectively)

The staff who attribute great importance to ST attribute least importance to SE.

LEGEND-
CN: Caritas Nairobi [N=20];
EC: Eastleigh Community Centre [N=22];
SJ: St. John's Christian Community Centre N=16]

Where N is the number of respondents.

5.3.5 Correlations of higher order values

As in section 5.3.4, the correlation coefficients for the higher order values across the case studies were determined in response to the 2nd secondary research question (see table 5-4 for the Pearson correlation coefficients). The purpose of determining these correlation coefficients was to ascertain the conflict of Self-transcendence and Self-enhancement higher order values. These are the two higher order values concerned with the championing of the welfare of others (Self-transcendence) and also personal pursuits (Self-enhancement) as explained in section 2.8.3.

In Table 5-4, Self-transcendence and Self-enhancement correlated significantly negatively i.e. -0.54*, -0.44* and -0.58** in CN, ECC, and SJCC respectively, thereby confirming the conflict anticipated in the literature (section 2.8.3). The asterisks signify that the probability of achieving the correlations (. -0.54, -0.44 and -0.58) by chance is less than 0.02, 0.04 and 0.02 respectively. This indicates that since the employees of the case study organizations attribute great relative importance to championing the welfare of others, then controlling and/or dominating other people and/or resources towards fulfilling their own personal pursuits is not important to them since they attribute least relative importance to self-enhancement.

5.4 Analysis of Religiosity

The analysis of religiosity was necessitated by the need to ascertain whether the case study organizations were indeed based on religious faith. This was in response to the 1st secondary research question:

> 1) Were the researched organizations based on religious faith, hence faith-based?

The reviewed literature (section 2.9.1) has shown that an organization has to identify with a number of religious characteristics to be faith based. For example, affiliation with an organized faith community, having a religiously explicit mission statement, staff recruitment based on religious beliefs and a decision-making

process that is influenced by religious values. Furthermore in sections 2.3.3, 2.9.3 and 2.9.4, faith based organizations (FBOs) were also associated with the ability to reach the poor. Additionally, FBOs were also associated with effective delivery of social services to the poor communities in a developed world context. This necessitated the need to establish whether the case study organizations were faith based or not. As mentioned at the beginning of this section (5.4), religiosity data has been analysed in order to respond to the 1st secondary research question and hence establish whether the case study organizations were indeed faith based.

As explained in section 2.9.2, the religiosity of an organization may be measured using two scales; a) the organizational religiosity and b) the staff religiosity. For the case study organizations, the dimensions of organizational religiosity and staff religiosity were measured as outlined in sections 5.4.1 and 5.4.2 respectively. The literature indicates that there is no clear cut criterion or threshold score that should be attained for an organization to be regarded as being religious or not. However, as explained in section 2.9.2, the religiosity of an organization may be viewed as a multidimensional continuum and organizations may take any position on the continuum. In addition to this, Jeavons (1998) suggested that the more religious an organization is, the higher its score will be on the dimensions used to measure religiosity.

5.4.1 Organizational religiosity

In order to measure how the three case-study FBOs presented themselves in the public domain the following three items that measure organizational religiosity were analysed and the results presented in Table 5-6.

- Religiously explicit mission statement

- Organizational leader ordained clergy

- Sacred images in public spaces

Mission Statement: The mission statements for both Caritas Nairobi (CN) and SJCC explicitly connoted faith intermingled with a social responsibility to uplift the wellbeing of the community. The statements were expressive of the organizations' religious faith to the quoting of biblical verses (CN) and the inclusion of words such

as "spiritual" and "Christian spirit" (SJCC). On the other hand, the mission statement for ECC focuses on a commitment to the social responsibility of improving the welfare of the community towards "*responsible and dignified lifestyles*". The phraseology of the statement does to some degree bear a religious connotation. For example "*empowerment of the vulnerable*" reflects the biblical way of feeding the hungry and doing good to the suffering as expressed in various books of the Bible [Exodus 23:11, Leviticus 23:22, Deuteronomy 15:7, Matthew 25:35, Acts 9:36 and 1 John 3:17-18] (Scofield, Rikkers 2002). Therefore the mission statements of all the three case studies not only communicate their concern for the welfare of the community but are also an expression of their religious faith.

Table 5-6: Organizational religiosity across the case studies

Items of organizational religiosity	CARITAS Nairobi [N = 20]		Eastleigh Comm. Centre [N = 22]		St. John's Comm. Centre [N = 16]	
	Freq	%	Freq	%	Freq	%
● **Is the top leader of organization ordained clergy?**					Miss= 1	(6.25)
Yes	18	(90)	07	(38.1)	02	(12.5)
No	02	(10)	13	(61.9)	13	(81.25)
● **Whether organization displays sacred images**					Miss= 1	(6.25)
Yes	17	(85)	12	(54.5)	04	(25.00)
No	03	(15)	10	(45.5)	11	(68.75)
● **Religious orientation of displayed sacred images**						
Christian	20	(100)	17	(77.3)	11	(68.75)
None displayed	00	(00)	05	(22.7)	05	(31.25)
Mission statements	**CARITAS Nairobi**	To fulfil the mission of Christ through evangelization and promotion of integral human development "Go out to the whole world; proclaim the good news to all creation" Mark 16: 15-16.				
	Eastleigh Community Centre	To facilitate the empowerment of the vulnerable community members in Eastland in order to attain sustainable livelihoods and lead responsible and dignified lifestyles.				
	St. John's Christian Community Centre	To uplift the Spiritual, Social, Economic and other human conditions of the needy in Pumwani by facilitating them to realize their potentials through enhanced capacity guided by the Christian spirit.				

Organizational Leader: In Caritas Nairobi 90% of the respondents indicated that their leader was an ordained clergy while in SJCC over 81% indicated that their leader was not ordained clergy. In the ECC only 38% indicated that their leader was an ordained clergy. These percentages have been deemed to indicate the degree of staff awareness of their respective organizations' headship. Thus in

Caritas Nairobi the personnel were almost unanimously aware that their organization was headed by an ordained clergy. Similarly, personnel in SJCC were also almost undivided that their organization was not headed by an ordained clergy. Although to a lesser extent, the majority of personnel in ECC did not associate the headship of their organization with an ordained clergy. From this data only Caritas Nairobi was led by an ordained clergy, a fact that the author later confirmed through the in depth interviews with the heads of the case study organizations. In Caritas Nairobi the position of the executive director of Caritas Nairobi was occupied by a serving Nun. On the other hand, the St. John's and Eastleigh Community Centres had ordained clergy serving from within but these were not involved in the day to day running of operations in their respective organizations. The personnel both in SJCC and ECC who indicated the leader of their organizations to be ordained clergy may have possibly referred to these aforementioned clergy or to the head of their affiliating mainstream Churches and not the immediate (executive) leader of their respective organizations.

Display of sacred images: Like with the question about the headship of the case study organizations, personnel in Caritas Nairobi were unanimous (85%) their organization displayed sacred images. The trend of the previous question was replicated in SJCC and ECC whereby the personnel in SJCC (69%) indicated that their organization did not display sacred images. Conversely, in ECC 55% indicated that the organization displayed sacred images. Although the three case study organizations were not unanimous on whether they displayed sacred images, there was agreement (100%, 69%, and 77% for Caritas Nairobi, SJCC and ECC respectively) amongst them that such sacred images were of a Christian orientation. This implies that the respondents were more certain that their organizations were Christian than they were about whether they displayed sacred images.

5.4.2 Staff religiosity

As mentioned at the beginning of section 5.4, organizational and staff religiosity were determined in order to ascertain the religiosity of the case study organizations towards establishing whether they could be classified as being faith based. In

section 5.4.2 the measurement of staff religiosity has been explained. Three items were used to measure staff religiosity as itemised below (see also Table 5-6 for the results of the measurement of these three items):

- Praying at staff meetings

- Favouring religious job candidate

- Putting religious principles into action

Prayer in staff meetings: Except for Caritas Nairobi where 90% of respondents indicated that employees rarely prayed together in staff meetings, 86% and 100% of respondents in ECC and SJCC respectively indicated that staff prayed at least in almost all staff meetings. Prayer is an indicator of adherence and commitment to religious faith.

Table 5-7: Staff Religiosity across the case studies

ITEMS OF STAFF RELIGIOSITY	CARITAS Nairobi		Eastleigh Comm. Centre		St. John's Comm. Centre	
	Freq	%	Freq	%	Freq	%
• **How frequently staff pray together in staff meetings**						
In all meetings	00	(00.0)	11	(50.0)	13	(81.3)
In most of the meetings	01	(05.0)	8	(36.4)	03	(18.3)
Sometimes	00	(05.0)	2	(09.1)		(00.0)
Rarely	18	(90.0)	1	(04.5)		(00.0)
Missing data	01	(05.0)				(00.0)
• **Preferred religion of job candidate**						
Christianity	18	(90.0)	15	(68.2)	16	(100)
Islam	1	(05.0)	00	(00.0)		
Religion not a factor in recruitment	1	(05.0)	07	(31.8)		
Missing data						
• **Rating of religious adherent job candidate preference**						
Preference of **religious adherent** job candidate						
1	10	(50.0)	10	(45.5)	14	(87.5)
2	06	(30.0)	01	(04.5)	01	(06.3)
3	00	(00.0)	01	(04.5)	00	(00.0)
4 (***Candidate religiousness does not matter***)	*02*	*(10.0)*	*10*	*(45.5)*	*01*	*(06.3)*
5						
6						
7						
Missing data	02	(10.0)				
Preference of **non- religious adherent** job candidate						
• **Rating how much staff apply their religious beliefs**						
In every aspect of their duties	01	(05.0)	04	(18.2)	04	(25.0)
In most aspects of their duties	05	(25.0)	09	(40.9)	10	(62.5)
In few aspects of their duties	09	(45.0)	02	(09.1)	01	(06.3)
In extremely few aspects of their duties	03	(15.0)	05	(22.7)	01	(06.3)
In no aspect of their duties	01	(050)	02	(09.1)		
Missing data	01	(05.0)				

Favour Job religious candidate: As illustrated in Table 5-7, the case study organizations indicated preference of a religious adherent job candidate, except in ECC where 45% indicated that religion was not a factor in the selection of staff joining the organization. In Caritas Nairobi 80% of the respondents indicated that religion influenced recruitment while in SJCC it was 94% that indicated so. In addition to this, respondents in all the three case study organizations indicated preference of a Christian adherent job candidate.

Application of religious beliefs: The results in table 5-7 indicate that in ECC and SJCC, 59% and 88% of the respondents thought that staff in their organizations applied their religious beliefs on their jobs at least in *"most aspects"* of their duties. However in Caritas Nairobi, the situation was different because only 30% of the respondents indicated that the staff applied their beliefs at least in *"most aspects"* of their duties while 50% indicated that the staff applied their religious beliefs *"in no aspect of their duties".* In this dimension, Caritas Nairobi appears to be the weakest of the three case studies while SJCC appears to be the strongest in this aspect of staff religiosity. However all three case studies indicated a certain measure of religiosity in the applications of religious beliefs in their duties.

From the foregoing analysis of religiosity (organizational and staff religiosity), each of the three case study organizations exhibited a measure of religiosity. However, they all can be said to have occupied different positions along the religiosity continuum.

5.5 Chapter Highlights

- All the three case study organizations scored highly in most of the elements of religiosity and could therefore be confirmed as faith based.

- Caritas Nairobi rated higher in organizational religiosity while SJCC and to ECC rated much higher in staff religiosity than Caritas Nairobi.

- Significant negative correlation between Self-transcendence (ST) and Self enhancement (SE) values was identified. This meant that if a case study identified with a particular higher order value, it was automatically averse to the other value along the respective bipolar axis. Therefore the values

orientation of a case study was confirmed by the positive relative importance attributed to one (either ST or SE) as well as by the negative relative importance attributed to the other (either ST or SE).

- All the case study FBOs attributed great relative importance to self-transcendence but were averse to Self-enhancement. They could therefore be expected to treat the poor well and also champion the course of their urban services.

Chapter 6. Analysis of Qualitative Data

6.1 Chapter introduction

In chapter 5, the analysis of quantitative data on religiosity showed that the case study organizations scored highly in most of the measures of religiosity. This illustrated their commitment to religious faith and could therefore be acknowledged as faith-based (section 2.9.1). Similarly the analysis of quantitative data on human values of the case study staff ascertained that they identified with the self-transcendent values that predisposed them to treat others well (being helpful, honest, and just, etc) and also championing the welfare of others.

In section 4.9, the thematic analysis of data was explained, a list of codes generated and the meta-themes identified. These were then applied to analyse qualitative data towards answering the research question. The development of the codes used for the analysis of qualitative data was done bearing in mind the indicators of pro-poor delivery of urban services identified in section 3.4.1, 3.4.2, and 3.4.3. These indicators include: altruism, empowerment, fairness/impartiality (programmes and/or projects for the poor) and patient engagement with the poor.

In this chapter, the detailed analysis of qualitative data from the transcribed interviews, case study documents and observations was carried out case by case based on the meta-themes that were earlier sensed from the data (See table 4.9.5). This analysis aimed to respond to the main research question posed in this inquiry by focusing on the 3rd, 4th, and 5th secondary questions (see section 4.2.1) that were restated here as:

- *What activities are the faith-based organizations involved with towards the delivery of urban services to the poor communities in a low-income country context?*

- *Do the activities of faith based organizations reflect pro-poor delivery of urban services and the enhanced ability of the urban poor to access services independently?*

- *What motivates the faith-based organizations in a low income country context into their activities towards the provision of urban services to the poor?*

This chapter sets out the analysis of qualitative data for the three case study organizations (SJCC, Caritas Nairobi, and the ECC) in sections 6.2, 6.3, and 6.4 respectively. It covers the activities of each case study organization: i.e. acts of altruism, acts of empowerment, and acts of patient engagement with the poor (e.g. service innovation/adaption). Similarly the chapter has also covered the programmes and/or projects carried out by case studies with regard to urban services for the poor. It also highlights the challenges faced by each organization in carrying out their respective activities. Other analyses covered in this chapter include the characteristics (attributes) of the services that each organization provides to the urban poor. Finally the chapter has also analysed data to determine what motivates each organization into its activities and the effect those activities have on how the poor access their urban services. See sections 3.3.1, 3.3.2, 3.3.3 and 4.9.5.

The references indicated in parenthesis in this chapter refer to the segment summaries relating to the meta-themes e.g. Appendix 8.1.1 – 8.1.5 (programmes and projects); 9.1.1 – 9.1.4 (FBO challenges in urban services); 10.1.1 – 10.1.5 (FBO empowerment to the poor); 11.1.1 – 11.1.3: (FBO attributes in activities for the poor); 12.1.1 – 12.1.3:(FBO staff motivations in serving the poor); and 13.1.1 - 13.1.5: and (Effects of FBO activities towards urban services for the poor). These references (in parenthesis) have been coded to reflect the different sources of information in each case study. For example in Eastleigh Community Centre (ECC) four different codes have been used, namely: EC – D, EC – S, EC – C, and EC – T to denote ECC documents, Staff, ECC customers and VTC students respectively. For the other two case studies, a similar coding has been applied with only the first letters of the code changing to reflect the case study abbreviations i.e. SJ and CN for St. John's Community Centre and Caritas Nairobi respectively. See Appendix 4.1 for details of the coding.

6.2   Qualitative data analysis: St. John's Christian Centre

6.2.1 Programmes and/or Projects for the urban poor BIS

6.2.1.1. Water and sanitation services

The evidence gathered in this inquiry illustrated that the City Council of Nairobi had abandoned the water and sanitation services in Pumwani slums leading to a state of disrepair that rendered the facilities unusable (SJ.2C – Q1). Indeed, the deterioration of the facilities was so severe that it led to the toilet blocks becoming a target for demolition (SJ.2C – Q3). However, at this critical point, the St. John's Christian Community Centre (SJCC) through its Community Health and Education programme sought to rehabilitate the toilet blocks, water kiosks, footpaths and the drainage system in the Pumwani slums (SJ – D1) and (SJ – D3).

In order to rehabilitate the water and sanitation facilities in Pumwani, SJCC solicited and received financial assistance from donors such as DANIDA and the UNICEF (SJ.1S – Q3) and (SJ.1C – Q20). After having obtained the much needed financial facilitation from the donors, SJCC planned and executed the rehabilitation process. The rehabilitation process entailed repairing of leaking roofs of toilet blocks, installation of missing doors, repainting work, and the replacement of leaking pipes and water storage tanks (SJ – D1). In all, the programme rehabilitated 14 toilet blocks for the Pumwani urban poor, all the footpaths, drainages, and even added the water points (SJ.1S – Q3) and (SJ – D1), thereby restoring the community's dignity by saving it from the embarrassment of open bathing and open defecation (SJ – D3). Further to this, SJCC constructed two new toilet blocks in the Pumwani slums. One of the two blocks was built in Kinyago slum while the other was built in Kitui slum. After constructing the two toilet blocks, SJCC facilitated the community to take over the responsibility of managing them through community groups (SJ – D3).

6.2.1.2. Garbage collection

Before SJCC intervened in Pumwani, moulds of garbage characterised the slums and the community was unconcerned about the state of its surrounding environment (SJ.1S – Q3), (SJ.2S – Q3) and (SJ.2S – Q4). The irregular pattern of garbage collection by the Nairobi City Council as well as the few and far apart collection points contributed to the indiscriminate dumping in the Pumwani slums (SJ – D3). However, through the Community Health and Education programme, SJCC facilitated the establishment of sanitation youth groups to take charge of garbage collection in the Pumwani slums (SJ.1S – Q3). Under the programme, SJCC linked the youth groups with the Nairobi City Council so that they could partner in garbage collection within their slums (SJ.1S – Q3). Additionally, after establishing the sanitation groups in Pumwani, SJCC engaged in building their capacity towards enabling them embark on waste recycling (SJ – D13).

6.2.1.3. Education services

Due to the high incidence of poverty in the Pumwani slums, primary school education was inhibited by the lack of basic essentials required by the pupils for their education. For instance, the children from the urban poor households of Pumwani lacked school uniforms, textbooks, school bags, and even food (SJ – D10). As a result, some of the pupils in Pumwani were forced by these distressing circumstances to undertake menial work for their food while yet others worked to supplement their family income and still others engaged in prostitution for their food (SJ – D10).

Figure 6-1: St. John's School and vocational training centre next to Majengo slums in Pumwani

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In response to the circumstances that inhibited education services in Pumwani slums, SJCC carried out a baseline survey between 1988 and 1989 (SJ – D12) after which it initiated various intervening programmes and projects towards improving access to education services in the slums of its jurisdiction. For instance, through the Non Formal Education programme (NFE) children that could not access the formal education were offered life skills education that helped them to develop positive attitudes and skills that prepared them towards productive lives (SJ – D12). One such NFE school known as "Motherland" in Pumwani was noted for its success having been able to maintain an enrolment of 38 pupils in regular attendance. In order to strengthen the NFE, SJCC provided school uniforms and at least a meal per day to the children attending the NFE and satellite schools (SJ – D12) and (SJ – D10) through its school feeding programme (SJ.1S – Q9). This undertaking was aimed at motivating more children from the urban poor households of Pumwani into education at the same time maintaining those that were already going on with it. In addition to the NFE schools, SJCC has also been offering primary education in Pumwani slums (SJ – D5) through the St. John's centre (SJ – D1) and (SJ – D12). Besides providing primary school education, SJCC also introduced the Skills Training Programme to impart skills such as tailoring and embroidery to trainees from Pumwani households.

Through this programme, the trainees acquired skills that enabled them to make items such as bedcovers, tablecloths, bags, mats, etc for sale. Furthermore, the trainees also acquired skills in designing and making of dresses for sale (SJ – D12). Moreover, the St. John's Centre also offered skills in secretarial services and business education to trainees from Pumwani slums (SJ – D12). In addition to this, SJCC initiated the Football Project in its bid to promote education services in Pumwani. This project aimed at transforming the behaviour of the children from the urban poor households of Pumwani that they acquired through poor upbringing, negative socialization and from abuse and exploitation. This negative behaviour was detrimental to education services as it forced the children out of school. However, through the Football Project, SJCC succeeded to bring together at least 300 children from the Pumwani community (SJ – D8).

Other interventions towards improving the education services for the urban poor of Pumwani included the Youth Programme that SJCC initiated so as to equip the

youth with entrepreneurial skills through sponsoring them for apprenticeship training (SJ – D12). The staff of SJCC on their part initiated the Kids Future project as an independent and private entity to address the plight of the most vulnerable children in Pumwani by helping them to access education services with a bit of dignity (SJ – D10). This staff project provides material such as school uniform, shoes, tuition fees (where applicable) to those children from very poor households in Pumwani (SJ – D10), (SJ.1S – Q10), and (SJ.2S – Q13).

6.2.1.4. HIV/AIDS and health services

The HIV/AIDS programme is the oldest of SJCC programmes in Pumwani (SJ – D12). Through this programme, SJCC conducted awareness campaigns to fight against the disease in the community as it was believed that to combat its transmission required a behavioural change (SJ.1S – Q2). Besides this, SJCC also trained the Pumwani community on issues pertaining to the HIV/AIDS disease (SJ.3C – Q4) and (SJ.2C – Q5). Furthermore, through the HIV/AIDS programme SJCC established support groups for People Living with AIDS (PLWA) in Pumwani. These support groups meet monthly. They bring together the PLWA to discuss freely the issues affecting them as well as provide support and encouragement to each other. This breaks the stigma associated with the disease. By the time of this investigation over 200 people were involved with the support groups (SJ.1S – Q2).

Under the aegis of the HIV/AIDS programme, SJCC established a Home Based Care (HBC) strategy whereby volunteer care givers within the Pumwani slums were trained and regularly equipped with care kits. With the help of the trained HBC givers, the children previously trapped in providing care to their relatives were released from the tasks and then enabled to enrol in NFE schools. Furthermore, the children attending the NFE schools were taught about pertinent issues concerning HIV/AIDS during their life skills training (SJ – D12). In addition to this, through the support of HBC givers and children counsellors, 435 vulnerable children were helped to access medication, 45 others helped with the purchase of medication, another 253 were treated at the SJCC nursing unit while yet many others were referred to hospitals and clinics in Nairobi for further management of their respective ailments. Besides training the volunteer care givers, SJCC also

provided the services of a qualified nurse to oversee the provision of HBC as well as coordinate the care givers. By 2006, SJCC had already trained 79 volunteer care givers in Pumwani (SJ – D12).

Another programme of SJCC that contributed towards the HIV/AIDS services to the urban poor in Pumwani was the Economic Empowerment programme. This programme was intended to economically empower the guardians of PLWA as well as the guardians of children orphaned by AIDS (SJ.1S – Q2) by providing them with basic entrepreneurial skills and capital to start their own micro-enterprise (SJ – D12). By the time of this inquiry nearly 60 guardians had already benefited from this programme (SJ – D12). However, the programme did not realise its original objectives as the targeted guardians defaulted on the repayment of the initial capital advanced to them by SJCC (SJ – D3).

6.2.2 FBO Challenges in urban services for the poor

6.2.2.1. Past state of infrastructure services

The state of basic infrastructure services such as water, sanitation, education and garbage collection in Pumwani slums was in a deplorable state. This made it difficult for the urban poor to access the urban services as explained here below.

i). Water and sanitation

The basic infrastructure services such as water, toilets, drainage, foot paths and shelter were inadequate in Pumwani slums as was revealed in a 1996 study by SJCC (SJ – D1). Largely, the NCC was blamed for this poor state of facilities having abdicated its responsibility of providing and maintaining the facilities for basic infrastructure services to the Pumwani urban poor (SJ.1C). For example, after the NCC abandoned the water and sanitation facilities, they deteriorated to a state of total disrepair thereby becoming unusable and were at the brink of demolition (SJ.2C) and (SJ.2S). Furthermore, the disrepair of the toilet blocks was such that their doors had fallen off, roofs collapsed, toilet system blocked, and the water tanks needed replacing (SJ – D1), and (SJ.2S). The walls too needed repainting (SJ – D1). As a result of the deplorable state of the toilet facilities, the

community resulted into the unhygienic open defecation and 'flying toilets' (SJ – D1), (SJ.1S) and (SJ.2S). Similarly, the water points were too few, and far apart. The pressure too was inadequate. Moreover some of those water points were located very close to the toilets and were being contaminated by overflowing filth from the said toilets (SJ – D1).

ii). Education Services

Before SJCC intervened in Pumwani slums, most families could not afford the basic essentials necessary for their children to be in education (SJ – D12), (SJ.1S). Most of the families in Pumwani lived on less than KES 100/day [1$ = 80.92 KES in 2011, (XE 2011)] (SJ – D12). The severity of poverty in the Pumwani slums greatly affected the children's enrolment in education that even in the Non-Formal Primary Schools, pupils were in tatters, no school uniform (amongst other needs) and girls kept away from school during their menstrual periods for lack of sanitary towels (SJ – D10).

iii). Solid waste management

The state of garbage collection in Pumwani slums was deplorable (SJ.1S). The slums were characterised by moulds of decaying garbage littered all over the place (SJ.2S). Moreover, the community cared less about their environment (SJ.2S).

6.2.2.2. Past failures

As SJCC intervened for the urban poor of Pumwani towards facilitating their access to basic infrastructure services, the interventions encountered several challenges that led to initial failure in its programmes and/or projects. While some of the said past failures were finance related involving economic empowerment of the urban poor, others were entirely non-financial (e.g. the technical interventions) as outlined here below:

i). Finance related failures

All the financial related past failures emanated from interventions towards the economic empowerment of the of the Pumwani urban poor (SJ.1S) and (SJ.2S). Unfortunately, these failures were mostly influenced by the recipient community

members' responses to the empowerment approach used by SJCC. For instance under the HIV/AIDS programme, an approach aimed at supporting the AIDS orphans by empowering their guardians, failed. The failure was attributed to the guardians' defaulting and disengaging once they received loans for their empowerment (SJ.1S). Another example of failure involved the general community whereby SJCC had established a revolving fund programme to offer the community loans for their economic empowerment. The loan recipients treated the money as free financial gifts, misappropriated it and then eventually defaulted (SJ.1S). Later, SJCC changed its approach and focused on the "active poor" (those already involved with income generating activities, e.g. micro-enterprise) for economic empowerment. This approach failed too because the groups that SJCC targeted for empowerment still expected to be given loans at the end of their training process (SJ.1S). However, SJCC could not afford to provide the loans since its revenue did not match the financial demands of the programmes and/or projects (SJ.2S).

ii). Non-finance related failures

As mentioned earlier, not all failures were financial neither were all to be blamed on the community. A technical failure resulting from poor setting out of a toilet block that SJCC erected in Kitui (one of the Pumwani slums) rendered the block unusable. The toilet block was set out lower than the city sewer and ended up being blocked as it could not drain out. Despite being a new structure, it ended up being derelict (SJ – D3). Another non financial failure that could not be blamed on the community was information dissemination to the community. SJCC had embarked on a publication-based dissemination approach without due regard of the illiteracy level in the slums. The approach was an outright failure due to the high illiteracy level in Pumwani (SJ.1S).

6.2.2.3. Societal Challenges

Some of the societal challenges that SJCC faced in infrastructure service interventions for the urban poor in the Pumwani slums were emanated from beliefs (e.g. belief in witchcraft) and behaviour (e.g. vandalism and corruption of gatekeepers) of the urban poor. However, there were yet other challenges that

emanated from the negative behaviour of local leaders within the Pumwani slums (e.g. corruption).

- *Belief in witchcraft*

The community's belief in witchcraft hindered development as it was feared that development interventionists would end up being bewitched (SJ – D3), (SJ – D5) and (SJ.1S). As an example, in the Kitui village of Pumwani slums, a sanitation group could not collect fees for services rendered to certain community members and could also not bar non-payers from using the services for fear of being bewitched (SJ – D3). Moreover, it was also feared that an evil spell could be cast to any development interventionists in the Pumwani slums (SJ – D5).

- *Community dependence, poverty and apathy*

Another challenge that SJCC faced in their interventions towards infrastructure services for the Pumwani urban poor was the disinterest that the community exhibited towards poverty alleviation (SJ.2S). This, together with their complacency and expectancy for loans impeded economic empowerment (SJ.1S). Indeed, due to the low self-esteem of the Pumwani urban poor, it was difficult to organize the community for independent operation and maintenance of the facilities for infrastructure service. For instance, forming the umbrella groups in Pumwani was quite affected by the community's apathy (SJ.2S). Similarly, the severity of poverty within the community adversely affected the running of public projects as they required free voluntary participation (SJ.1C).

- *Retrogressive conduct of the community*

The retrogressive conduct of some of the community members was a challenge to the community development efforts of SJCC. For instance due to some members monopolizing the water kiosks entrusted to them for management, other community members felt excluded from the co-ownership of the facilities. As a result the excluded members resulted into vandalising the water and toilet projects (SJ.1S). On the other hand, other members previously trained through the SJCC empowerment initiatives resulted into asking for bribes from new community members who sought their guidance on how to connect with SJCC for assistance

(SJ.1S). At the same time SJCC was also faced with the challenge of working with youths that were entrenched in crime and to whom confrontation with the police was the order of the day (SJ.2S). That notwithstanding, SJCC had also to deal with the propensity to moral decadence within the Pumwani slums as was epitomised by the prevalent poverty-induced prostitution (SJ – D13).

6.2.2.4. Institutional challenges

This category of challenges comprises the conduct of some local leaders, service providers and government officials. Such conduct was manifested in official corruption, misinformation and poor governance. As an example of official corruption, a project that upgraded houses in Majengo village (within Pumwani slums) into two bedroom flats was hijacked by the non-poor of the city. In this instance, official corruption was perfected by pegging the rent per flat at KES 11,000 per month thereby technically disqualifying the urban poor of Pumwani (SJ.2S). Similarly, NCC employees made it extremely difficult for the urban poor of Pumwani to access water services. Those NCC employees asked for bribes from the community and if not given, they interfered with the water system (including meter readings) (SJ.2S). The consequences of such hindrances precipitated into artificial water shortages and the resultant long queues. Moreover, garbage collection in the Pumwani slums by the same NCC was erratic and the collection points were far apart. This resulted into indiscriminate dumping by the community (SJ – D3).

The relationship between the Pumwani community and the police was not good either. The police harassed the community, particularly the youth in demand for bribes despite the fact that not all youths were indeed criminals (SJ.2S). The challenges were compounded further by the politicians' nature of only needing the urban poor voters during the elections. After winning or losing their elections, they had no further concern for the welfare of the community (SJ.1S).

6.2.3 Urban poor empowerment towards independent access to services

SJCC adopted the empowerment process as the necessary measure to provide, and enhance the community's skills, knowledge and information base, attitudes and practices. This process aimed at enabling the Pumwani poor to effectively address the myriad of the problems and challenges that they faced in their day to day life and thereby break the poverty cycle (SJ – D1) and (SJ – D12). Through empowerment, SJCC envisioned a community that was capable of steering its own development processes, addressed issues affecting them, and realized economic, social and spiritual fulfilment (SJ – D12). Thus, after empowerment, it was expected that the Pumwani urban poor will be enabled to not only improve their access to basic infrastructure services but to also be well equipped to engage service providers, and leaders alike in demanding their rights (SJ.1S) and (SJ.2S). Further to this, SJCC expected the success of its empowerment process in Pumwani to be demonstrated by the community's ability to afford basic services. Similarly, the provision of reliable services through good management practices devoid of corruption was yet another show of success (SJ – D2).

SJCC adopted a holistic approach to the empowerment process that involved training the community in a wide range of issues such as; leadership, business management, issues regarding HIV/AIDS, advocacy, lobbying, etc (SJ.2C) and (SJ.3C). The training processes also sought to infuse a mentality of responsibility to the urban poor by promoting participation in their community development processes (SJ – D1). SJCC implemented the empowerment process within two broad themes namely: Economic Empowerment and Information Empowerment. Political empowerment was embedded within information empowerment. However, in its holistic approach to empowerment the Pumwani urban poor were empowered towards independent management of their basic infrastructure services (SJ.2S) (SJ.2C) and (SJ.3C).

6.2.3.1. Empowering the poor to manage urban services

The empowerment of the Pumwani urban poor towards independent management of their own basic infrastructure services started right from when SJCC involved

them in every process of rehabilitating their dilapidated water supply and sanitation services (SJ.1S). SJCC involved the Pumwani urban poor in identifying their community needs before they proceeded with the rehabilitation programme (SJ.3C). Indeed, SJCC waited until the community was prepared enough to participate fully in the rehabilitation programme and even advised the donors not to release the funds for the projects' rehabilitation until the community was ready for it (SJ.1S). Thereafter, the empowerment process embarked on training of the urban poor on operation and maintenance issues (SJ.1S). Furthermore, SJCC also recruited village management committees whom it trained on how to manage basic infrastructure services such water supply and toilet facilities for the community (SJ.1S).

In addition to this, SJCC together with its partners such as CLARION, CEDMAC and MS KENYA also organized competitions amongst the different village management groups. These competitions aimed at improving the management of water and sanitation facilities in Pumwani with competing teams consolidating good practices in the spirit of competition (SJ – D3), and (SJ.2S). Furthermore, SJCC also facilitated the formation of sanitation group's network in Pumwani slums as a forum for the groups to exchange ideas about their service delivery (SJ – D3). Besides, SJCC also linked the groups managing the community infrastructure services with external agencies that facilitated their service delivery (SJ – D2). For instance, the link with NCWSC (the service provider for water and sewerage in Nairobi) and NCC made a great contribution towards the community's access to water and toilet facilities. Through that link the sanitation groups were able to lease the toilet blocks from NCWSC for a daily fee of KES 70/block/day, a rate that the managing groups consider to be quite reasonable (SJ – D3), (SJ – D12), (SJ.1S) and (SJ.2C). Similarly, SJCC linked the youth groups managing the toilet blocks with the Community Development Fund (CDF) and through this link, the groups gained access to CDF funding (SJ.1S). The groups were also linked with the National Environmental Management Authority (NEMA) for further support on environmental issues affecting their community (SJ.1S).

The linking approach by SJCC towards better services for the urban poor transcended many aspects of life in the slums. For instance the sanitation groups were also linked to anti-corruption agencies in an effort to fight corruption that had

a causative influence on poverty in the slums. In this aspect, SJCC introduced the groups to a Short Message Service (SMS) which linked them with the anti-corruption agencies such as KACA, 'Name and Shame' Network, as well as with the Youth Agenda to fight corruption (SJ.2S). Similarly, after training some of the Pumwani urban poor in paralegal legal matters, SJCC linked them with professional lawyers to assist them whenever their service to the community required the professional input of a qualified lawyer (SJ.1S).

6.2.3.2. Economic empowerment

One of the approaches that SJCC used to deliver economic empowerment to the urban poor of Pumwani was the self help group approach (SJ – D2), SJ.3), (SJ – D4), (SJ.1S) and (SJ.3S). This approach was viewed by SJCC to be its most successful in comparison to other earlier approaches (SJ – D3) and (SJ.1S) because of its effectiveness in social and economic development of the urban poor (SJ – D2). For example, SJCC had started the revolving fund programme to enable the community members already in microenterprise to apply for loans. Through the programme, eligible community members formed groups of five and through their groups applied for loans to improve their individual businesses. Unfortunately many beneficiaries viewed the loans as free money and ended up misappropriating it. As a result, the program failed to meet its objectives and hence collapsed (SJ.1S). After this failure, SJCC introduced yet another economic empowerment programme. Under the new economic empowerment programme, SJCC identified the training needs of the urban poor that were already active in micro-enterprise. Through training, the target groups were imparted with skills to enable them manage their micro-enterprises successfully. However, like its predecessor, this approach too failed because the groups expected loans from SJCC after the training process (SJ.1S). It was from this backdrop that SJCC was yet again motivated by its attribute of empowerment for the urban poor, to introduce the self help group approach.

The self help group approach targeted women for empowerment because of their vulnerability under the pressures of poverty (SJ – D4), (SJ.1S) and (SJ.3S). Moreover, women too were expected to feed their families (SJ.3S – Q). SJCC helped to bring together poor women in Pumwani slums and encouraged them to

exploit their untapped potential (SJ.3S). SJCC organized the women in groups of 15 – 20. The groups were comprised of women who were bound to each other by say: friendship, socioeconomic status, tribe, religion, mutual trust, age, and/or respect (SJ – D4), (SJ.1S) and (SJ.3S). While in their respective groups, SJCC encouraged the members to consider themselves as equals in all aspects of their groups including leadership (SJ.3S). The groups did not have any designated leaders. Instead, leadership was rotated weekly within the group to avoid having dominant leaders in the groups. Similarly the rotational leadership availed all the members of the group equal opportunities to develop their leadership skills. However, due to illiteracy levels, exception was given to the book writer who could hold the office for up to one year or until another book writer was developed within the group (SJ.3S).

After bringing the women together in their groups, SJCC introduced them to table banking where each group decided on the weekly contribution of their members. The groups' table banking threshold per member per week ranged between KES 5 – 20.00 depending on the group members' financial ability (SJ.1S) and (SJ.3S). From the accumulation of the weekly contributions, the groups advanced loans to their members (SJ – D2) and (SJ.3S). SJCC then trained the women on group formation and management, how to start and run a successful microenterprise business, products development, etc (SJ – D2) and (SJ.3S). In product development, the women were trained on how to make soap, detergents, mat and beads for sale. The training of SHG normally took about six months (SJ.3S). Thereafter the SJCC staff attended the SHG meetings as observers until the groups were mature enough to be on their own. The maturity of the groups took between 6 – 12 months when they then formed the cluster level associations (CLA) (SJ.1S) and (SJ.3S).

The CLA comprised of 2 representatives from each of 8 – 10 self help groups forming the CLA. Besides discussing money issues, the members of the CLA also discussed and sought solutions for more difficult issues affecting their constituent groups and/or their community at large (SJ.1S). The group representatives relayed back the CLA decisions and directions to their respective self help groups. The CLA later matured to a federation comprising of 2 representatives each from the constituent cluster level associations forming the Federation (SJ.1S). However, at

the time of carrying out this enquiry, the Pumwani slums had only 21 self help groups and 2 cluster level associations. SJCC anticipated to form the first Federation soon after. The empowerment attribute of SJCC, through the self help approach appeared to be effective in social and economic empowerment of the hitherto poor and vulnerable women of Pumwani.

6.2.3.3. Information empowerment and advocacy

SJCC believed that amongst other things, community development in Pumwani would be greatly enhanced by good management of devolved funds (SJ – D13). Motivated by this belief and its empowerment attribute, SJCC then started the Information Empowerment and Advocacy programme in Pumwani (SJ – D12) and (SJ.1S). Through this programme, SJCC enhanced the community's capacity to eradicate poverty and also demand for transparency and accountability (SJ – D13). Besides, through this empowerment, the community was also facilitated to lobby and advocate towards their access to basic services (SJ.1S). For instance, through advocacy, the secretary of the Pumwani Youth Network was elected to the ward committee and from this membership the toilets in Majengo were renovated using the CDF money (SJ – D12). Furthermore, SJCC also enabled the community to challenge poor leadership, corruption and mismanagement of public resources (SJ – D13).

The empowerment process used by SJCC involved information dissemination through theatre, community sensitization forums as well as providing information on devolved funds such as the CDF (SJ – D13) and (SJ.2S). Further to this, SJCC offered advocacy training to the sanitation umbrella group of Pumwani so that they could advocate nationally towards their community's access to all basic infrastructure services (SJ.2S). Additionally, through information empowerment, SJCC trained the community at large on a number of other pertinent issues affecting them. For example, youth groups in Puwani were trained to be in charge of various development initiatives within their community, such as sanitation and environmental projects (SJ – D12). The community was also trained on how to handle other issues affecting them such as child rights and child defilement (SJ – D12) and (SJ.1S). SJCC also trained members of the Pumwani community to

become paralegals to provide paralegal services to the rest of their community (SJ – D6), (SJ – D12) (SJ.1S), and (SJ.1C).

SJCC recruited both men and women for paralegal training after which they became change agents for the Pumwani community (SJ – D6) and (SJ.2S). The paralegal training which was carried out by professional lawyers hired by SJCC was carried out in six phases of one week per month each for six months (SJ.1S) and (SJ.1C). The issues covered by the training included dispute resolution, the new Employment Act and Public Order Act, the law of cooperatives, etc (SJ – D6). By the time of this enquiry, SJCC had trained over 120 paralegals in Pumwani who were already offering the community free legal advice on paralegal matters (SJ.1S) and (SJ.2S). The training empowered the change agents towards identifying and addressing the problems faced by the Pumwani urban poor (SJ – D6).

Another important activity that SJCC fulfilled under information empowerment is that of facilitating the Pumwani urban poor to address corruption. This facilitation started right from the self help groups where the book keepers could not serve as such for more than one year (SJ.2S) and (SJ.3S). The short tenure was to ensure that no book keeper served long enough to dominate the group and hence revert to corruption tendencies (SJ.3S). On the other hand too, SJCC sensitized about local corruption within the community. This became necessary because many of the Pumwani urban poor did not see local corruption as such (SJ.2S). As mentioned earlier, more effort by SJCC towards fighting corruption culminated in the introduction of a Short Message Service (SMS) platform for change agents. Through the SMS platform, the change agents were enabled to report cases of corruption within their Pumwani community to KACA, 'Name and Shame' and also to the Youth Agenda (SJ.2S).

6.2.3.4. Political empowerment

Although SJCC did not have political empowerment as an independent programme, its activities were embedded in the information empowerment and advocacy programme. Since politicians abandoned the urban poor of Pumwani soon after the elections (SJ.1S), there was need for an empowerment programme to equip the urban poor towards engaging political leaders and demand for their

attention (SJ – D12) and (SJ.2S). SJCC trained the Pumwani community on different aspects of making the leaders deliver their expected support to the community (SJ – D13). Training on budget monitoring was quite crucial in order to enlighten the community on issues of monitoring how the CDF budgetary allocation was appropriated in their constituency (SJ.1S). The community was also trained on how to demand services from their leaders through lobbying and advocacy (SJ.1S) and (SJ.2S). Moreover, the change agents within the community were also trained on monitoring the community's progress towards accessing the basic infrastructure services (SJ.2S).

Another aspect of political empowerment towards demanding services from elected leaders was the establishment of the aspirants' forum. SJCC organized an aspirants' forum whereby all the political aspirants for the Kamunkunji constituency seat were invited to meet the Pumwani voters' representatives. The aspirants' forum enabled the voters' representatives to commit the aspirants to address the issues of importance to Pumwani once elected to represent them in Parliament (SJ – D12) and (SJ.2S). SJCC also trained the youth on issues of democracy and participation in elections. In this approach, SJCC equipped the youth on using their democratic rights wisely towards electing political leaders who could in turn focus on enabling Pumwani to access infrastructure services more easily. Furthermore, SJCC also trained the Pumwani youth on good governance, leadership and management of devolved funds. By the time of this enquiry, over 60 youths had received political empowerment in Pumwani and some of them had started applying the principles of democracy and good governance in their development activities (SJ – D13).

6.2.3.5. Empowerment towards community behavioural change

As mentioned earlier in section 6.2.2.3 and 6.2.2.4, the conduct of some community members, youth and children in Pumwani was retrogressive (SJ – D13), (SJ.1S) and (SJ.2S). In order to counter the retrogressive conduct of the community, SJCC invoked family values in its programmes (SJ.1S – Q5). Values of selflessness were also introduced in schools whereby children were trained to be their "brother's keeper" (SJ.1S – Q5). As a result, the parents' attitude towards their children's education changed positively. The children too started to report

other children in their villages who needed help. Interreligious harmony was also fostered in the schools (SJ.1S – Q4) and (SJ.1S – Q5).

6.2.4 Attributes of FBO Services to the Urban Poor

6.2.4.1. Impartiality towards the urban poor

The attribute of impartiality in the context of this research evolved as an indicator of pro-poor service delivery in the "constraints" context as well as in the "prescribed values" context (section 3.4.1 and 3.4.2). In the "constraints" context it evolved as an antonym of the bias against the poor reflected in the four categories of constraints that hinder the provision of water and sanitation services to the poor (Solo, Perez et al. 1993,). In all the four categories, bias against the poor by way of ignoring their needs and even existence prevailed. This bias against the poor reflected the state of denial, insensitivity to their needs, and all the unfairness subjected to them. Because of this partiality against the poor, infrastructure service programmes and/or projects in urban poor settlements were deemed as insecure investments of funds and hence shunned (Solo, Perez et al. 1993,) and (Cross, Morel 2005). This resulted in the poor being deprived vital basic infrastructure services by those whose remit it was to provide the services. In the "prescribed values" context, impartiality evolved from the synonyms of the values suggested as enabling people to behave well towards others if development policies and process are based on them (section 2.6.8 and 3.4.1)

The attribute of impartiality demonstrated solidarity with the urban poor through the programmes and/or projects that case study organizations invested for them. Through these programmes and/or projects initiated for the benefit of the urban poor, the hitherto discrimination against them is replaced with a genuine concern for their welfare resulting in increased access to basic infrastructure services.

The impartiality of SJCC to the Pumwani urban poor was demonstrated through the various programmes and projects that it initiated in Pumwani. Besides initiating new programmes and/or projects, SJCC was also involved in modifying or replacing unsuccessful ones with the aim of facilitating the Pumwani urban poor in

their pursuit for access to basic infrastructure services. Table 6-1 catalogues the programmes and/or projects that SJCC initiated or modified for the Pumwani urban poor.

Table 6-1: SJCC Programmes and Projects for the urban poor

Programme or Project by SJCC	Description of Programme or Project
Community health and education programme	Under this programme, SJCC rehabilitated toilets, water projects and drainages in Pumwani. Also, through knowledge dissemination SJCC empowered the community to address environmental issues in Pumwani (SJ – D3) and (SJ.1S).
HIV/AIDS programme	SJCC conducted HIV awareness campaigns, established PLWHA support groups, economic empowerment for guardians of those affected or infected with HIV/AIDS and also trained and equipped community care givers (SJ – D1),(SJ – D12) and (SJ.1S).
Non-Formal Education	To improve the literacy and numeracy level of Pumwani children by giving them access to non-formal education (SJ – D1), (SJ – D12) and (SJ.1S).
Children programmes	Notable children's programme included the child development programme that aimed at reducing violation of child rights (SJ – D12). Another programme was the Kids Future Project – an independent initiative of SJCC staff that aimed to address the plight of poor pupils who struggled with basic educational essentials as uniforms, books, etc) (SJ – D10) and (SJ.1S). Other children's programmes by SJCC included OVC which facilitated grassroots projects to strengthen the community's response in supporting the OVCs (SJ – D11). Also included in this category was the Children's Future Initiative which is a football project for the children, started by SJCC in order to impart positive conductal change in the Pumwani children (SJ – D8) and (SJ – D12).
Youth programme	SJCC used sports to mould the character of the Pumwani youth towards honest living so that they could also contribute to the development of their community (SJ – D12) and (SJ.1S).
Skills training programme	To contribute to the holistic development of young people towards achieving social economic and spiritual fulfilment (SJ – D12).
Economic empowerment	SJCC started a revolving fund programme to enable the urban poor in microenterprise to gain access to loans for their individual businesses (SJ – D1) (SJ – D12) and (SJ.1S). After this programme failed due to high default on loans, SJCC introduced yet another approach to economic empowerment. The new approach involved the capacity building of the active poor i.e. those who were active in micro-businesses. Eventually this approach too also failed because the target group expected loans from SJCC after the training (SJ.1S). In spite of the failure of the previous approaches, SJCC introduced yet another approach – the Self Help Group approach (SJ – D2). This approach became a great success in Pumwani (SJ – D3) (SJ.1S).

Information empowerment and advocacy programme	SJCC trained the community on how the devolved funds such as the CDF operated (SJ.1S). Besides such training, SJCC also disseminated important information to bring the community's awareness on good local governance with the aim of improving their access to infrastructure service (SJ.2S). Under this programme, SJCC built the capacity of lobby groups like the Pumwani Umbrella Group towards good environmental practices (SJ – D13) and (SJ.2S).
Social mobilization programme	Established in 1993 to fight the root causes of poverty such as apathy and also to encourage responsibility to the community (SJ – D1) and (SJ – D12).
Pastoral care programme	This programme intended to intensify the biblical principles within SJCC programmes. Indeed, SJCC intended to mainstream godliness in all its programmes under the Pastoral programme (SJ – D1), (SJ13) and (SJ.1S).

6.2.4.2. Service adaptation and innovativeness

The attribute of service adaptation and innovativeness was demonstrated by the changes, modifications, and/or innovations that the case study organizations made to their programmes and/or projects. These changes, modifications, or innovations were made in a persistent effort towards improving how the urban poor accessed basic infrastructure services. This attribute therefore epitomises the "patient engagement" indicator of pro-poor delivery of urban services (section 3.4.1, and 3.4.2).

The service adaptation attribute demonstrated the tenacity of SJCC in establishing and modifying programmes to benefit the urban poor of Pumwani by facilitating them to overcome the constraints that hindered their access to basic infrastructure services. Through this attribute, SJCC introduced new programmes or modified old ones in response to the failure of earlier ones. For instance, when the economic empowerment to the guardians of those affected/infected with HIV/AIDS failed due to high defaulting on loans, SJCC changed tactic. Instead of taking support to the community, SJCC waited for the community to approach them with support needs (SJ.1S). Other evidence of this attribute in response to the failure of an earlier approach was manifested in the introduction of the self help group approach to economic empowerment. SJCC introduced the SHG approach after the revolving funds and the earlier economic empowerment programmes failed due to loan defaulting and the expectation for loans from SJCC after training, respectively (SJ – D2), (SJ.1S) and (SJ.3S). Another change of operation after the failure of an

earlier one was when SJCC introduced information dissemination using theatre after an earlier approach that relied on publications failed due to the high illiteracy level in Pumwani (SJ – D3) and (SJ.1S).

Response to failure was not the only trigger for SJCC's attribute of service adaptation and innovativeness. Indeed, SJCC adapted new approaches or modified old ones in response to changes in community needs. For example, at inception in 1957, SJCC adopted a relief and social welfare approach to community development (SJ – D12). Under this approach SJCC ventured to provide for the needs of the Pumwani urban poor without the communities' participation. However, because of the need for the community to participate in addressing issues concerning their development, SJCC shifted from the earlier approach and embarked on empowerment programmes (SJ – D12). Similarly, after having empowered the community economically, SJCC started to encourage the community to participate in sharing the cost involved in their programmes. The aim of that approach was to harness sustainability and a sense of ownership within the urban poor (SJ.1S). Other manifestations of this attribute in response to changing community needs included the establishment of the Youth Programme to impart skills to the youth in Pumwani so as to address crime and prostitution amongst the youth (SJ.1S). Similarly, after having established the SHG with the women, SJCC intended to change focus and start a similar approach involving men in Pumwani (SJ.1S). SJCC was also innovative in its approaches as evidenced by the introduction of children health clubs, theatre groups for information dissemination as well as organizing inter group competitions with the sanitation groups towards improved health and environmental practices (SJ – D3).

6.2.4.3. Networking with other organizations

Networking with other organizations is the attribute exhibited by faith-based organizations in their service to the urban poor that enabled them to tap from the resources and/or abilities of other organizations towards achieving their goals for the urban poor. Through this attribute, faith based organizations worked together with other organizations, and/or sought (or received) assistance from other organizations towards accomplishing the set objectives of their services to the urban poor.

For the success of its programmes and projects in Pumwani, SJCC exhibited its attribute of networking with other organizations by partnering with like-minded organizations such as CLARION. In its partnership with CLARION, SJCC was able to train the urban poor communities of Pumwani on pertinent issues such as Budget Monitoring (SJ.2S). In a similar partnership with CLARION, CEDMAC, and MS Kenya, SJCC also organized competitions for sanitation groups in Pumwani so as to motivate them towards improved management of toilet blocks (SJ.2S).

Further to partnering with other organizations, SJCC demonstrated its attribute of networking with other organizations through its collaboration with UNDP and the ministry of planning and national development. Through this collaboration, SJCC was able to sensitize the community about the Millennium development goals within its capacity building framework on devolved funds (SJ.2S). Similarly, when the water, sanitation and drainage services in Pumwani had virtually collapsed, SJCC collaborated with donors (DANIDA and UNICEF) to have those facilities rehabilitated (SJ.1S). Furthermore in a similar partnership, SJCC and KNH facilitated grassroots projects in Pumwani towards strengthening the community's responses to the care and support of the OVCs (SJ – D11). Unfortunately, SJCC programmes are 95% foreign donor aided and in the event of those donors withdrawing their support, the programmes would suffer irreparably (SJ.1S). Due to the risk of over dependence on foreign donors, SJCC was diversifying its appeal for sponsors in the local and national domains (SJ.1S).

6.2.5 Staff motivations in urban poor programmes and/or projects work

6.2.5.1. Staff motivated by Calling to Represent God

SJCC employed only practicing Christians (SJ.2S). The programme officers indicated that their staff were greatly motivated by the belief that they were called to represent God within the Pumwani community (SJ.1S) and (SJ.3S). From this belief, the staff had a passion for the urban poor and felt compelled to assist them out of the effects of poverty (SJ.3S). All SJCC's activities were therefore carried out in the spirit of "bearing one another's burden" (SJ.2S). In that aspect, the staff were

greatly motivated by being able to restore hope to the hopeless and by being able to give out something towards improving the living standards of the suffering community of Pumwani (SJ.1S) and (SJ.3S). This motivation and the resultant conduct emanate from the deep faith that the staff have in God (SJ – D12) and (SJ.3S).

6.2.5.2. Staff motivated by Urban Poor Transformation

Still driven by the motivation that they were God's representatives in Pumwani, SJCC staff drew further motivation from seeing how much their interventions transformed the urban poor community of Pumwani (SJ.2S) and (SJ.3S). They longed to see a Pumwani without the deprivations that characterised the slums (SJ.3S). Because of that desire, any positive change in the community boosted their morale greatly. For instance, after the paradigm shift that ended the previous welfare approach towards the Pumwani urban poor, SJCC was motivated by the desire to see the community addressing issues affecting their lives. The progress achieved on issues pertaining to the children's wellbeing was also a great motivation to SJCC (SJ – D12).

6.2.5.3. Staff motivated by Urban Poor Co-operation

As a grass-root organization, SJCC was greatly motivated by the positive relationship and goodwill that they received from the Pumwani community (SJ.2S). The staff felt quite appreciated for their efforts in the community. As a result, SJCC saw their relationship with the Pumwani community as an opportunity and an entry point towards developing the community. That positive relationship and the notion that SJCC had the opportunity to transform the lives of the urban poor in Pumwani was in itself a great motivation (SJ.2S).

6.2.6 Effects of FBO activities on urban poor infrastructure service

This outcome demonstrated the communities' enhanced ability to manage how they received their basic infrastructure services.

6.2.6.1 *Urban poor run basic infrastructure services*

Through programmes initiated by SJCC, the urban poor community of Pumwani was empowered to be in charge of diverse basic infrastructure services within their community. Examples of the enhanced ability of the urban poor to run their own basic infrastructure services are demonstrated in the way they participated in the running of these outlined services:

i). Health and HIV/AIDS services

After SJCC mitigation, the urban poor of Pumwani were enabled to promote HIV prevention and positive living with the disease in their community (SJ – D12). Indeed, the village level PLWHA support groups that SJCC established with over 200 people in Pumwani hold their own monthly meetings whereby they discuss issues pertinent to their circumstances (SJ.1S). Additionally, the voluntary care givers that SJCC trained offer care services to the PLWHA within their Pumwani community albeit under the stewardship of a programme nurse (SJ – D12). Furthermore, SJCC regularly issues care kits to these care givers in order to facilitate their service to the urban poor (SJ – D12).

ii). Water, sanitation and garbage collection

Once SJCC rehabilitated the toilet blocks that were falling apart in Pumwani, the youth undertook to manage them while self help groups managed the restored water supply. Each toilet block was managed by youth groups of 20 to 30 members who lived nearby their respective toilet blocks (SJ – D3), (SJ.1S) and (SJ.1C). The youths managing the facilities demonstrated that they were quite organized in their activities. They independently schedule and managed their own meetings (SJ.1S). Furthermore, the youth groups later formed an umbrella organization, the Pumwani Youth Group Network that comprised of 20 sanitation and waste management groups. Through the umbrella organization the groups negotiated with NCWSC to bring the rent of each toilet block down to KES 70.00 per day from an earlier rate of KES 150.00 (SJ – D3), (SJ.1S) and (SJ.1C).
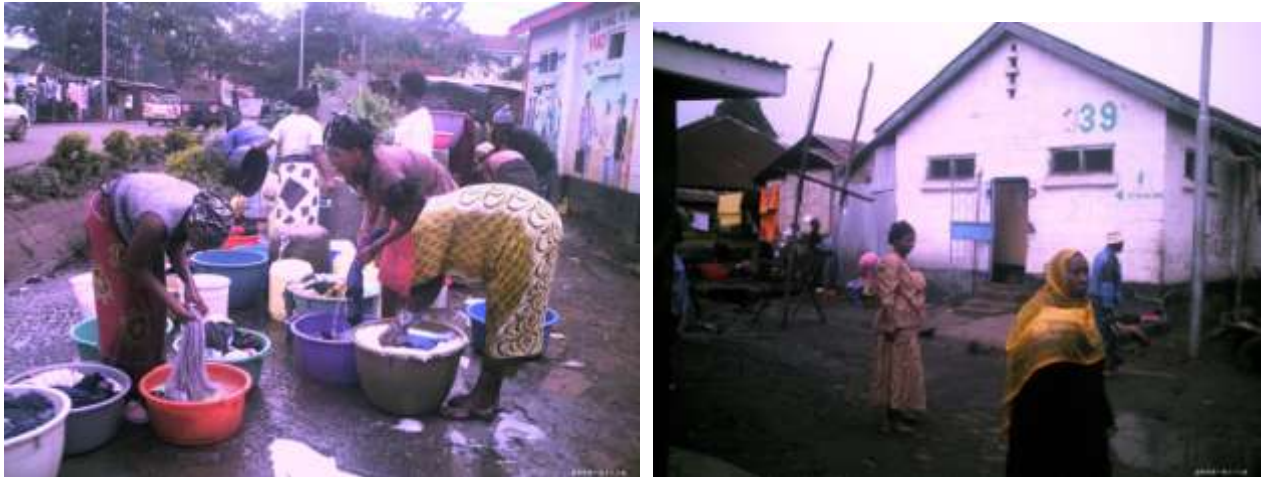
Figure 6-2: St. John's rehabilitated water supply & toilet blocks in Pumwani: Now Youth-operated

Through the coordination of the umbrella organization, the management of the youth groups' activities in running the toilet blocks improved tremendously. Similarly, their responses to environmental issues in Pumwani also improved (SJ – D12). Indeed after SJCC trained youths from various groups (60 were trained) on participatory project management, most of them were reported to have improved the management of their activities. Furthermore those youths managing the toilet blocks have gone further to diversify from the proceeds accrued from former business into microenterprise (SJ.1S). The youth groups operate their toilet blocks in shifts that start early in the morning till late in the evening (SJ.2C). The management of the facilities and charges for services have remained individual to each group. However, typical charges of KES 5.00 per toilet visit or per use of a shower room are common (SJ.1C) and (SJ.2C). Some groups are also known to offer a family charge of KES 50.00 per month/family for the unlimited use of both the shower and the toilet (SJ.2C). Nevertheless there is one that is known to charged KES 50/person/ month for the same services (SJ.1C). Noticeably, most of the groups do not charge for water services reasoning that the NCWSC does not charge them either (SJ.2C). While the youth groups were involved in running the toilet blocks (each has a standpipe for communal use), the members of self help groups took over the running of the water supplies. For instance the Azimio la Maji SHG took over the management of the Majengo water project (SJ.3C). The water supply operated by the self help groups is mostly in the form of water kiosks or standpipes.

Figure 6-3: Standpipes in Pumwani after St. John's rehabilitated the water supply system

Generally, ever since the community took over the management of the toilet blocks, water supply and garbage collection services, security and the level of cleanliness in the slum improved (SJ – D3), (SJ – D12) and (SJ.1C). Indeed, the Majengo water project has been very reliable after rehabilitation by SJCC (SJ.1S). Similarly, the umbrella group significantly changed the garbage collection by introducing bin bags and a collection pattern (SJ.2S). Additionally, the youths became lobbyists for good environmental practices in their community (SJ.2S). As a result of the improved access to infrastructure service by the urban poor of Pumwani slums, their living standards too were improved (SJ – D3).

iii). Non-Formal Education services

After having empowered and sensitized the urban poor community of Pumwani on the management of Non-Formal education services, SJCC has considered handing over a satellite school in Motherland, one of Pumwani slums once its committee installed electricity to the school (SJ – D12). Similarly after SJCC trained the community on how best to deal with issues of child defilement, the community has been reported to have excelled in dealing with such issues on their own (SJ.1S).

iv). Paralegal services

The graduates of the SJCC-facilitated paralegal training provide free paralegal services to their urban poor community members who are in need of such services (SJ – D12), (SJ.1S) and (SJ.1C). Further to this, the paralegals also participate in development affairs in Pumwani. For example they are involved in advocacy and lobbying for children and women's rights besides being involved in governance issues in Pumwani (SJ.2S) and (SJ.1C).

6.2.6.2 Urban poor demand for basic infrastructure services

Before empowerment, the urban poor of Pumwani could not have approached their leaders, any government office or service agent in demand for improved services (SJ.1S), (SJ.2S) and (SJ.3S). However, after empowerment by SJCC the community has been transformed (SJ.3S). Many people in the community have been made aware of their rights and are already fighting for them (SJ.2S). For instance the members of self help groups, cluster level associations and the sanitation youth groups were all involved in different ways of demanding for improved services in Pumwani (SJ – D3), (SJ.1S), (SJ.3S) and (SJ.1C).

The sanitation groups on one hand engaged local leaders and the public health office of the Nairobi City Council to improve the environment in their slums (SJ – D3). They demanded that NCC enforce its anti-dumping bylaw and arrest all violators who dumped garbage in the neighbouring Nairobi River. Moreover, through the leadership of the umbrella organization, toilet blocks in Majengo village of Pumwani were renovated through the constituency development fund (SJ – D3) and (SJ.1C). On the other hand since the community could demand and obtain the attention of their leaders, the Pumwani self help groups lobbied through their member of parliament to have land allocated to them for the erection of their offices (SJ.3S).

6.2.6.3 Enhanced community decision making

Enhanced community decision-making, is an outcome that demonstrated how the empowered urban poor of Pumwani had become involved in the decision making process regarding the delivery of basic infrastructure services within their community. For the urban poor in Pumwani to be in charge of the development initiatives in their community, SJCC empowered them towards being involved in making the decisions concerning those initiatives (SJ – D12). The empowerment process started right from the self help groups where rotational group leadership exposed each member to hands-on leadership skills. This exposure raised the members' self esteem and also made them believe in themselves (SJ.1S). As a result, the group members were enabled to make their own decisions regarding the managing of the affairs of their individual groups. For example group members decide on their weekly contributions and also make decisions on the actions to be taken against loan defaulters (SJ.1S).

After the empowerment, the Pumwani community started participating in the planning of activities that address their community issues. The decision-making ability of the members was epitomised by decisions that they made in a number of instances. For example when self help group members noticed that there were some children in Pumwani that were not attending school, they decided to act. They addressed the problem and rescued the affected children as well as facilitating their return back to school (SJ.3S). In a similar instance, another self help group noticed that some children in Pumwani were being abused by their parents. The group discussed the plight of the abused children and decided to address the problem by challenging the abusing parents thereby rescuing the victims (SJ – D9). Similarly, in the Cluster Level Associations, members deliberate and make decisions on more difficult issues affecting their Pumwani community, for instance transparency within their individual groups and the community at large (SJ.1S) and (SJ.3S).

Another indicator of urban poor decision-making and participation in issues important to their community is seen in the decision by some groups to facilitate their members to access medical services through the National Health Insurance Fund (NHIF). The NHIF is a medical insurance fund where members make a monthly contribution in order for their in-patient bills to be subsidised by the fund.

Thus, enabling the group members to join the NHIF was a great stride towards better health for the urban poor. Ordinarily, the fund is only available to people with a regular income (SJ – D2). Further enhancement in decision making amongst the Pumwani urban poor was also indicated when all the self help groups decided independently to show-case in a public forum the outcome of their empowerment. The groups staged a public meeting where they invited government officials, local police boss, German embassy, SJCC staff and other local leaders to their forum. The forum which was solely staged by the group members was a great success since it enabled them to address issues that affected their community (SJ.1S) and (SJ.3S). Besides, the groups were also able to demand that their local member of parliament address certain of the issues that affected Pumwani (SJ.3S). In another show of enhanced community decision making towards development of Pumwani, group members in Kinyago village mobilised their group resources and the community at large to complete a community hall in their village (SJ – D12).

Finally several issues-based community groups in Pumwani benefitted from the devolved funds and also from the private sector after empowerment. Those groups too had competences in proposal and report writing, networking, fundraising and resource mobilization amongst other competences (SJ – D12).

6.2.6.4 Urban poor ability to afford basic infrastructure services

The urban poor in the Pumwani slums were faced with severe poverty that greatly hindered their ability to access basic infrastructure services e.g. (SJ – D10) and (SJ.1S). Consequently, the enhanced ability of the urban poor to afford basic infrastructure services is an illustration of the effectiveness of the economic empowerment activities of SJCC.

As mentioned earlier, owing to the severity of poverty in the slums, it was difficult for the urban poor to afford basic services such as water, toilet facilities, and housing (SJ – D10) and (SJ.1S). However, after economic empowerment by SJCC, through approaches such as the self help groups there was increased income in the community (SJ – D2) and (SJ – D9). Other approaches that SJCC used to empower the Pumwani community included imparting entrepreneurial skills to the community (SJ – D12). For example, SJCC made former NFE pupils self-

reliant by accessing them training in hair dressing (SJ – D12). Similarly, the guardians of people affected/infected by HIV/AIDS were also made self reliant by being supported to start their individual microenterprises (SJ – D12). The increase in income within Pumwani resulted in an increase in income generating activities (IGA) whereby even the sanitation groups diversified in activities such as car washing (SJ – D2).

The increased income enabled the Pumwani urban poor to afford payment for their basic services such as water and the use of toilet facilities (SJ.1S) and (SJ.3S). Indeed other members of the community no longer have difficulties affording their rent and most parents are able to afford school uniform for their children (SJ.1S) and (SJ – D2). Yet, others voluntarily offered to cost-share with SJCC in the vocational training of their children as an indication of the success of their economic empowerment (SJ.1S). Another aspect of the affordability to pay for services by the Pumwani urban poor is that services became cheaper (SJ – D3) and (SJ.1S). After the community took over the running of the basic services in Pumwani, the cost of services has been maintained at levels that are affordable to the community served, devoid of exploitation (SJ – D2), (SJ – D3) and (SJ.1S).

6.2.6.5 *Positive behavioural change with Pumwani urban poor*

Some aspects of the community's conduct had negative effects on their access to services. For example, societal ills such as poor upbringing of children, negative socialization, exploitation and child abuse forced many children out of school (SJ – D9). Most Pumwani youths used to be hardcore criminals and were very confrontational with the police (SJ.2S) and (SJ.2C). Consequently, crime in Pumwani generated a very strained relationship between the police and the community. The police were perceived as community enemies because of how they harassed, arrested and tortured the community members arbitrarily in demand for bribes (SJ – D12) and (SJ.2S). As a result of the high crime rate in Pumwani, most of the vulnerable members of the community such as women and children could not access water or toilet facilities at night. This gave rise to an increase in "flying toilets" within Pumwani slums (SJ – D1).

To transform the community, particularly the youth and the children from the negative conduct, SJCC initiated several approaches towards behavioural change such as the football projects (SJ – D9). Through the football projects, SJCC introduced a set of positive values such as obedience, honest living and selflessness in the spirit of being "your brother's keeper" (SJ – D9) and (SJ.1S). The football project also introduced the youth and the children to income generating activities such as product development and car washing (SJ – D3) and (SJ.2C).

After SJCC empowerment, fundamental behavioural change started to manifest among the youth and children. On one hand the children became goal oriented, optimistic and enthusiastic (SJ – D3), (SJ – D9) and (SJ.1S). There was significant academic improvement amongst the children, others came out of drugs abuse while yet others became more helpful to their families (SJ – D9). On the other hand the youth and the community at large changed their view of the police and instead of being confrontational, they begun to embrace dialogue even when demanding for their rights (SJ – D12). As a result, the crime rate reduced drastically, their self confidence rose and their income generating activities flourished to the point of making them self reliant and hence able to access services better (SJ – D3) and (SJ.1S). The behavioural transformation in Pumwani helped greatly in establishing tribal harmony in the community as was manifested during the 2007/8 post election tribal violence witnessed in Nairobi city amongst other regions of Kenya. Because of the established tribal harmony, there were minimal incidences of violence in Pumwani (SJ – D3).

6.3   Qualitative data analysis for Caritas Nairobi case study

6.3.1 FBO Programmes and Projects for urban poor basic services

6.3.1.1. Water supply and sanitation

Although Caritas Nairobi does not have a water supply programme per se, the organization provides water services to the urban poor of Mathare slums through a

water project initiated by the local parish in Mathare (CN.S3) and (CN.C1). The infrastructure of this project (Kosovo water supply project), was installed by the St. Teresa parish in collaboration with Nairobi City Council (NCC) to provide free water services to the residents of Mathare slums (CN.C1) and (CN.C2). The initial arrangement was that after the St. Teresa parish laid the water supply infrastructure, the NCC would operate it for the community (CN.C2). However, NCC abdicated its responsibility thereby giving the dreaded Mungiki cartels room to fill the void by hijacking the project and thereby illegally commercialising the water supply services (CN.C3). The Mungiki Cartels introduced the sale of water services at KES 2.00 per 20litre container, a charge that the Mathare urban poor consumers continued to pay to standpipe owners even after the government dethroned the cartel from the slum (CN.C3), (CN.C4) and (CN.C5).

Unlike the water supply services provided to the urban poor through the Kosovo project, Caritas Nairobi does not have any sanitation services or facilities for the urban poor (CN.S1). Instead, the community receive toilet facilities from owners of commercial latrines in the slums whereby they are charged KES 2.00 per visit (CN.C5) while yet others charge KES 3.0 per visit (CN.C4).   However, Caritas Nairobi has installed toilet facilities for its Boys Project dormitory in Mathare, and has also proposed to install toilet blocks for the urban poor communities in Mathare, Kibera and Kariobangi amongst other slums (CN.S1) and (CN.C3). The proposed sanitation facilities will come with a charge to the consumer of the services (CN.S3).

6.3.1.2. Garbage Collection

Caritas Nairobi through the St. Teresa parish partnered with the government and NCC to organize garbage collection campaigns in Mathare slums and the adjoining neighbourhoods (CN.S2) and (CN.C6). The Caritas (through St. Teresa Parish) involve the youth leaders in the slums and the Police (for security) to mobilise the community for the clean-up exercises (CN.S2) and (CN.S4). These clean-ups for garbage collection are organized under the Caritas Peace building project in collaboration with NCC (CN – D9). Moreover, under this project, the youth also collect the garbage from the slums and adjoining neighbourhoods for a fee and after gathering the garbage together the NCC collects it for disposal (CN – D9).

Besides garbage collection through clean-ups, the Caritas further initiated a Gun exchange project in the slums (e.g. Kariobangi and Korogocho) to persuade gun criminals out of crime into honest living. In this exchange project, the former gun criminals were persuaded to surrender their guns and crime life in exchange for a handcart and the facilitation to start honest livelihoods through garbage collection and microenterprise (CN.S1) and (CN.S3). The exchange project has been very successful in that many youths surrendered their crime life with over 40 guns being recovered. See Figure 6-4 for the photo of a reformed youth surrendering an illegal gun to the law officers in the slums. This prompted the start of several garbage collection projects in the slums, (notably Kariobangi and Korogocho), by the former criminals (CN.S1) and (CN.C6). Caritas Nairobi has been facilitating these former criminals through training to enable them to engage in garbage collection and/or microenterprise as genuine livelihoods (CN.S1) and (CN.C6).

Figure 6-4: Reformed youth surrenders an illegal gun to law officers

SOURCE: (CN – D9)

6.3.1.3. *Education*

There is a very high level of ignorance and illiteracy in the slums in spite of the free primary education in Kenya and unless the government subsidised the education services further, very many children of the urban poor may not access education at all (CN.C1). Caritas Nairobi does not have an education programme for the poor. Instead, it initiated a Boys project in Mathare slums in 1990 (through its St. Teresa

parish) to cater for the orphaned children and those from the poorest of the poor (CN.S2) and (CN.C3). Through this project which is located on a tiny plot in the slums (13ft x 20ft), the admitted children are accommodated in a dormitory already installed with electricity, water and sanitation services amongst other boarding facilities (CN – D2) and (CN.C3). While in this project, the children are sponsored to neighbouring primary schools for full primary education. Successful pupils are further sponsored to secondary schools. Besides, the project offers its children after-school informal education and mentoring through the house Father (CN.C3). Each year, the project recruits from the slums based on a needs assessment carried out by the project's staff. Furthermore, through the Catholic University, the Caritas offers 3 scholarships per parish to deserving students from urban poor communities (CN.S2) and (CN.C3).

Further to offering formal education to the boys admitted to the project, Caritas also equips them with life skills towards self-reliance before returning them back to their families (CN.C3). So far, several graduates have benefitted from this project. For instance, two of the graduates have been employed at the St. Teresa clinic; one as a technician and the other as a cleaner. Similarly the house Father of the Boys project is a former graduate of the project and through his employment he has been able to support his own family of 7 and five of his siblings (CN.S2) and (CN.C3).

6.3.1.4. HIV/AIDS and Health services

Caritas Nairobi facilitated the HIV/AIDS and health services of the urban poor in two main ways. On one hand the Caritas provided free care services to People Living with AIDS (PLWA) through community health workers (Wahudumu wa afya). These workers were trained within parishes such as the St. Teresa that had jurisdiction over the slums (CN.S2) and (CN.C2). On the other hand, Caritas Nairobi provided subsidized medical services through the St. Teresa dispensary. Patients from the slums who were identified by the community workers as being too poor to afford to pay for their treatment were exempted from part or the entire amount accruing (CN.S2) and (CN.C2).

6.3.1.5. Shelter and social amenities

In Mathare slums, Caritas Nairobi has a housing project for the urban poor under the St. Teresa parish. This housing project was initiated to provide free shelter to the poorest of the urban poor in Mathare slums who are threatened by homelessness (CN.C5). The houses in this project were constructed on a plot allocated by the government to St. Teresa parish for that purpose (CN – D2). The project comprises of 10 units which are allocated to deserving applicants after the careful assessment of the applicants' housing needs (CN.C2). Moreover, the allocation procedure does not discriminate applicants on any unfair basis including their faith orientation (CN.C1) (CN.C2). Those allocated the houses commit to a residency agreement which requires that the houses be allocated only to the very needy, and that when an occupant ceased to require the accommodation, the house automatically revert back to the parish for reallocation (CN – D3), (CN – D5) (CN.S2) and (CN.C4).

Figure 6-5: The housing project for poorest of the poor in Kosovo, Mathare slums

Besides, the housing project in the Mathare slums, the Caritas through the St. Teresa parish further offers financial support for subsistence to any struggling residents (CN.C5). Caritas Nairobi has also provided the community in Mathare slums with a multipurpose hall for their social functions (CN.S2). Additionally, the Caritas in collaboration with one of its international partners has proposed to

relocate willing residents out of the Mathare slums to parcels of arable land fully developed for a fresh start in agriculture. The land allocated will also have shelter for the relocating urban poor families who will also be supported to start off in agriculture towards self-reliance (CN – D1) and (CN.S2).

6.3.1.6. Handouts to the urban poor

The evidence of providing handouts to those in need was demonstrated in the way the St. Teresa parish co-ordinated collections from its parishioners and then later distributing donations as handouts towards identified basic needs (e.g. food, shelter, medical bills, etc) of the urban poor in Mathare slums (CN.C2). Through the parish, Caritas Nairobi also gives handouts for subsistence to those families identified as being at the risk of starvation. For instance one resident of the Caritas' housing project receives KES 200.00 per week from St. Teresa parish towards meeting the basic needs of her family besides getting a free house (CN.C5).

In addition to this, after the post election violence of 2007/8, Caritas Nairobi undertook to feed the victims of the violence in Nairobi whom the government was unable to cater for in the time of their distress (CN.C1). Further evidence of giving out handouts was found in the already established group known as the *Wahudumu wa Maskini* (carers of the poor) group. Donations are continually collected and dedicated to this group which through the *Jumuias* (grass-root groups) feeds the urban poor of Mathare slums by providing food parcels to those identified to be in great need (CN.C1).

6.3.2 FBO Challenges in urban services for the poor

Caritas Nairobi identified three categories of challenges that it faced in its activities relating directly or indirectly to the provisioning of basic infrastructure services to the urban poor. The three categories of challenges identified are societal (these emanate from the urban poor community itself), political (politicians are blamed for these) and institutional (these involved the staff of Caritas Nairobi, and the public sector in general).

6.3.2.1. Societal Challenges and Past failures

The urban poor's unreasonable expectancy for help from Caritas Nairobi, and the suspicion by others that prosyletization was the purpose behind the Caritas' developmental initiatives for the urban poor, posed a challenge to the efforts of the Caritas towards the urban poor (CN.S4) and (CN.C1). Moreover, the aforementioned unreasonable expectancy that is devoid of any contribution by the urban poor resulted into laziness amongst some of the slum community members (CN.C1). Furthermore, there are also some non-poor in the slums who pretend to be poor and therefore take advantage by aligning themselves to receive any assistance targeting the urban poor (CN.C1).

Additionally, the tendency of the urban poor communities to ignore empowerment efforts such as anti-HIV/AIDS training by Caritas Nairobi is yet another challenge emanating from the urban poor (CN.C1). Similarly, the haphazard lay-out of the slum hovels pose yet another challenge to the Caritas's activities within the urban poor community (CN.S2). Additionally, loan defaulting by the Micro-Credit Programme (PROMIC) pioneer loanees amongst the urban poor who after receiving their first loans (twice their contributions) failed to repay posed yet another societal challenge for Caritas Nairobi (CN.S5).

6.3.2.2. Political Challenges

The politicians pose a challenge to the interventions of Caritas Nairobi towards the urban poor. These politicians defend the status quo in urban poor settlements so that they may continue to influence voters unfairly to their advantage during elections. They are also selfish, and lack regard for the values of the urban poor as evidenced by the unsuccessful lobbying by the Caritas towards blocking the passage of the abortion bill by parliament. The politicians went ahead to pass the bill regardless of the lobbying (CN.C1) and (CN.S1). Furthermore, high political and internal interference resulted in high staff turnover as they (staff) feared for their lives, thereby affecting the operations of Caritas Nairobi (CN – D9).

6.3.2.3. Institutional challenges

The institutional challenges were evidenced in two accounts. Firstly, when Caritas Nairobi started the PROMIC programme to facilitate the poor women who could not hitherto afford to access the benefits of the self help programme, some uncommitted programme staff attempted to frustrate the initiative thereby hampering its success (CN – D9). Secondly, the lack of a government strategy to eradicate poverty in the slums, posed the other institutional challenge as the Caritas efforts were un-supplemented (CN.S2).

6.3.3 Empowerment of the Urban poor for basic infrastructure services

6.3.3.1. Economic empowerment

The economic empowerment aspect of Caritas Nairobi towards the urban poor is demonstrated in the inception of the self help programme (SHP) and the Micro-Credit Programme (PROMIC). The SHP was incepted in 1983 when the first group was formed to promote thriftiness amongst those who joined the programme thereby leading them towards self-reliance. By the time of conducting this inquiry, over 200 self help groups had already been formed within the Nairobi archdiocese (CN – D8), (CN – D9) and (CN.S1).

The aim of SHP is to empower its members through microfinance thereby enabling them to initiate their own development activities such as small businesses (CN – D9) and (CN.S1). For the members of self help groups to qualify for loans, they contribute KES 200.00 per month for six months so as to qualify for loans thrice their contributions (CN – D8), (CN.C1) and (CN.C2). These loans are granted to the members by their respective self help groups (SHG) and are repayable within one or two year's period depending on the borrower's ability to repay (CN.C1) and (CN.C2). Besides granting loans to its members, the SHP is also involved with capacity building whereby it imparts entrepreneurial skills to them (CN – D9). Furthermore, Caritas Nairobi also empowers the urban poor towards starting their own businesses by linking them to a network of microfinance groups (CN.S4). However, although the self help programme was initially incepted with a focus on

the Nairobi archdiocese' parishioners, the wider community is also welcome to join the programme (CN.S1) and CN.12).

The economic empowerment aspect of Caritas Nairobi is further manifested through the establishment of PROMIC. This programme was initiated with the aim of eradicating poverty by facilitating poor women (such as the urban poor) in the family who could hitherto not afford to join the self help groups (e.g. those in slums), to start their own income generating micro-enterprises for self reliance (CN.S1) and (CN.S5). These poor women are then organized into groups of ten members each (CN.S3). Each member of a PROMIC group contributes a monthly saving of KES 100.00 in their respective groups. However, they also make a further contribution of KES 20.00 per month towards the allowances of their group leaders (limited to 4 leaders per session) who each receive KES 200.00 per monthly sitting (CN.S5). Over time, the operating cost of PROMIC in the entire archdiocese has increased thereby reaching a working budget of KES 740,000 in 2007. However, its capital base also increased to KES 10,000,000 a sum that has enabled the programme to grant its members at least KES 5,000,000 over a two year period (CN – D9) and (CN.S5). The membership of the PROMIC groups does not discriminate against non-parishioners. Nevertheless, the leaders of the groups are required to be practicing Catholics (CN.S5).

Besides the SHP and PROMIC, the Caritas had earlier ventured into other economic empowerment approaches. For instance, through donors, the St. Teresa parish used to provide the urban poor of Mathare slums (parishioners and non-parishioners alike) with non-refundable donations to facilitate them in opening their own microenterprise businesses (CN.C2). Additionally, the chairman of the St. Teresa parish has been educating the urban poor (who constitute most of their congregational members), on issues of eradicating poverty (CN.C1). Similarly, through the Maisha Bora programme, the slum communities have been taught by experts about making sellable products such as juices and beauty products (CN.S2) and (CN.C5). Moreover, the St. Teresa parish also trains the urban poor in tailoring and other entrepreneurial skills, but for a fee. However, those among the urban poor who are proved to be unable to pay for the training are allowed to train for free. Additionally, the Mathare urban poor also receive businesses training to enable them to manage their businesses better (CN.S2) and (CN.C2). This trend of

economic empowerment through training has also been extended to former criminal gang members through the gun/handcart exchange project. Those who returned their guns were given training by the Caritas and also facilitated to establish their own microenterprise activities towards acquiring genuine livelihoods (CN.S1).

6.3.3.2. Information empowerment

The information empowerment of Caritas Nairobi has mainly been by advocacy through the peace building programme. For instance, through the peace building team, Caritas Nairobi trained the urban poor community and therefore empowered them to lobby and advocate for their involvement with Devolved Funds. It is important for the urban poor to participate in the decisions of these devolved funds (e.g. the Constituency Development Fund (CDF), constituency Bursary Fund (CBF), and Local Authority Transfer Fund), because of their role in development. Indeed, these devolved funds are the vehicles intended to bring about development leading to increased access to basic infrastructure services by communities including the urban poor (CN – D9).

Additionally, the Caritas carries out a lot of advocacy work towards enhancing the urban poor's self-reliance thereby enabling them to participate in the delivery of their basic infrastructure services (CN.S1). Further to this, the Caritas through the Justice and Peace Programme has been a voice to the voiceless urban poor. The organization has been able to be that voice through advocacy campaigns for the deprived. For example, when 100 urban poor families were evicted from their Mathare slum hovels to pave way for a religious facility, Caritas Nairobi through the St. Teresa parish successfully advocated for their relocation within the slum (CN – D9) and (CN.S2). Similarly, through the KUTOKA programme, the Caritas has been sensitizing the plight of the urban poor in international forums such as the World Social Day (CN.S2).

Caritas Nairobi further recognised the importance of peace in urban poor communities if development and consequently the provision of basic services for the urban poor have to take place. As a result, Caritas Nairobi has been sensitizing about peace building in urban poor communities through talent shows, workshops

and seminars (CN.S4). Furthermore, Caritas Nairobi has been training the members of the Pastoral ecumenical committees (PEC) that have been formed within the urban poor communities to facilitate conflict resolution and peace matters within the communities (CN.S4) (CN.C2). Similarly, Caritas has been propagating peaceful co-existence in the slums through the parish ecumenical consultative committees (PECC), besides coordinating peace building matters in the slums through the Peace Building Office and the Diakonia youth programme (CN – D9) and (CN.C6). Caritas efforts towards peaceful co-existence in the slums in order to foster development and consequently better basic infrastructure services has been making an impact. This was manifested by the success of the gun/handcart exchange programme. By the time of this inquiry the programme had witnessed several former gun criminals being trained towards genuine livelihoods (CN.S1).

6.3.3.3. Political empowerment

The political empowerment of Caritas Nairobi was mainly expressed in the organization's voter education activities. Since politicians have acted deceptively towards the urban poor voters by not being concerned with their welfare but rather unfairly influencing them to capture their votes, Caritas Nairobi has been carrying out voter education in the slums (CN – D3), (CN.C1) and (CN.C2). For example, through the St. Teresa parish, the Caritas has been continually educating slum communities about wise voting so as to avoid being unfairly influenced by the politicians (CN.C1). Similarly, the Pastoral Ecumenical Committee (PECC) and the Diakonia youth programme of Caritas Nairobi has been carrying out voter education for social political changes too (CN – D9) and (CN.C2). In addition to this, further political empowerment has been carried out by national programmes associated with Caritas Nairobi. For instance, the Justice and Peace office in collaboration with UNDP and the electoral commission carried out voter education nationally. The Ecumenical Civic Education Programme has also been carrying out voter and civic education towards nationalism, constitutionalism, democracy, good governance, and human rights nationally (CN – D9).

6.3.4 Attributes of FBO Services to the Urban Poor

6.3.4.1. Impartiality towards the urban poor

The attribute of impartiality in Caritas Nairobi towards the urban poor is evidenced by the programmes and/projects it initiated in solidarity with the urban poor. This is in contrast to the bias against the poor that is commonly associated with the deprivations of the urban poor (Solo, Perez et al. 1993,). These Caritas programmes and/or projects influence how the urban poor access their basic infrastructure services. Notable examples of the Caritas programmes and projects includes the Kosovo water project, Kosovo housing project, and the St. Teresa Dispensary that serve the urban poor of the Mathare slums (CN – D5), (CN.C1) and (CN.C2). Other service projects by Caritas Nairobi to the urban poor include the boys' project for the orphaned boys and those from very poor families. Additionally, there is also a proposed project by a Caritas international partner, Mama Italia Africa that intends to relocate willing Mathare slum residents to fully developed agricultural plots outside the city (CN – D1), (CN – D2) and (CN.S2).

The impartiality attribute has also been demonstrated through the Caritas' economic empowerment programmes such as the Self Help Programme and the PROMIC. These programmes empower the urban poor community economically thereby enabling them to afford to pay for their basic infrastructure services (CN – D8), (CN – D9) and (CN.S1). Similarly, the Maisha Bora programme through which the urban poor are trained on how to make products that they may sell for a living, further demonstrates the impartiality attribute of the Caritas (CN.S2). Additionally, the Justice and Peace Programme as well as the KUTOKA programme for parishes with slums within the Jurisdiction of Caritas Nairobi, further express the impartiality attribute by propagating peace and conflict resolution in the slums as well as sensitizing the plight of the urban poor living in the slums (CN – D9) and (CN.S2).

6.3.4.2. Service adaptation and innovativeness

The Caritas Nairobi demonstrated its attribute of service adaptation in the manner it changed or modified its programmes in an effort to avert their (programmes)

failure to deliver the intended benefits to the urban poor. For instance, when uncommitted staff failed the objectives of PROMIC, the Caritas changed its programme approach. This move ensured that the poor women who were the target of the programme benefited from it (CN – D9). Similarly, when loan defaulting threatened the success of PROMIC at its inception, the Caritas adapted a new approach that ensured all loans granted to the programme members were fully guaranteed thus reducing the risk of defaulting (CN – D9) and (CN.S5). However, the attribute of service adaptation was not restricted to responses to failure alone but also to success. For example, the Caritas has contemplated to upgrade the self help programme into a Micro-finance savings and credit cooperative (SACCO) society owing to its great success (CN.S1).

6.3.4.3. Networking with other organizations

In the process of initiating programmes such as the PROMIC, the peace building project, as well as the monitoring of elections, Caritas Nairobi collaborated with its donor partners who provided the required funds. These donor partners included Swisshand of Switzerland, Catholic Relief Services – Kenya, and Diakonia – Sweden (CN – D9). This successful relationship with donor partners demonstrates the Caritas' attribute of working with other organizations in pursuit of delivering services to the poor. Moreover, the attribute of networking has further been illustrated by the collaboration between the Caritas and the Nairobi City Council (NCC) during the clean-up campaigns for Mathare slums (CN – D9). To further demonstrate the attribute of networking, the Caritas partners with the government on issues of the environment. It also has good working relationship with external partners such as Mama Africa-Italia towards improving the quality of life for the urban poor of Mathare slums (CN – D9) and (CN.S2). However, the Caritas looks forward to when the government will allow the church to bid for public funds as well as entrust organizations like Caritas Nairobi with development projects (CN.S1).

6.3.5 Staff motivations in urban poor programmes and/or projects work

6.3.5.1. Staff motivated by calling to represent God

The employees of Caritas Nairobi are motivated in their service to the urban poor in two ways. Firstly, they are motivated by their love for humanity. This motivation encourages them to help the weak and poor such as the urban poor (CN.S1). Secondly, they are further motivated by the belief that they have been called by God to represent Him in all that they do. Furthermore they are guided in all that they do by their Christian principles that behoves them to follow the example of Jesus Christ who did not ignore the poor people but instead helped them out of their troubles (CN.S1) and (CN.S2).

6.3.6 Effect of FBO activities on urban poor infrastructure service

6.3.6.1. Urban poor-run basic infrastructure services

Although Caritas Nairobi through the St. Teresa parish installed the Kosovo water project, the housing project and the boys' project in Mathare slums for the urban poor, the organization did not facilitate the community towards running the facilities themselves independently. As such the facilities were only provided to meet an identified need i.e. the infrastructure service. However, these facilities were not accompanied by any empowerment programmes to enable the urban poor to manage them or even initiate similar projects on their own. Furthermore, even the garbage collection campaigns in urban poor settlements through clean-up events have been managed by Caritas' staff. The urban poor have simply been participants. Consequently, the urban poor in Carita's operation zone do not run basic infrastructure services independently.

6.3.6.2. Urban poor in decision making

Caritas Nairobi has entrusted some decision making to the grass-root committee members in the Mathare slums. These grass-root committee members who are

also urban poor parishioners of the St. Teresa parish have been entrusted with making decisions regarding the aspects of house allocations and evictions (CN – D6) and (CN.S2). Further to this, they are also entrusted with making decisions on matters of conflict resolution, as well as ascertaining which patients qualified for free medical treatment at the St. Teresa dispensary (CN – D9) and (CN.S2). Additionally, the urban poor parishioners who the Caritas has trained as community workers are entrusted with the responsibility of providing care for PLWA, a task that involve frequent decision making (CN.S2). Besides, the *Wahudumu wa Maskini* who are also in the grass-roots in the urban poor community make decisions concerning the coordination and distribution of handouts to needy urban poor in the slums (CN.C1).

Caritas Nairobi through the Pastoral Ecumenical Committees (PEC) has been training and involving the urban poor in peace building and conflict resolution issues within the slums. Caritas has been doing this in order to make the urban poor self-sustaining whereby the community make their right decisions on matters regarding welfare of their communities (CN.S4 – Q1), (CN.C2 – Q1) and (CN.C6 – Q2).

6.3.6.3. Community demand for access to basic infrastructure services

The Caritas Nairobi empowerment programmes have not included the aspect of enabling the urban poor to demand for their basic infrastructure services on their own through lobbying and advocacy.

6.3.6.4. Urban poor ability to afford basic infrastructure services

After receiving business training from Caritas Nairobi, the urban poor now manage their micro-businesses better for more returns and therefore afford to pay for their basic infrastructure services. For instance, after economic empowerment through PROMIC, women in Mathare slums who were earlier too poor to afford the cost of their basic services now afford to pay for those services (CN.S1). Although in a small scale, after education and mentoring, the boys adopted in the Boys project eventually access jobs that enable them to afford not only the cost of their own basic services, but that of their immediate families too (CN.S2). Similarly, the

community members though few, who have been allocated a free house in the Kosovo housing project of Mathare slums, have in essence accessed shelter. Moreover, their savings on rent enable them to afford other basic services like water and/or sanitation (CN.C2).

6.4 Qualitative data analysis for Eastleigh Community Centre

6.4.1. Programmes and/or Projects for the urban poor

The Eastleigh Community Centre (ECC) is not a direct provider of basic infrastructure services as it considers this to be the responsibility of any government to its people. Instead, the organization is involved in empowering the urban poor communities within Nairobi (e.g. Mathare slums, Korogocho slums, and Eastleigh). Its empowerment is aimed at enabling the poor to overcome the difficulties that hinder their access to basic infrastructure services (EC.S1 – Q4) such as water and sanitation, garbage collection, education, and HIV/AIDs and health services.

6.4.1.1 Water and sanitation services

As mentioned earlier, the ECC expects the government to provide the basic

services to its people. As expected, the government is already dealing with the issue of providing water supply services to the slum communities (EC.S1 – Q5) and (EC.S1 – Q32). An interview with an employee of the water service provider for Nairobi city, the Nairobi City Water and Sewerage Company (NCWSC) dealing with the slums confirms this. NCWSC has already secured funds from the European Union and the World Bank

Figure 6-6: CDF used in sanitation project, Mathare

towards improving the water and sanitation services in the slums. Initially, seven slums had been targeted to benefit from this scheme i.e. Huruma, Dagoretti, Mukuru, Kahawa Soweto; Railway environment and Kiambu (NCW – Q5). The scheme was to be piloted in Kosovo village of Mathare slums where individual connections and standpipes were to be installed for the urban poor community. Further, the scheme was also to include ablution blocks for sanitation (NCW – Q1) and NCW – Q2). Moreover, funds from the constituency Development Fund had already been used to construct an ablution block in Mathare (see Figure 6-6).

Figure 6-7: Water contamination in Mathare slums

However, even with the government's intervention, the main issue in the slums has been the water quality (Figure 6-7 illustrates some of the contaminated water sources in Mathare slums). Water contamination and the subsequent waterborne diseases have been major challenges in the slums (EC.S2 – Q6) and (EC.S3 – Q6). In this regard, ECC is already addressing this problem through the domestic water filter project within its Community Health Programme (EC.S1 – Q5) and (EC.S1 – Q7). In this programme, ECC is manufacturing domestic water filters for the urban poor communities as well as conducting health education (e.g. hand

washing) to intervene against child mortality arising from waterborne diseases (EC.S1 – Q7) and (EC.S1 – Q9).

The domestic water filters which ECC manufactures using appropriate technology have been tested and approved by the Kenya Bureau of Standards (KEBS). These have been found to eliminate 99.9% of E-Coli bacteria from the filtered water (EC – D1) and (EC – D3). After manufacturing these water filters, the ECC sells them to the urban poor at a subsidized cost of KES 1000.00 per filter which they pay for through the check-off system (EC – D1), (EC.S2 – Q10) and (EC.S1 – Q11). The use of these filters has greatly reduced the incidence of water borne illnesses and the subsequent child mortality in the slums. Besides, the families using the domestic water filters are also happy with its simplicity, ease of use and the subsequent increased household income accruing from the reduced medical expenses (EC – D1).

In addition to improving the quality of drinking water for the slums through the said domestic water filters, the ECC has already initiated another approach that will enable the urban poor to increase participation in the delivery of their water supply services. This approach is embedded in the Self Help Group (SHG) programme and is planned to enable the SHG members to install commercial water tanks. Once installed, these tanks will enable them to start retailing water in their slums. Already the ECC is pursuing the requisite licenses that will allow the SHG to trade as water retailers (EC.S2 – Q10).

6.4.1.2 Garbage collection

As mentioned earlier, ECC is not a direct provider of basic infrastructure services but rather facilitates the urban poor through empowerment towards overcoming the obstacles that hinders them from accessing the services (EC.S1 – Q4). In garbage collection services, ECC is involved in building the capacity of the youth groups within the slums towards an effective garbage collection service within their communities (EC.S2 – Q10). This empowerment is enhanced through the formation of youth groups and thereafter training them as well as challenging them to see solid waste management as a viable business opportunity (EC.S2 – Q9) and (EC.S2 – Q10).

Furthermore, after training the youth groups, ECC has been linking them up with the National Environment Management Authority of Kenya (NEMA) which is the agency mandated with national regulation of all environmental interventions in the country (EC.S2 – Q10). ECC further ensures that the youth groups are interlinked so that they may learn from each other's experiences (EC.S2 – Q9). These youth groups now collect garbage from house to house although not all houses are participating in this service arrangement (EC.S2 – Q10).

New youth groups have been coming up for garbage collection and after they increase to 12 in number, ECC facilitates the formation of an umbrella body comprising of two representatives from each group to oversee garbage collection activities in the slums (EC.S2 – Q9). Through the youth groups' approach to garbage collection in urban poor communities, ECC is already winning the battle by changing the communities' mindset towards dumping. The urban poor communities are now safeguarding against dumping of litter within their neighbourhoods (EC.S2 – Q10). Further to this approach, the ECC has been organizing regular major clean up operations towards a cleaner environment in the slums (EC.S2 – Q10).

6.4.1.3 Education

Unlike other basic services such as water and sanitation, ECC is a direct provider of educational services to the urban poor through its education programme. Under this programme, ECC owns and operates a primary school (Rev. Kareri primary school) and a Vocational Training Centre both of which support the education of the underprivileged children, young ladies and youth from Mathare, Huruma, Kariobangi, Eastleigh and Korogocho slums (EC – D1) and (EC.S2 – Q1). This education programme has a broad base that seeks to provide affordable quality education to children from urban poor households, increase school enrolment and also link the primary school graduates (and dropouts alike) to VTC activities (EC – D6) and (EC.S2 – Q2). Furthermore, the programme also works towards building the character of the slum children through guided social inclusion and participation (EC – D1). Indeed the focus of all ECC programmes is on child-based community development through education, skills training, advocacy and enterprise development for the urban poor (EC – D6).

The activities involved in the education programme include literacy classes for the children, adult literacy classes for teenage mothers, skills and enterprise training for the youth – for instance metal work and fabrication, engineering, home management, etc. (EC – D1), (EC – D6) and (EC.S2 – Q1). Besides this, the programme further enables the children, youth and women to acquire literacy, numeracy, and life skills (EC – D1). Furthermore, through vocational training, ECC also exposes the youth to enterprise development as well as provide them with practical orientation that simulate the real world of work (EC – D1), (EC – D6) and (EC.S1 – Q1).

The ECC education facilities charge a subsidized fee to affording parents while those confirmed to be unable to afford the fees are offered sponsorships for their children (EC.S2 – Q4). For instance the Kareri primary school which supports 350 pupils in pre-primary and primary education annually, also offers 200 sponsorships per year to deserving urban poor children (EC – D1). Another example is that of a 13 year old boy who had ran away from his single parent for two years. ECC offered him sponsorship in the school upon returning home to his struggling mother (EC.C1 – Q3). Similarly, the VCT charges a subsidized fee to affording parents for the skills and entrepreneurial development it offers to its trainees but also offers sponsorships to deserving ones. For instance a trainee whose parents could afford the fees because they run a grocery kiosk was not sponsored and therefore paid KES 1500 and KES 1200 towards tuition and examination fees respectively (EC – T1). However, an orphan trainee who lives with his elder brother (EC – T3), another whose parents were jobless (EC – T2) and another living with a single parent bar attendant (EC – T4) were all offered sponsorship by ECC. Annually, the VCT enrols between 150 and 170 youths out of which 80 are sponsored by ECC (EC – D1) and (EC.S1 – Q1).

The ECC education programme has been successful in its purposes having achieved a positive behavioural change of pupils in its school, and also having facilitated the children to participate in governance issues. In addition to this, the VTC advanced the skills training and entrepreneurial practices of its trainees (EC – D1). Besides the achievements of the education programme, ECC also sponsored 20 internally displaced pupils and 12 youths to the primary school and VTC respectively (EC – D1). ECC did this through its Community Response and

Empowerment Programme (CREP) which works towards the lobbying and advocacy for the protection of the children's rights during the times of conflict and disaster (EC – D1). Through CREP, ECC also resettled an internally displaced family, sponsored the children back to school and also provided the family with financial aid to restart their micro-enterprise business that they had lost through the civil unrest (EC – D1).

6.4.1.4 HIV/AIDS & Health service

The HIV/AIDS project is constituted within the Community Health and Environment Programme (CHEP) of ECC (EC.S1 – Q7). Through CHEP, ECC trains the urban poor in order to create awareness of issues such as HIV/AIDS, drugs abuse, disaster management, etc (EC – D1) and (EC.S3 – Q4). The organization also offers training in project management and home-based care for People Living with Aids (PLWA) to the Community Action Plan committee of SHP (EC.S3 – Q4). Furthermore, under the HIV/AIDS project, ECC supports PLWA and orphans by educating them on the issues of HIV/AIDS prevention. The project has also established psycho-support groups within the slums to support those either affected or infected by the HIV/AIDS scourge (EC.S1 – Q7). Additionally, under the aegis of the HIV/AIDS project, PLWA hold their weekly therapeutic and encouragement group discussions in which their confidence and self-esteem is enhanced. These forums are also used for capacity building whereby PLWA are supported on issues such as acceptance, treatment, literacy and home-based care. In this forum, the home-based fostering strategy is also considered with the aim of improving the plight of the orphaned children (EC – D1).

Besides capacity building, awareness creation and psycho-support for the urban poor living with HIV/AIDS, the ECC is also involved in several other interventions towards improving their quality of life. For instance, the provision of a domestic water filter to PLWA has benefited them greatly (EC.S1 – Q9). The use of this water filter has ensured that PLWA get clean drinking water a fact that has led to a significant reduction of opportunistic diseases and subsequently the mortality rate amongst PLWA (EC – D1), (EC.S1 – Q9), (EC.S2 – Q5), (EC.S2 – Q8) and (EC.C2 – Q4). To ensure that the PLWA do not miss out in getting the clean water, ECC provides water filters free of charge to them while the rest of the urban poor

purchase them at the subsidized rate of KES 1000 per filter instead of the market price of KES 1500 (EC.S2 – Q10) and (EC.C2 – Q4). By the time of this investigation, over 2000 domestic water filters had already been distributed in Mathare slums alone (EC.S2 – Q8).

Another ECC contribution through the HIV/AIDS project has been the economic empowerment of PLWA to ensure that they and their families eat healthily. This has involved capacity building in entrepreneurial development, as well as in business training (EC – D1), (EC.C2 – Q1) and (EC.C2 – Q4). For example, through ECC empowerment, one person living with HIV/AIDS in the slums has embarked on a thriving poultry faming enterprise that facilitates her healthily eating (EC.C2 – Q1).

Hygiene promotion is yet another involvement of ECC in the matters of HIV/AIDS and health services. Although ECC is not directly involved in the provision of latrines in the slums, it has vigorously disseminated information on hand washing as an intervention against child mortality from water borne diseases (EC.S1 – Q9) and (EC.S2 – Q10). Furthermore, through the CHP, ECC has been promoting sustainable health practices in the slums through preventive and curative measures (EC – D1).

6.4.2. FBO Challenges in urban services for the poor

This subsection details the challenges that Eastleigh Community Centre (ECC) encounters in its services to the urban poor. The challenges range from the past state of the services in the slums, the retrospective conduct of the urban poor, to the past failures of ECC.

6.4.2.1 Past state of services

Most basic infrastructure services are largely absent in urban poor communities. However, in the Mathare slums there is an operational water supply system. The initial challenge that this water service posed was associated with a technical failure whenever connections were made to the system. This failure led to the challenge of waterborne diseases within the community owing to water

contamination. Due to poor standpipe connections (including the illegal connections), the water system in the slum leaked profusely thereby opening it to contamination from the filthy surroundings of the slum. This affected those directly drawing from the system as the piped water got contaminated by ingression of the contaminated ground and surface water from the surroundings. Similarly, the slum households that could not afford to pay for water at the stand pipes were also affected as they reverted to the heavily contaminated "springs" within the slums. These "springs" resulted from the pipe leakages in slums and shallow ground water flow in the wet season. This posed a challenge due to the waterborne diseases arising from water contamination (EC.S2 – Q6). The challenge was further confounded by the fact that the community was very ignorant and did not know how best to benefit from their water supply project (EC.S3 – Q6).

In addition to the challenge posed by the state of the water supply service in Mathare slum, ECC further faced the challenge of lack of toilet (latrines) services in the slum that led some community members to use nearby drainages for defecation (EC.C1 – Q4). Similarly, ECC faced the challenge of littered garbage all over the slums and the threat of disease outbreaks (EC.S3 – Q6).

6.4.2.2 Societal Challenges

The services that ECC provides to the urban poor include lobbying and advocacy. For instance ECC intervenes on the issues of evictions and land tenure for the urban poor in the slums (EC.S1 – Q5). However, this service was greatly challenged by the cartelism of the outlawed Mungiki militia in the slums who together with organized criminal gangs threatened the security of ECC staff and of the community being served (EC.S1 – Q5) and (EC.S2 – Q12). Similarly, the combination of criminal gangs and illegal businesses such as the illegal local brew greatly posed a great challenge to ECC community service in the slums as these greatly retarded development activities (EC.S2 – Q12).

The urban poor's mindset of expecting relief handouts rather than embracing lasting solutions to their problems posed another huge challenge to ECC services in the slums. This expectancy of handouts robbed the community their motivation towards participation in sustainable solutions to their problems thereby making

urban poor empowerment quite challenging (EC.S1 – Q18), (EC.S2 – Q12) and (EC.S3 – Q5).

6.4.2.3 Institutional challenges

In addition to the societal challenges, ECC also faced the challenge of some of their programmes not being as effective as expected. For instance, the micro-credit programme that ECC initially started for the urban poor communities was not successful and was therefore replaced with the more successful Self Help Programme (EC.S1 – Q13). On the other hand, when ECC invented the domestic water filter for the urban poor, the initial cost of manufacture was challengingly very high and unsustainable. However, with time ECC has now managed to reduce the costs involved (EC.S1 – Q4) and (EC.S1 – Q10). Nevertheless, the resources available to ECC hardly match their demand towards the service to the urban poor (EC.S1 – Q22).

6.4.3. Empowerment of the Urban poor for access to basic services

The Eastleigh Community Centre has been involved with empowerment activities in the slums with the aim of improving the living conditions of the urban poor through social, political, economic and spiritual interventions (EC – D6). These interventions have been effectuated mainly through political and economic empowerment programmes (EC.S3 – Q3). In this regard, for effective empowerment of the urban poor, ECC identifies critical issues affecting the slum communities (particularly Mathare and Eastleigh) which it then translates into workable programmes (EC – D6)

6.4.3.1. Economic empowerment

Before the ECC embarked on empowerment as its main approach to community development, it had previously attempted other approaches without success; such as the micro-credit and the direct provisioning of infrastructure services (EC.S1 – Q13) and (EC.S1 – Q13). In these earlier approaches, the ECC realised that the urban poor adopted a passive role that left external agencies or individuals to run

the affairs of the community rather than the community itself, albeit unsuccessfully (EC.S1 – Q13). Moreover, ECC had also witnessed some historical mistakes by other organizations whereby projects initially earmarked for the urban poor were hijacked and diverted to benefit the non-poor of the city, for instance the Starehe Boys' centre and other city hospitals (EC.S3 – Q1). In response to the failures of the earlier attempts and also to avoid making similar historical mistakes, ECC introduced the new approach – empowerment through self help groups (EC.S1 – Q13). However, before the inception of the SHG approach, ECC carried out a baseline survey and a subsequent needs assessment in order to ascertain the needs of the urban poor communities. From the findings of the survey and the needs assessment, it was established that women benefited their families with their earnings more than men. Moreover, women have more ways of obtaining the requisite weekly savings for the SHG approach than men do (EC.S1 – Q1) and (EC.S3 – Q1).

The aim of the ECC empowerment through SHG approach is to make the urban poor responsible for the welfare of their community and also enable them to adopt an active participative role in charting the destiny of their neighbourhoods (EC.S1 – Q11). Similarly the approach also aims at facilitating the community towards breaking the barriers that hinders their access to basic infrastructure services such as ignorance (EC.S3 – Q6). Specifically, the SHG economic empowerment targets to increase the income level of urban poor households, discourage the dependency mindset, promote community ownership of development projects in the slums, assist the urban poor to demand for services and consequently increase their access to basic services (EC – D1). Additionally, the ECC also offers employment to youths from urban poor households to work in the manufacture of their high quality pottery products thereby boosting the income streams (EC – D7).

To achieve its aims, the ECC pitches its empowerment on providing the SHG members with business skills and also train them on how to run their own small businesses towards financial independence (EC.S3 – Q5), (EC.C2 – Q1) and (EC.C3 – Q1). Furthermore, ECC also trains these members on how to work together and improve their lives instead of clinging on to the hitherto unsustainable culture of receiving discrete relief handouts (EC.C4 – Q1). Indeed ECC informs the urban poor beforehand that it is not handouts that they require in order to develop

but rather it is skills that they need (EC – D1), (EC.S1 – Q1), (EC.S1 – Q26) and (EC.C4 – Q1). Hence, instead of giving handouts to the urban poor, ECC facilitates their development (EC.S1 – Q3) and (EC.S1 – Q4).

The process of ECC economic empowerment of the urban poor through the SHG approach began by bringing together groups of 15-20 women to form respective self help groups (EC.S1 – Q3) and (EC.S3 – Q1). At the inception of the programme, 8 self help groups were formed and by the time of this inquiry two years later, the number of groups had increased to 55 with 940 members and an accumulated capital of over KES 500,000 (EC – D1), (EC.S1 – Q1) and (EC.S3 – Q5). Furthermore, ECC now operates the SHG empowerment programme in the slums of four constituencies in Nairobi i.e. Kamukunji, Embakassy, Kasarani and Starehe (EC.S1 – Q26). The women forming each of the groups are required to be similar in many social aspects such as religion, level of education, income, availability etc to enhance agreeableness and the ability to make similar decisions within the group (EC – D1), (EC.S3 – Q2).

After these women join the self help groups, they decide the amounts each will be saving weekly with the group. While some groups decide to start with as little as KES 5.00 per member per week, others start with KES 10.00 while yet others start with KES 20.00 depending on their members' income level (EC – D1), (EC.S3 – Q2), (EC.C1 – Q2), (EC.C2 – Q1) and (EC.C3 – Q3). From these weekly savings, each group is then able to grant loans to its members towards starting their own businesses or even to pay for other pressing needs like school fees for their children (EC – D1), (EC – D5), (EC.C1 – Q2), (EC.C2 – Q1), (EC.C3 – Q3) and (EC.C4 – Q1). For example, in one group a member was granted a KES 5000.00 loan which she used to buy a sewing machine and also started a tailoring business (EC.C3 – Q2). In another group, a member was granted two loans of KES 300.00, and 500.00 to start a business and pay school fees for her son respectively (EC.C4 – Q1). Yet in another group a member was granted a loan of KES 200.00 to start a business of making detergent soap (EC.C2 – Q1). Some self help groups are diversifying their entrepreneurship into making products such as liquid soap on a large scale after the SHP facilitation (EC – D2). Besides savings and loans, the self help groups also discuss the social issues affecting their community and even set goals on such issues (EC – D1).

During the groups weekly meetings, the ECC staff train group members on how to save money and loan to each other, entrepreneurship and business planning (EC – D5) (EC.C1 – Q2) (EC.C3 – Q3). Besides training, ECC provides information on how to access loans from micro-finance institutions, and also does mentoring (EC.S3 – Q4). The forum also trains bookkeepers who maintain the group's records. Besides the training of SHG members, ECC also trains members of subcommittees in each group that deal with specific community issues. For instance, ECC trains the Community Action Plan and the Enterprise Development subcommittees weekly on how to start income generating activities, and record keeping respectively (EC.S3 – Q4).

The SHG empowerment works on the principle of rotational leadership whereby all members are equal and equally given the opportunity to lead the group. This rotational leadership approach raises the self-esteem of the urban poor group members and also hones their leadership skills through their participation in group leadership (EC – D5) and (EC.S3 – Q3). In the recent past, some women in Mathare were motivated by the rotational leadership and access to loans into starting the Bidii SHG which after 4-6 months of its inception had raised an operating capital of KES 10,000.00. Furthermore, in their weekly meetings these women also discus and act on the issues that challenge their livelihoods in the slum (EC – D1). The approach has therefore empowered the urban poor through the SHG into making informed choices and indeed some of the women already participate in making pertinent decisions concerning the affairs of their community (EC.S1 – Q18). In the main, the SHG economic empowerment approach as a whole has in comparison to other earlier approaches been successful. The empowerment programme has reached the extent of even encouraging inter-faith community integration in the development of urban poor neighbourhoods (EC.S1 – Q13) and (EC.S1 – Q19).

After the SHG matures (which takes around 6 months), 8 to 10 of the groups come together to form a Cluster level Association (CLA) which comprises of two representatives from each of the self help groups. In the CLA, members discuss in detail and find solutions to the challenging issues affecting the community. When the CLA matures, 8 to 10 cluster level associations produce two representatives to form the Federation which becomes the peoples institution that may even partner

with likeminded organizations such as the ECC to foster development for the urban poor (EC – D1) and (EC.S1 – Q3).

6.4.3.2. Information empowerment

As mentioned earlier, ECC is not a direct provider of basic infrastructure services to the urban poor as it deems such provisioning to be the responsibility of the government (EC.S1 – Q4). However, the organization has taken the approach of empowering the urban poor in order to enable them overcome the obstacles that hinders their access to services. One such approach is information empowerment whereby ECC equips the urban poor with relevant information towards overcoming issues affecting their access to basic services (EC.S1 – Q12). For instance, through the research and development programme, ECC gathers and disseminates relevant information on issues affecting the urban poor. Through its dissemination, ECC equips the community with information about new innovations and technologies with the aim of improving their living standards (EC – D6).

In order to disseminate the requisite information to the urban poor, ECC uses such avenues as self help group members, primary school pupils, water and environment clubs as well as the youth groups in order to penetrate the slums with the information to be disseminated (EC.S2 – Q7). In addition to this, ECC also disseminates information through the umbrella group members, particularly on issues concerning garbage collection services in the slums. However, after ECC provides such information to the umbrella group members, it lets them work out the necessary solutions to the issues concerned as well as implement the solutions that they come up with. ECC takes this approach of giving the umbrella group a chance to deal with issues affecting the welfare of their community as a means of empowering the urban poor towards independent access to basic services (EC.S2 – Q9). Further to this, ECC also encourages the already empowered members of the self help groups to advocate and lobby for better services and good governance in their slums besides the economic activities they are involved with. Moreover, ECC also promotes advocacy for environmental conservation, human and children's rights, and responsible citizenship, in the slums (EC – D6), (EC.S3 – Q3) and (EC.S3 – Q4).

Besides empowering the urban poor, ECC is also directly involved with advocating for issues affecting the slum community and other marginalised communities such as the refugees (EC – D6). Similarly within its information empowerment, ECC also provides the urban poor with paralegal training. For this empowerment, relevant subcommittees of the SHG programme such as the social action subcommittee are targeted for the paralegal training. This training enables the subcommittee members to serve their urban poor communities on matters requiring paralegal interventions. In addition to this, the provision of paralegal services by such subcommittee members facilitates the urban poor towards becoming more effective and independent in dealing with matters concerning the welfare of their community (EC.S1 – Q4) and (EC.S3 – Q4).

6.4.3.3. Political empowerment

It has already been stated that ECC has activities in political, economic and social empowerment of the urban poor. In its political empowerment, ECC involves its community level leadership with issues of voter education and democracy. Such political empowerment aims to facilitate the urban poor to elect credible leaders capable of championing development initiatives in their slums thereby overcoming the obstacles that hinder their access to basic services (EC.S1 – Q2). Through political empowerment in the self help groups, the group members are enabled to make credible decisions on matters affecting them (EC.S3 – Q3). The ECC empowers the community through paralegal training, advocacy and capacity building, towards enabling them to demand for their services, as well as participating in decision making (EC.S1 – Q4). Indeed, when the self help groups eventually mature to the point of being able to start federations from their Cluster level associations, a lot of political empowerment will take place in the federation level. In this level, the federations will even be able to advocate for non-delivering politicians to be recalled and by-elections held to elect more able political leaders (EC.S3 – Q4).

In order to enhance the future of political empowerment for the urban poor, the ECC is involved in nurturing the school children from a very early age in life by introducing the children's parliament and children rights club in their school. Further to this, the ECC also advocates for the children to participate in decision making in

the school as a way of enlightening them on political empowerment for posterity (EC.S1 – Q3).

6.4.4. Attributes of FBO Services to the Urban Poor

The services of the Eastleigh Community Centre (ECC) to the urban poor are identifiable with the attributes of impartiality, service adaptation, innovation and networking with other organizations as outlined in the subsequent subsections.

6.4.4.1 Impartiality towards the urban poor

The programmes and projects that ECC has initiated for the benefit of the urban poor demonstrates the organization's impartiality when dealing with the urban poor contrary to other organizations which due to their bias against the urban poor would not invest any programmes and/or projects in urban poor settlements. The ECC has mainstreamed the needs of children, women and youth in society in its programmes and/or projects with over 5000 children, 1000 women and 650 youth already benefiting (EC – D1).

Table 6-2: Programmes by ECC for the Urban Poor

Programme	*Project*	*Description*
Community Health and Environment: (EC.S1 – Q2), (EC.S1 – Q7), and (EC.S2 – Q1).	HIV/AIDS	The projects works with Orphaned and Vulnerable Children (OVC) and PLWA. It also promotes home-based foster care (EC – D1).
	Water and environment OR Sanitation	Through appropriated technology, ECC manufacture the domestic water filter for household water treatment by the urban poor, using locally available resources (E.C1), (EC – D2), (EC.S1 – Q9) and (EC.S2 – Q5).
	Health Education	The programme promotes sustainable health practices in urban poor communities through curative and preventive measures (EC – D1) (EC – D6).
Self Help Group		Economically empowers urban poor women through the Self Help Programme towards holistic development in the slums (EC – D1).
Advocacy		The programme empowers the urban poor of Mathare and Eastleigh slums to defend their basic human rights. It also seeks to identify and eliminate barriers that hinder the wellfare of the urban poor (EC – D6).
Community response and Empowerment Programme (CREP)		CREP deals with the issues of the internally displaced urban poor due to political conflict in the slums. It also promotes peaceful co-existence of the urban poor (EC –

		D1) and (EC – D6).
Education		The programme seeks to increase enrolment in education in the slums and offer vocational skills to the youth. It operates the Rev. Kareri primary school and a vocational training centre which supports the education of the underprivileged children, young ladies and mothers from urban poor communities (EC – D1), (EC – D6) .

The ECC services to the urban poor spread over five key areas: Appropriate technology; community based training; entrepreneurship; education and self help groups (EC.S1 – Q1). It also has a community health programme, research and development, as well as a community response programme (EC – D6) and (EC.S1 – Q2). The ECC programmes and/or projects towards demonstrating the impartiality of the organization towards the urban poor are summarised as illustrated in Table 6-2.

6.4.4.2 Service adaptation and innovativeness

ECC is involved with innovations and also adapts its services either in response to the changing needs of the urban poor or in response to failure of an existing programme or project. This attribute of service adaptation and innovation demonstrates further the ECC's "patient engagement" with the urban poor towards facilitating their access to basic infrastructure services.

a) Service adaptation

-    *In response to past failure*

During the early years of ECC services to the urban poor, the organization used to be a direct provider of basic infrastructure services and was also involved in giving out handouts to the urban poor to mitigate against different sorts of their distress (EC – D1). However, with time ECC realised that the approach was not sustainable and consequently changed its approach to that of empowering the urban poor towards making them responsible for improving their livelihoods (EC.S1 – Q12). Similarly some of the programmes that ECC introduced for urban poor empowerment were not successful and had to be altered or abandoned altogether. For instance, the micro-credit that ECC introduced in the slums failed in its purposes. The attribute of services adaptation was however manifested in that

ECC abandoned the programme and replaced it with the Self Help Programme (SHP) which became a great success in the slums (EC.S1 – Q13).

- *In response to changing community needs*

As mentioned earlier ECC used to provide relief services in the form of handouts to the urban poor in its bid to support their access to basic services. At some point, ECC even provided recreational facilities to the urban poor. However, as the community needs changed, ECC changed its role to that of empowering the community to meet those needs (EC – D1). Through this new approach, ECC makes itself more relevant to the urban poor by enabling them to exploit their potential (EC.S3 – Q1). In order to achieve this, ECC reorganized itself and empowered its staff towards coping with its new strategy (EC.S1 – Q24) and (EC.S1 – Q29). With the new approach (empowerment), ECC takes the back seat and makes the urban poor participate in making the important decisions concerning the affairs of their community, albeit with ECC enablement (EC.S1 – Q17) and (EC.S1 – Q18). Indeed, ECC now gives priority to qualified slum residents in its job recruitments so as to involve the community more. Moreover such candidates understand the needs of the urban poor better (EC.S1 – Q20). Furthermore, ECC now adapts the skills training programmes at the VTC to fit the level of the trainees from the slum households. Besides, ECC adapts to appropriate technologies that are cheaper and more viable to the urban poor (EC.S1 – Q1).

Through the attribute of service adaptation, when the ECC realised that the approach of giving handouts to the urban poor was ineffective, it popularised the "no handouts" to the people and then introduced the new SHG that has been changing the mindset of the urban poor. Indeed, the organization has been encouraging the urban poor not to view themselves as poor but rather to see the God-given potential in them. This way, the mindset of the urban poor is now changing towards empowerment (EC.S1 – Q18), (EC.S1 – Q20) and (EC.S3 – Q5).

b) Innovativeness

Through research and development, ECC applies its attribute of innovation to invent new technologies that are improving the living standards of the urban poor.

For instance, in order to overcome the water contamination menace in the slum households, ECC invented the domestic water filter that has helped to improve the quality of drinking water for the urban poor (EC – D6), (EC.S1 – Q9) and (EC.S2 – Q6). Similarly, to deal with the issues of poverty and ignorance that greatly hinder the urban poor from accessing the basic infrastructure services, ECC introduced the SHG programme that has now become very successful (EC.S1 – Q1).

6.4.4.3 Networking with other organizations

ECC is an autonomous faith based organization of the Presbyterian Church of East Africa (PCEA) but one that operates professionally in making the day to day executive decisions while governance is provided by the PCEA governing body (EC.S1 – Q14). With its attribute of networking with other organizations towards improving the livelihoods of the urban poor, ECC has developed partnerships, collaborations and linkages with many other organizations, and Churches, locally and internationally (EC – D6), (EC.S1 – Q26) and (EC.S1 – Q20). As an example, the Timotheus Church in Hannover (Germany) has partnered with ECC for over 35 years providing financial assistance towards the children's education and the vocational skills training for the youth (EC – D1). Similarly the Kindernotheife (KNH) of Germany has been partnering with ECC in support of primary school education and the vocational skills training since 1986 and has been one of its major donors (EC – D1) and (EC.S3 – Q8).

Other notable organizations that supports the ECC programmes through its networking attribute include the Reformed Mission League (GZB), Nairobi Youth Counselling Centre, German embassy, and Matthai community (EC – D1), (EC – D6) and (EC.S2 – Q11). In addition to networking with the current partners and/collaborating organizations, ECC intends to increase partnership with all other likeminded organizations towards increased support of its service to the urban poor. Furthermore, ECC has also been working towards creating a strong community team as a people's institution capable of partnering with itself (ECC), donors and other stakeholders towards achieving the community's goals (EC – D1) and (EC – D6). The intended people's institution will be strong enough to demand for the provision of infrastructural services in the slums when ECC will eventually exit from urban poor empowerment (EC.S1 – Q3).

Besides, the attribute of networking that has brought together several other organizations to support the work of enabling the urban poor to access the services and hence improve their livelihoods, ECC has also been linking the community with external agencies towards better services. For example, ECC linked the youth groups providing garbage collection with NEMA the National Environmental Management Agency that regulates environmental issues nationally (EC.S2 – Q8). Further to this, ECC is also involved in interlinking of the various groups that provide garbage collection services in the slums. Similarly, ECC has been linking the self help groups (SHG) and the cluster level associations (CLA) with other local organizations and donors who they work with towards providing services to the urban poor (EC – D5) and (EC.S2 – Q9).

6.4.5. Staff motivations in urban poor programme and/or project work

6.4.5.1 Staff motivated by Calling to Represent God

The staff of Eastleigh Community Centre (ECC) indicated that their Christian faith motivates them in their service to the urban poor. Indeed, they acknowledge that God created them for the purpose of serving His humanity and therefore to them serving the community is a divine calling that satisfies them immensely, particularly when it results into restoring the hope of a community member (EC.S2 – Q13). Furthermore as Christians, they desire to emulate Jesus Christ who is their role model. As such serving the lowly in society like the urban poor towards improving their livelihoods just as Jesus did, greatly motivates them to continue serving the slum communities (EC.S1 – Q21).

6.4.5.2 Staff motivated by the good relationship with the Urban Poor

The good relationship with the urban poor that ECC staff enjoys is yet another source of motivation in their community service. The urban poor community appreciate the service that ECC provides to them and in return they reciprocate by highly accepting them (ECC staff). This acceptance by the community for the service that they provide to them is a great source of motivation (EC.S2 – Q11).

Furthermore, ECC staff understands the urban poor quite well and even appreciates them as fellow human beings. Because of their positive attitude towards the community, their service has earned them a lot of trust from the community, an aspect that has motivated them further in their serve (EC.S1 – Q20) and (EC.S1 – Q21).

6.4.6. Effect of FBO activities on urban poor infrastructure service

As has been mentioned earlier, Eastleigh Community Centre has been empowering the urban poor communities towards becoming active participants who are involved in the shaping their community's destiny (EC – D6) and (EC.S3 – Q3). The effect of ECC urban poor empowerment has culminated in the community becoming involved in the delivery of services such as garbage collection, water supply, and security and conflict resolution in the slums. Moreover, besides being involved in the decision making regarding the affairs of their community, the urban poor now afford to pay for the cost of their daily basic needs. Furthermore, through the ECC empowerment programmes the urban poor now support the People Living With HIV/AIDS (PLWA) through home-based care and psycho-support groups (EC – D1), (EC.S3 – Q4) and (EC.S1 – Q7).

6.4.6.1 Community driven access to basic infrastructure services

Garbage collection is one of the basic services that the urban poor community now participate in after empowerment by ECC. As part of their contribution, the community is involved in addressing the problem of garbage littering in the slums (EC.S3 – Q6). Several youth groups too and an umbrella organization that oversees the groups are all now involved in garbage collection services in the slums (EC – D1) and (EC.S2 – Q9). The youth groups have been successful in collecting garbage from the households and disposal thereby earning recognition from the community. As a result of this success, more youth groups continue to join garbage collection in the slums (EC.S2 – Q8). Additionally, the ECC, through its water and environmental sanitation programme now intends to liaise with the youth groups towards environmental cleanliness and beautification of the Nairobi River (EC – D2).

In addition to the garbage collection, the urban poor have been empowered towards managing the water supply services in the slums. The members of the self help groups (SHG) programme have now set themselves in readiness to install commercial water tanks towards water resale in their slums. The ECC on its part has been pursuing the necessary licenses required for the SHG members to start reselling water legally as a micro-enterprise (EC.S2 – Q10). At the same time, after ECC empowerment, the urban poor community has been able to demand for their rights. This was demonstrated by the fact that the urban poor lobbied for the government and the Nairobi City Water and Sewerage Company (NCWSC) to flush out the Mungiki cartels out of Mathare slums where they had hijacked the water supply project. The ownership of the water supply service has since been reverted to the community and NCWSC has also installed standpipes for them (EC.S3 – Q7).

Further participation of the urban poor in the running of their community affairs is demonstrated in the SHG programme where the SHG and CLA members discuss matters affecting their members as well as the welfare of their community in general (EC.S1 – Q18) and (EC.C3 – Q3). For instance, the social action and the conflict resolution subcommittees have been dealing with issues of insecurity and conflict resolution between the members within the community respectively (EC.S3 – Q4). Moreover, besides being involved in the running of their groups, the members have also been involved in training other community members on matters of group leadership, business management and voter education, (e.g. how to elect good political leaders) (EC.C3 – Q3) and (EC.C4 – Q1). As a whole, the net effect of ECC empowerment to the urban poor community was demonstrated by the success of the open forum that the SHG programme members organized to showcase their progress after empowerment. This so successful forum was fully organized and conducted by women who before empowerment could not express themselves publicly and who too had difficulties saving KES 10.00 per week. After 2 years in the SHG programme, these women had already accumulated a working capital of over KES 600,000 (EC.S1 – Q3) in the SHG programme.

6.4.6.2 Enhanced community decision making

After empowerment, women in SHG are already involved in making decisions concerning their community affairs besides being involved in decisions pertaining the management of their groups (EC.S1 – Q18) and (EC.S3 – Q2). In their groups they manage their meetings, decide on weekly contributions, loans, and also the interest to charge on their loans (EC.S3 – Q2) and (EC.C1 – Q2). Besides this, the urban poor are now involved in solving problems that affect their community (EC.S3 – Q6). For instance the lobbying for the regaining their water services from the control of the Mungiki cartel mentioned earlier (EC.S3 – Q7).

6.4.6.3 Urban poor ability to afford basic infrastructure services

The self help group approach to economic empowerment introduced by ECC to the urban poor has enabled the community to address issues of abject poverty in the slums. Through this approach ECC imparted business skills to the urban poor and also facilitated them to start micro-enterprise businesses through loans from their individual groups. The income from the micro businesses has enabled the urban poor to afford the cost of basic infrastructure services (EC – D1). For example, 12 members of the Bidii SHG are engaged in micro-enterprise while the other 6 wash clothes for a fee. Their income from either the business or washing of clothes enables them to pay for their daily household needs (EC – D1).

Table 6-3: Results of ECC economic empowerment to the urban poor

- SHG member now afford to pay for the water needs of her family from her cosmetic business she started with a loan of KES 8000.00 through ECC empowerment (EC.C1 – Q4). From her KES 2000 profit/week she is also able to repay the loan (EC.C1 – Q2). Her children now go to school too (EC.C1 – Q3).
- SHG member makes detergent soap and gets KES 1000.00 profit per week from the business. The profit meets all the household needs of her family: she spends KES 64.00 per week on water and KES 50.00 per month on toilet use for the family (EC.C2 – Q2) and (EC.C2 – Q3). The member also trains other members on how to make detergents. She also has poultry for her family (EC.C2 – Q4)
- SHG member who learned making bags from another member, then got a loan to buy a sewing machine to start her business is now able to repay the loan at KES 210 per week. Her family is sustained by income from the ECC empowerment and can now afford to pay for their basic needs e.g. water supply (EC.C3 – Q2).
- SHG member gets a profit KES 1500.00 per month from her business started through ECC empowerment and is now able to meet the basic needs of her family. She pays KES 600 towards rent and toilet use, buys water, and maintains her family (EC.C4 – Q1) and (EC.C4 – Q3). The member lived a miserable life that had no focus but after ECC empowerment now runs her affairs efficiently (EC.C4 – Q2).

Other testimonies of urban poor's ability to afford to pay for their water supply, toilet services, rent, education for their children, amongst other household needs after ECC economic empowerment have been illustrated in Table 6-3.

Through the ECC economic empowerment of the urban poor, the SHG women who there before had difficulties raising the minimum weekly savings of KES 5.00 – 20.00 in their groups have been transformed. They now successfully run micro-enterprise businesses that have become the bedrock of their families' survival. From the success of the ECC economic empowerment approach, over 5000 children, and 900 women in the slums have already benefited (EC.S1 – Q1) and (EC.S3 – Q8).

6.5   Service delivery universality of case study FBOs

The services delivered by case study FBOs are without faith distinctions in their beneficiaries. Thus, they neither discriminate on bases of the beneficiaries' faith persuasions and social status, nor on their tribe (See Table 6-4.). For example in SJCC schools, the enrolment of Christian pupils was equal to that of Muslim pupils (SJ.1S – Q4) and (SJ.2S – Q11). Furthermore, interreligious harmony was well promoted (SJ.1S – Q4). Similarly the services of Caritas Nairobi were without bias, malice, bribery or any form of discrimination too (CN.S2 – Q2) and (CN.S1 – Q1). For instance, allocation of the temporary shelter in Mathare and distribution help towards other needs to the poor was based on the level of need rather than the religious orientation of the beneficiaries (CN.C1 – Q1) and (CN.C2 – Q1). At the same time, ECC encouraged interfaith community integration in its service delivery. The beneficiaries of ECC services were a mixture of Christians and Muslims whom ECC treated without any religious discrimination or bias (EC.S1 – Q19).

Table 6-4: The universality of FBO services

♦ Although SJCC is a Christian organization, it does not discriminate against non-Christians in its services (SJ.2S – Q11).

♦ Moreover, even in our school the pupils are 50 -50 Christians to Muslims and their inter-relationship is just too good. SJCC foster inter-religious harmony in their schools (SJ.1S – Q4).

♦ The Church elders "*Jumuias*" of the parish make credible decisions in the grass roots on issues such as allocations, and evictions in our slum houses. These decisions are made with honesty and without bias, malice or "kitu kidogo" (bribery). The Fr. in Charge approves their decision (CN.S2 – Q2).

♦ The services of Caritas Nairobi are without any form of discrimination (racial, colour, social status, etc) (CN.S1 – Q1).

♦ Caritas Nairobi does not discriminate against people in need. They help them irrespective of the religion or denomination that they affiliate with. (CN.C1 – Q1).

♦ Our help to the needy in the slum is without discrimination. Last month houses were allocated to: a Muslim; Protestant; Gospel Church; and 2 to parishioners that were in dire need of shelter (CN.C2 – Q1).

♦ The Parish Council Chairman coordinates parishioners towards contributing for identified needs (e.g. food, hospital bills, shelter etc) of the poor in the slum. While doing this we do not discriminate against non-parishioners (CN.C2 – Q1).

♦ ECC approach has encouraged inter-faith community integration in development. ECC projects' area is a mixture of Christians and Muslims but ECC do not attempt to convert them. Their common purpose is development. Also, ECC does not discriminate in its services either on bases of religion or otherwise. They even work very well with Muslims whom they consider as fellow brothers (EC.S1 – Q19).

6.6   *Chapter Highlights*

▪ Within the three case studies programmes and projects in urban services for the poor were initiated and/or supported; such as garbage collection, installation of water supply system, toilet blocks, and water purification systems, etc. All the projects were altruistically initiated and donated to the poor as gifts to them, devoid of fees and/or charges in exchange of the projects, facilities and/or services.

▪ The case study FBOs equipped the urban poor towards independent access to urban services through economic, information, and political empowerment. SJCC empowered the community towards positive behavioural change that previously contributed towards hindering progress in the community.

▪ The case study FBOs demonstrated impartiality towards the poor by investing in urban services programmes and projects for the poor rather than discriminating against them

- Patient engagement with the poor was demonstrated through the FBOs' innovations, networking and adaptations in response to past failure with the aim of perfecting the impact of their services to the poor.

- Staffs in the case study FBOs were mainly motivated by their religious faith to serve the poor towards improving their access to urban services.

- After economic empowerment, the poor have been able to afford to pay for their urban services

- Information and political empowerment enabled the poor to engage the urban authorities, service providers, and their political leaders and demand for access to urban services. They could also access and utilise devolved funds towards improving their access to urban services, participate in decision making and in the running of their development projects.

- Positive behaviour and security in poor community settlements improved to allow development activities and running of urban services within their communities after empowerment.

- A new form of constraint that hindered urban services to the poor – "Societal Challenges" that emanated from the community has been identified.

Chapter 7. Discussion of findings across the cases

7.1 Chapter introduction

The urban poor in most low-income countries are deprived of their urban services. These deprivations have mainly been associated with the bias expressed against them by the public and private sectors (section 2.2.1.4, and 2.6.8). As a result of this bias, the delivery of urban services to the poor has been hindered by several constraints (section 2.6.1, 2.6.2, 2.6.3 and 2.6.4). In section 2.7.2 and 2.8.2 values were identified as able to guide a person's day to day behaviour. Moreover, the people who attribute great importance to self-transcendence values have the propensity to champion the welfare of others (section 2.8.3). It was even suggested that people could behave well towards others if development policies and processes were based on certain values (section 2.6.8). Similarly the literature has shown that faith-based organizations in the context of a developing country (e.g. USA) are associated with treating the poor communities well. They are also associated with providing successful social services that have been described as "*indispensable and transforming work*" (section 2.7.4). However, to the best of the author's knowledge, there is a gap in the knowledge of how human values and faith based organizations could possibly contribute towards the delivery of urban services to the poor in a low-income country context.

From the analysis of quantitative data in chapter 5, the three case study organizations investigated in this inquiry have been found to score highly on the elements of religiosity and could therefore be regarded as being faith-based. Similarly employees of the three case studies attribute great importance to the self-transcendence higher order values. They are therefore predisposed to treat the poor well and also champion for their welfare (e.g. the provision of their urban services). On the other hand in chapter 6 the analysis of qualitative data associate the activities of case study organizations with the four indicators of pro-poor service delivery identified in section 3.4.1, 3.4.2 and 3.4.3. The activities of the case study organizations therefore identify with the attributes of "altruism"; "empowerment";

"patient engagement with the poor" (through innovations); and "fairness and impartiality".

These findings from both the quantitative and qualitative data analyses have been discussed in this chapter (7) with the view of assessing whether the inquiry answered the research question:

"How could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context?"

The reviewed literature associate faith based organizations with treating the poor well. Hence, the discussion in this chapter has begun with first of all ascertaining whether the case study organizations that this inquiry investigated are indeed based on religious faith, hence faith based.

7.2 Were the case study organizations faith-based?

7.2.1 Religiosity of the case studies

The first of the five secondary research questions was concerned with whether the case-study organizations were faith-based since the literature review associated them with treating the poor well and also with good delivery of social services to them as earlier explained in section 2.7.4. This section therefore focused on answering this 1st specific (secondary) research question restated below:

1) Were the researched organizations based on religious faith, hence faith-based?

The results of the analysis of the two scales that were used in this inquiry to measure religiosity (organizational and staff religiosity scales) in section 5.4 were presented in Table 5-6 and Table 5-7 respectively. These have shown how the staff rated the religiosity of their organizations. As explained in section 2.9.2 the religiosity of an organization is a multidimensional continuum (Jeavons 1998) without a threshold to indicate when an organization may be regarded as religious

or not. This decision is therefore at the discretion of the author to judge whether the religiosity of the case study organizations makes them faith based or not.

From table 5-6, the staff of Caritas Nairobi rated their organization highly on the items of organizational religiosity with scores of 100%, 90% and 85%. The Caritas' mission statement is also explicit of the organization's religious faith (see section 5.4.1). On the other hand, the staff of ECC and SJCC ascribed moderate organizational religiosity to their respective organizations. In particular, they indicated that the top leader in each of their respective organizations is not ordained clergy. The mission statements for ECC and SJCC too are not as explicit of their faith as that of Caritas Nairobi. This is interpreted to imply that ECC and SJCC have more autonomy from their founding religious movements than Caritas Nairobi. However, all the three case study organizations have a strong doctrinal relationship with their faith tradition as signified by the high scores on the question about the "Religious orientation of displayed sacred images" (Table 5-6). Organizational religiosity is mainly concerned with the external appearance of the organization (section 2.9.2). Therefore from the organizational religiosity viewpoint Caritas Nairobi may have religious artefacts that make it appear to be more religious than both ECC and SJCC. However, the three are still linked to their founding religious faith and in this aspect may all be regarded as faith-based.

From Table 5-7, and the subsequent analysis in section 5.4.2, Caritas Nairobi is rated lower than both ECC and SJCC in staff religiosity. Of all three case study organizations SJCC has been rated the highest in staff religiosity to the extent that all the respondents indicated preference of a Christian job candidate in staff recruitment. Staff religiosity relates to staff relationships and their hiring (section 2.9.2). It also relates to how the personnel apply their faith in the aspects of their lives including work as reflected in the question on "how much staff apply their religious beliefs" in their duties (Table 5-7). From the high scores of staff religiosity, SJCC may be expected to exhibit the faith attributes in its activities more than Caritas Nairobi and ECC. However, considering the scores of organizational religiosity and staff religiosity together, all the three case study organizations exhibit religiosity but in different degrees. Taken together, the organizations could be in different positions of the religiosity continuum but from the author's discretional judgement, they all are faith based. To clarify the author's discretion,

the analysis of the motivations of case study staff into serving the urban poor was also discussed.

7.2.2 The motivations of FBO staff into urban services for the poor

The motivations of the three case study organizations (their personnel) were analysed in response to the 5th specific (secondary) research question restated below:

"What motivates the faith-based organizations in a low income country context into their activities towards the provision of urban services to the poor?"

The identified motivations were found to be based on the religiosity of the personnel of the case study organizations. These motivations were summarised as illustrated in Table 7-1 based on the findings from section 6.3.5, 6.4.5 and section 6.5.5. The data analysis shows that the case study organizations are motivated by their religious convictions into undertaking their various activities (or services) that they provide to the poor.

Table 7-1: Motivations of case study staff towards serving the poor

Case study	Motivations	Remark
Caritas Nairobi	Calling to represent God	Staff guided by deep Christian principles.They have a love for humanity hence feel compelled to help the weak and the poor.
Eastleigh Community Centre	Calling to represent God	Staff motivated by their faith towards serving the poor as they are called to do so. Serving the poor is divine and satisfies immensely.
	Good relationship with the poor	Staff enjoy a very good relationship with the poor. ECC has positive attitude towards the poor, and understands them. In return the poor accept and trust them.
St. John's Community Centre	Calling to represent God. (*Staff have deep faith in God)*	Staff have passion for the poor and feel compelled to assit the poor. Being able to restore the lost hope of the poor motivates staff.
	Transformation of the poor	Staff long to see positive change upon the poor. They love to see the poor free from deprivatons.
	Cooperation of the poor	They have a positive relationship with the poor

As illustrated in Table 7-1, personnel in all the three case study organizations were greatly motivated by "calling to represent God" into serving the poor. Caritas Nairobi personnel are compelled to serve the poor by their deep Christian faith. ECC staff felt serving the poor as being very divine and satisfying. Staff in SJCC too felt compelled by the calling from God to serve the poor and they also have a deep faith in God. The reference to calling from God to serve the poor that motivates staff across the cases reinforces the author's discretion to judge all the three case studies as being faith based.

7.3   The higher order values most important to the FBOs

The values theory (section 2.5.2) suggests that people who attribute great importance to self-transcendence are predisposed to treat other people well and also to champion the welfare of others. Similarly, the theory suggests that those who attribute great importance to self-enhancement values control people and/or resources in order to advance their personal pursuits. The analysis of the values data (section 5.3.1, and 5.3.2) aimed to determine which values the case study staff attributed great importance to and by so doing respond to the 2nd specific (secondary) question restated below:

> *"Which higher order human values do the faith-based organizations (FBOs) involved with the provision of urban services to the poor in a low-income country context orient with? Can the conflict of Self-Transcendence and Self-enhancement higher order values be confirmed in FBOs?*

The data analysis in section 5.3.2 have shown the mean relative importance that the case study FBOs attribute to Self-transcendence (.57, .33 and .38), and Self-enhancement (-1.10, -.74, and -.94) for CN, ECC and SJCC respectively. These findings indicate that the more self-transcendent the FBO is, the less likely it is to treat others unfairly or engage in personal pursuits and vice versa. This has been confirmed by the correlation results shown in Table 5-5. The correlation coefficients

show significant negative relationship between Self-transcendence and Self-enhancement higher order values across the case study FBOs (i.e. -*.54*, -.44*, -.58*** for CN, EC and SJCC respectively). These findings show that in organizations where great importance is attributed to self-transcendence values, least importance is attributed to self-enhancement. Thus, by virtue of the case study FBOs attributing great importance to self-transcendence, they are likely to neither control other people and/or resources nor engage in personal pursuits. Instead they can be expected to treat other people well and champion their welfare through activities towards improving how the poor accessed their urban services.

7.4 FBOs' activities towards urban services for the poor

The primary aim of this investigation was to understand how faith-based organizations in a low-income country context could possibly provide a pro-poor delivery of urban services to the poor by responding to the third specific (secondary) research question restated below:

"What activities are the faith-based organizations involved with towards the delivery of urban service to the poor communities in a low-income country context?"

From the conceptual framework (Figure 3-1), the activities of the case study FBOs have been conceptualised to emanate from the organizations' Self-transcendence. The attributes of the FBOs' activities have also been conceptualised to identify with the indicators of pro-poor delivery of services. The activities of the case studies could thus be expected to be based on fairness (or impartiality) towards the poor epitomised by the FBOs investing in programmes and/or projects for the poor. Similarly other activities may be based on altruism, innovation, and empowerment towards liberating the poor from their deprivations. See Appendices 8.1, 10.1 and 11.1 for corresponding segment summaries on FBO Programmes and Projects; empowerment; and other attributes, respectively.

7.4.1 Programmes and projects towards pro-poor urban services

As mentioned above, the programmes and projects by the case study FBOs were expected to emanate from their altruism towards the poor or as the manifestation of their fairness and/or impartiality towards the poor as opposed to the bias that the public and private sectors meted against them. These projects and programmes include water and sanitation, garbage collection, education, and HID/AIDS & health services. However in Caritas Nairobi, shelter and handouts to the poor were some of the FBO's altruistic activities.

7.4.1.1 Water supply and sanitation services

From the analysis of qualitative data, section 6.2.1.1; 6.3.1.1; and 6.4.1.1, all the three case study FBOs have been involved in the provision of water supply services. However it is only SJCC that has been involved in sanitation services. Caritas Nairobi installed a complete water supply system; SJCC rehabilitated a dysfunctional and rundown water supply and sanitation system for the poor, while ECC provided the domestic water filter to enhance the water quality in the slums (see the summary in Table 7-2.)

Table 7-2: Water supply and sanitation services

Case study	Water supply and Sanitation projects
St.John's C C	Under the community health and education programme, SJCC refurbished a disynfunctional rundowm water supply and sanitation system comprising of water kiosks, toilet blocks, footpaths and drainages and also elected two new toilet blocks in the Pumwani slums, Nairobi. **NB: The community set the fee to be paid for use of the rehabilitated services**
Caritas Nairobi	Installed a complete water supply system in Mathare slums, Nairobi. However, Caritas Nairbi did not have a water supply and sanitation programme per see. **NB: The project intended to supply water to the community free of charge**
ECC	Initiated the water filter project to deal with water contaminations in the slums. However, ECC was not involved in the direct provision of water and sanitation services as it believed that it was the governments responsibility. **NB: ECC subsidized the price of water filters to the poor communities**

The water supply and sanitation projects by SJCC and Caritas Nairobi were both provided to the community free of charge devoid of any cost-sharing thereby

expressing the altruistic nature of both FBOs. Similarly, the ECC domestic water filter project has its altruistic side in that it subsidizes the filters to make them affordable to the poor. These projects therefore demonstrate that the FBOs can invest in projects for the poor when the conventional profit seeking financial institutions and other investors cannot.

7.4.1.2 Garbage collection

The involvement of case study FBOs with the garbage collection services for the poor were analysed in sections 6.2.1.2; 6.3.1.2 and 6.4.1.2 for SJCC, Caritas Nairobi and ECC respectively. See Table 7-3 for the summary of the analyses. These analyses show that SJCC and ECC had similar approaches to garbage collection. Their approach involved the formation of youth groups, capacity building and linking-up the groups with relevant external agencies for better garbage collection practice. This approach has been maturing towards becoming an independent garbage collection business for the community. Once mature, it will eventually be independent i.e. not requiring the continued presence of the FBOs. On the other hand Caritas Nairobi has been mobilising the community in regular clean-up exercises. This approach is logistical and involves the police to maintain security during the clean-ups, the City Council to provide garbage collection trucks, youth leaders and the FBOs staff to manage the exercise.

Table 7-3: Garbage Collection

Case study	Garbage collection services
St.John's C C	Facilitated the establishment of youth groups within the community to take charge of garbage collection in Pumwani slums. This was accompanied by capacity building of the youth groups to enable them diversify into waste recycling and partnering with the city council of Nairobi.
Caritas Nairobi	Mobilized the community to conduct regular clean-up exercises that collected garbage in the slums. The youth groups also collected garbage from the slums for a fee. The Caritas also initiated the "Gun exchange" project that persuaded gun criminals out of crime into honest living through garbage collection in the slums by giving them a handcarts in exchange of their guns
ECC	Facilitated the formation youth groups, capacity building of the youth, and also linked them with environmental agencies towards successful garbage collection in the slums. Also facilitated the formation of an ambrella group that had oversight over the youth groups. **NB: The approach changed the communities' mindset about waste dumping**

While the garbage collection approaches by SJCC and ECC promise independent management by the community, the clean-ups have no hope of continuity without the involvement of Caritas Nairobi. However the "Gun exchange" project may eventually mature to independence as it builds the capacity of the youth involved. However, the risk of the gun criminals reoffending and inability of the served community to ascertain clearly that the former criminals have quite quit crime (hence trust them) make its management risky.

7.4.1.3 Education services

Analyses of the involvement of case study FBOs' with education services for the poor were presented in section 6.2.1.5; 6.3.1.3; and 6.4.1.3 for SJCC, Caritas Nairobi and ECC respectively but summarised in Table 7.4 for discussion in this section. SJCC and ECC have similar approaches to providing education services to the urban poor. Each owns a facility for primary school education and a vocational centre for imparting skills to post school candidates. Both FBOs have incorporated cost sharing through subsidized fees. They also offer scholarships to children from poorer households unable to afford the subsidized fees.

Table 7-4: Education services

Case study	Education services
St.John's C C	Initiated the Non-formal education in Pumwani slums to provide life skills education to children who could not access formal education. SJCC provided the children attending NFE schools with at least a meal per day through its school feeding programme to motivate the children from poor households into education. SJCC also owned and operated a primary school facility in Pumwani, and a vocational school for skills such as tailoring, secretarial services, business education,etc. Also initiated a Youth Football club to motivate children into education and Youth Programme to impart interpreneurial skills in Pumwani slums. The SJCC staff also introduced their own informal programme "Kids Future" to express their altruism to children from poor households by providing them with basic essentials e.g. stationery, shoes, school uniform, etc to facilitate them into education.
Caritas Nairobi	The Caritas did not have a disgnated education programme for the poor per see but it operated a Boys Project in Mathare slums to cater for orphans and those from very poor households. The project housed and also provided primary education to the boys through neighbouring education facilities.
ECC	ECC provided education services to children from poor households in Mathare, Huruma, Kariobangi lums, etc through its Primary school and vocational centre in Eastleigh. The fees were subsidized for the poor and sonsorships were provided to children from un-affording households.

SJCC has further facilitated the children from poor households by initiating the non-formal education through satellite schools. Moreover, SJCC also provides at least a meal per day to children in education. Besides the interventions of SJCC as an organization, its staff privately initiated the "Kids Future" project to supplement the services of SJCC in facilitating the children from poor households into education. Conversely Caritas Nairobi has a different approach that accommodates a number of children from poor households in a dormitory away from their families but within the slums. From there they support these children in education through neighbouring schools. The approach in its nature has limited effect to the community due to the limited vacancies available, as compared to the approach of both ECC and SJCC.

7.4.1.4 HIV/AIDS and health services

From the data analyses (see sections 6.2.1.4; 6.3.2.4 and 6.4.1.4) and the summary in Table 7-5, the three case study FBOs have been providing free support to the People Living With HIV/AIDS in the slums. Besides this free support to the PLWA, SJCC and ECC have initiated economic empowerment programmes to enable the PLWA or their guardians to establish financial streams towards meeting their (PLWA) basic needs. The three case studies have also empowered the community to support and care for PLWA. This empowerment has the potential of enabling the community to independently support and care for PLWA with little or no presence of the FBO staff in the future.

Table 7-5: HIV/AIDS and Health services

Case study	HIV/AIDS and Health services
St.John's C C	SJCC trained community on HIV/AIDS issues, established support groups for People Living With HIV/AIDS (PLWA), Home Based Care (HBC) strategy and training of voluntere care givers in Pumwani slums, initiated the Economic Empowerment Programme for the guardians of PLWA and orphaned children towards their financial independence
Caritas Nairobi	Provided free care services to PLWA in Mathare slums through community health workers "Wahudumu was Afya" trained at St. Teresa Parish, and also provided subsidized medical services at St. Teresa dispensary.
ECC	ECC created awareness on HIV/AIDS, trained the Community Action Plan committee about Home-Based Care for PLWA, established the psycho support groups for PLWA, provided free domestic water filter PLWA to reduce risk of opportunistic infections, and also offerd economic empowerment to PLWA to facilitate healthy eating. ECC carried out hygiene promotion in the slums.

7.4.2 Empowerment of the poor towards accessing urban services

The empowerment of the urban poor by the three case study FBOs has been mainly through economic, information and political empowerment. However, SJCC empowered the Pumwani community in two more aspects i.e. community empowerment to manage urban services and community empowerment towards behavioural change.

7.4.2.1 Economic empowerment

The analyses of data for economic empowerment of the case study FBOs was explained in sections 6.2.3.1; 6.3.3.1; and 6.4.3.1 for SJCC, Caritas Nairobi and ECC respectively. For the purposes of this discussion, these analyses have been summarised in Table 7-6.

The approach taken by SJCC and ECC in the economic empowerment of the urban poor aims at not only giving them financial streams but also enlightening them towards self-confidence, esteem and independent management of issues affecting them. Their respective programmes are specific to the urban poor and are rotationally led by the community members themselves at no fee. Similarly, these FBOs have galvanized the community into solving their problems together. Furthermore their SHP approach has been progressively maturing into higher groups that are more equipped to deal with more complicated issues affecting the community, besides enabling the community to afford to pay for their daily usage of urban services.

On the other hand, the economic programmes initiated by Caritas Nairobi were general and initially focussed on the parishioners within the archdiocese. The monthly contributions of KES 200 p.m. for the SHP and later KES 100 pm in PROMIC could have excluded the poorest of the poor in the slums who struggle to raise even KES 5.00 per week. Furthermore the management of the affairs of PROMIC groups by specific leaders for a fee rather than facilitate the group members to take the roles, makes PROMIC 20 percent more expensive for

struggling households. Furthermore, the approach does not expose the members to leadership roles that would give them a sense of responsibility. Moreover, besides financial matters, the economic empowerment programmes do not digress into addressing other issues affecting the community nor prepare the community to be independent in tackling such issues. However the poor, who could afford the monthly contributions, are granted loans that could facilitate them towards initiating worthwhile entrepreneurial ventures for increased income streams to enable them to afford to pay for urban services.

Table 7-6: Economic empowerment

Case study	Economic Empowerment
St.John's C C	Introduced the Self Help Group (SHG) approach for socioeconomic development of the poor through women who contributed weekly in their groups and then loaned each other towards starting microentreprise businesses. Also trained the women on group formation, microenterprise business, and product development. SHG matured to Cluster Level Associations (CLA) that addressed issues affecting the groups and the community at large which inturn could mature into a fedration to look after bigger issues of the community.
Caritas Nairobi	Caritas Nairobi operated within the Archdiocese of Nairobi which sprawled over the entire city of Nairobi and several other rural districts neighbouring the city. Its programmes were therefore both rural and urban. The Caritas started the Self Help Programme to promote saving in its members. It requried savings of KES 200 p.m. for six months to qualify for a loan thrice the savings. It later started the Micro-Credit Programme (PROMIC) targetting to empower poor women who could not join the SHP. They saved KES 100 p.m and paid KES 20.00 p.m to pay for the allowances of their group leaders. After saving for 6months the were granted loans by their respective groups. Although the programmes initially focused on parishioners they later became inclusive.
ECC	ECC started the Self help Group approach that aimed to empower women and through them the family and the community towards breaking barriers that hindered there access to urban services. The SHG aimed to increase their income level, discourage dependency mindset, promote community ownership in development projects, and assist the poor to demand for urban services. The women were organized in groups of 15-20 and contributed KES 5.00 – 10.00 pwk each. Groups granted their members loans from the savings in order to start their own micro-enterprise. Group leadership was rotational and all members were equal and similar. ECC staff trained the members on entrepreneurship and business planning during their weekly group meetings. They also helped them to form sub-committees to deal with specific issues affecting them and community at large. The SHG matured to CLA and eventually the federation to focus on broader issues.

7.4.2.2 Information empowerment

The review of literature has shown in section 2.6.3.5 that the poor communities lack the necessary information to fight corruption. In effect, corruption disempowers the poor and could also influence policy and budgetary allocations to the disadvantage of the poor. Similarly, the deficiency of information hindered the ability of the urban poor to challenge those who sabotaged their development processes. It also hindered their ability to assess the performance of their political leaders or even assess the suitability of political aspirants (section 2.6.7.1). Information is a necessary tool for enabling the poor to participate in their development processes (section 2.6.7.2) and because the poor at times suffer information discrimination when the only available media are the mainstream source that the poor can hardly afford (section 2.6.7.1), information empowerment for the poor was very vital.

The analysis of information empowerment data across the cases was explained in detail in sections 6.2.3.3; 6.3.3.2; and 6.4.3.2 for JSCC, Caritas Nairobi and ECC respectively. These analyses were summarised in Table 7-7**Error! Reference source not found.**.

Table 7-7: Information Empowerment

Case study	Information Empowerment
St.John's C C	Initiated the information empowerment and advocacy programme in Pumwani to enahnce the community's capacity to eradicate poverty, demand for transparency and accountability in development processes, lobby and advocate in demand for urban services and devolved funds. This empowerment involved information dissemination through theatre, community sensitization forums, training on advocacy,recruiting and training of paralegals, sensitized about local corruption and introduced the Short Message Service platform in the community towards fighting corruption.
Caritas Nairobi	Through peace building programme Caritas trained the community on lobbying and advocacy for access to devolved funds. Caritas Nairobi also advocated for the voiceless.
ECC	ECC provided members of SHG subcommittees with paralegal training to furnish with information towards dealing with community issues requiring paralegal knowledge. ECC disseminated information from its research and development findings to the community by word of mouth through SHG members, water and environment clubs, and students in their schools.

SJCC has an elaborate empowerment programme that equips the community to deal with issues that affect their urban services. The programme also empowers

the community to demand for services, deal with corruption and address paralegal matters. SJCC uses theatre, sensitization forums and training programmes to disseminate information to the community.

Information empowerment by both Caritas Nairobi and ECC too equips the community towards lobbying and advocating for access to devolved funds. However, the Caritas programme does not include paralegal training that is available in both SJCC and ECC.

7.4.2.3 Political empowerment

The elected political leaders lack credibility and commitment to serve the urban poor (section 2.6.7.1) and even abandon them soon after the elections (section 6.2.3.4). Since the politicians know that the poor lack the capacity to hold them accountable, they are not committed to fulfilling their campaign pledges. Therefore political empowerment is necessary in order to equip the poor so that they may know how to deal with political impediments of their urban services. The data analysis for political empowerment in SJCC, Caritas Nairobi and ECC are presented in sections 6.2.3.4; 6.3.3.3; and 6.4.3.3 and also summarised in Table 7-8.

Table 7-8: Political Empowerment

Case study	Political Empowerment
St.John's C C	SJCC trained the community to engage their political leaders and demand for their attention and also deliver in their roles. Also trained the community on budget monitoring and and the management of devolved funds such as the Constituency Development Fund (CDF). The community also trained on how to lobby and advocate in demand for their urban services. The change agents in the community were also trained on how to monitor the community's progress towards accessing the urban services. Also initiated the "Aspirants Forum" whereby aspirants of political posts were quizzed by the community representatives onn their suitability to deliver the goals of the community. SJCC also trained the youth in Pumwani slums on how to exercise their democratic rights wisely through wise voting.
Caritas Nairobi	Carried out voter education: how to vote wisely, and also on sociopolitical changes.
ECC	Through its community level leadership, ECC was involved in voter education and democracy to facilitate the poor elect credible political leaders who were capable of championing for development initiatives of the community in order to overcome hindrances to the delivery of urban services. Also empowered the community through paralegal training, advocacy and capacity building to enable them demand for their urban services.

All the three case study FBOs are involved in political empowerment that focuses on enlightening the community on wise voting ensuring that they elect leaders who may identify with their needs and also help the community overcome the obstacles that hinder their urban services. Political empowerment across the FBOs also aims at enabling the poor to demand for better urban services from political leaders and all those concerned with their provisioning.

7.4.2.4 Empowerment to manage urban services

This category of empowerment is unique in SJCC and aims at empowering the community towards being independent in managing their urban services and other development processes. SJCC trains the community on Operation and Maintenance issues and also recruits village management committees whom it trains on how to manage urban services for the community. This empowerment also involves motivating those involved in managing urban services for the communities to perform even better by introducing competitions and rewards for those who won the competitions. See section 6.2.3.1 for the detailed analyses of this empowerment.

7.4.2.5 Empowerment towards community behavioural change

SJCC has mainstreamed family values in its programmes in order to deal with retrospective behaviour amongst some community members. It has also stressed on adherence to the values of selflessness amongst the children, who it (SJCC) also trains to become their "brother's keeper". As a result of this empowerment, the parents' attitude towards education has changed for the better (section 6.2.3.5).

7.5 Pro-poor service delivery and the transformation of the poor

The discussions of this section are in response to the 4th specific (secondary) question of this inquiry restated below:

4) Do the activities of faith based organizations reflect pro-poor delivery of urban services and the enhanced ability of the urban poor to access services independently?

This specific question is intended to ascertain whether the activities of the case study FBOs towards the urban poor reflect a pro-poor delivery of urban services conceptualised to be indicated by altruism, fairness (or impartiality), empowerment and patient engagement with the poor (section 3.4.1, 3.4.2 and 3.4.3). Furthermore, the question is also intended to ascertain whether such activities have enabled the poor to independently access urban services.

7.5.1 Pro-poor delivery of urban services

The activities of the case study FBOs to the poor have already been discussed in section 7.4. These activities have been discussed in two categories i.e. as programmes and/or projects, and also as empowerment of the urban poor. In this section (7.5.1) the pro-poor aspect of the FBOs' activities has been discussed based on the indicators derived from the "constraints" context, "prescribed values" context and from the "self-transcendence context (3.4.1, 3.4.2 and 3.4.3). These indicators include: "Altruism", "Empowerment" and the investment in "programmes and/or projects" for the poor, and "patient engagement with the poor (e.g. innovations).

7.5.1.1 Altruism

As was defined in section 3.4.4, altruism in the context of this inquiry encompasses all the voluntary and intentional activities that are carried out by the case study FBOs for the purpose of benefiting the urban poor but without expecting any payback from them. Therefore the goal of such activities is simply to help the urban poor access their urban services.

According to the adapted definition for altruism in this inquiry all the activities of the case study FBOs are altruistic in nature. Consider for example the water project in Mathare that was installed by Caritas Nairobi (section 6.3.1.1). The cost of

installing this system was borne by Caritas Nairobi without any contribution from the community. It was therefore freely given to the benefit of the poor. Similarly, the rehabilitation of the water and sanitation project in Pumwani slums by SJCC was also carried out without levying any charge to the community. The same case applies to the domestic water filter. When the Eastleigh Community Centre ventured into the invention of the water filter, it did so mainly to address the serious water contamination issues in the slums. It was not for ECC's own profiteering but rather to help the urban poor access safer water. Indeed ECC has been giving the water filters for free to the People Living With HIV/AIDS (PLWA).

The same altruism could be traced in all the other programmes including garbage collection, education services, HIV/AIDS, and even in empowerment. The involvement of the case study FBOs in these activities has not been for their direct benefit per se but rather towards intervening for the urban poor. The FBOs' activities to the urban poor have been therefore been altruistic.

7.5.1.2 Empowerment

In section 2.2.1.4 the deprivations of the urban poor with regard to their urban services were presented. Additionally, in section 2.6.6 the constraints that hindered the provision of their urban services were explained to emanate from the bias meted against them by the public and private sectors. Furthermore, in section 2.6.3 it was also explained how the institutional constraints disempowered the urban poor thereby deepening their deprivations. In order to reverse this disempowerment of the poor, the activities of the case study FBOs have incorporated an empowerment accompaniment.

Empowerment was defined in section 3.4.4. In the context of this inquiry it connotes the collective activities of case study FBOs towards making the community knowledgeable, confident, in control of their development processes and able to claim their rights including the demand for urban services. In section 7.4.2, various forms of empowerment activities have been discussed. To begin with, all the three case study FBOs have an information and political empowerment component that enable them to build the capacity of the poor. Such empowerment includes: training (e.g. paralegal training), dissemination of pertinent information

(e.g. how devolved funds operate), and wise voting to avoid electing non-performing leaders. Additionally the community has also been trained on how to lobby and advocate with a view to enabling them to engage their political leaders and service providers as they demand for services. Similarly all three case studies have an economic empowerment component through which issues of poverty eradication are addressed and the community empowered to acquire financial streams that enable them to afford their daily needs including urban services.

7.5.1.3 Investment in Programmes and/or projects for the poor

The urban poor lack reliable sources of income, savings and/or collateral. As a result of this, financial institutions are reluctant to invest in urban services for poor as they deem such investments as insecure and the urban poor as unable to participate in cost recovery arrangements (section 2.6.2). While all economic and financial principles dictate that investing in any infrastructural services for the urban poor to be unjustified, the case study FBOs have exhibited a contrary perception. In section 7.4.1 and 7.4.2 the investments of all the three case study organizations in tangible infrastructural facilities (e.g. water supply and sanitation projects, temporary shelter, etc) were explained. These FBOs further invested in intangibles too. They invested in community training and mentoring, information dissemination, supporting children from poor households into education, and also facilitating the community to care and support the People Living With HIV/AIDS. Investing in programmes and/or projects for the poor has been construed to be an indicator of fairness and/or impartiality towards the poor both in the "constraints" and "prescribed values" contexts (section 3.4.1 and 3.4.2).

7.5.1.4 Patient engagement with the urban poor

Patient engagement with urban poor is one of the indicators of pro-poor service delivery construed in section 3.4.1 and 3.4.2.   This indicator was analysed as "service adaptation and innovations" in sections 6.2.4.2, 6.3.4.2; and 6.4.4.2 in SJCC, Caritas Nairobi and ECC respectively. It reflects the resolve of the FBOs in their interventions for the urban poor. Examples of this indicator epitomise the changes in tact that each case study FBO undertook either in response to failure of

an earlier intervention or to the changing needs of the community. For instance when earlier economic empowerments failed, SJCC and ECC introduced the Self Help Group approach that later became very successful with the urban poor. Similarly when ECC discovered the problem of poor water quality in the slums due to rampant contamination, it invented the water filter as an intervention. On the other hand when the Caritas Nairobi realised that defaulting in loan repayments threatened the success of PROMIC; it changed its approach and introduced the aspect of guarantors for any member to be granted a loan.

7.5.2 Transformation of the poor: Independent access to urban services

The delivery of urban services to the poor is faced with many constraints that are perpetrated by the bias of the public and private sectors against the poor (summarised in section 2.6.5). Transformation for the urban poor may therefore be perceived as the ability of the poor to continue accessing urban services on their own i.e. independently, thereby overcoming the hitherto hindering constraints. The activities employed by the case study FBOs towards transforming how the urban poor accessed their urban services have been explained in section 7.4.1 and 7.4.2. Furthermore the effects that these activities have on how the urban poor access their basic services have been summarised in Table 7-9 based on the analyses explained in sections 6.2.6; 6.3.6; and 6.4.6 for SJCC, Caritas Nairobi and ECC respectively.

Table 7-9: Effects of FBO services to the urban poor

Case Study	Effects of FBO activities on the urban services for the poor
St. John's CC	• *Urban services run by the poor*-Support and care for PLWA in Pumwani by community; Youth groups managing the toilet blocks and associated standpipes, and garbage collection; SHG members managed the water kiosks and other standpipes. Since community took over the running of these facilities, cleanliness and security in Pumwani greatly increased. Cheaper as no exploitation. • *Children matters*- The community took over dealing with the issues of child abuse in Pumwani and SJCC was about to handover running of NFE services to community • *Participation in development matters*- Paralegals were offering free services to community and also participated in development matters in Pumwani. • *Demand for services*-Community was transformed, knew their rights and were fighting for them, demanding for services, accessed CDF for their projects and were involved in lobbying for their needs by engaging political leaders. • *Enhanced decision making*-The community was involved in making key development decisions e.g. SHG groups decided to access their members to NHIF. Also issues-

	based community groups were able to wright proposals and solicited funds for their projects from the CDF and from the private sector too. • *Ability to afford to pay for urban services*-Economic empowerment resulted into increased Income Generating Activities (IGA) in Pumwani. With increased income the community afforded to pay for their daily usage of urban services, support their children into education, feed and clothe them. Others request to cost-share with SJCC in educating their children. • *Positive behavioural change*-After empowerment, crime greatly reduced, academic performance increased in schools, errant children were rehabilitated back to their families, and peaceful demand for their rights through dialogue rather than confrontation ensued.
Caritas Nairobi	• *Urban service run by the poor*-The water supply project in Mathare was not accompanied by an empowerment programme so there was no management of the project giving rise to the Mungiki criminal gang hijacking it at some point. The clean-up campaigns for garbage collection were also managed by the Caritas staff therefore did not expose the community to managing their garbage collection. • *Urban poor decision making*-Caritas Nairobi entrusted some decision making to grassroots committee members who were also parishioners in Mathare slum e.g. management of temporary houses in Mathare, deciding who to get subsidized medical services, managing care and support for PLWA, collection and distribution of handouts, and conflict resolution within the community. • *Demand for services*- Caritas Nairobi empowerment did not include enabling to demand for services. • *Ability to afford to pay for urban services*-After empowerment, the community could afford to pay for their daily usage of urban services
ECC	• *Urban service run by the poor*-The empowered youth groups were successful in garbage collection from the urban poor households and making a living out of it. The SHG members had prepared to start water retailing in the slums. The community managed security and conflict resolution in their slums. Empowered community workers were involved with managing of SHG empowerment approach, empowering new members on issues of group leadership, business management and voter education. • *Demand for services*-Empowered community were fighting for their rights and demanding for their services, they also lobbied to have pertinent issues addressed. • *Enhanced decision making*-Empowered SHG members were making vital decisions pertaining to the running of their groups and other community issues. • *Ability to afford to pay for urban services*-After economic empowerment the community was engaged in micro businesses and addressed issues of abject poverty. They could afford to pay for their usage of urban services

From these analyses it is evident that empowerment has enabled the community to independently access urban services. For example in Pumwani the community has successfully taken over the management of its urban services. This is after SJCC incorporated in its activities the installation of infrastructure systems for urban services alongside empowerment processes to build the community's capacity. This has enabled the community to independently access their urban services. On the other hand, economic empowerment programmes of the three case study FBOs has enabled the urban poor to afford to pay for their urban services from the income generated by their microenterprise businesses.

7.6   Other findings from the inquiry

So far the discussions in this chapter (7) have focused on responding to the research questions that the inquiry intended to address right from the beginning. However, as it is with qualitative research, it is possible to acquire richer data than anticipated. The excess information accruing from the richer data gathered during this enquiry has led to a new form of hindrance to the delivery of urban services. Besides the better known hindering constraints (section 2.6.3.1, 2.6.3.2, 2.6.3.3, and 2.6.3.4), the excess data of this inquiry has pointed towards the existence of yet another category of hindering constraints. This category emanates from the society and may therefore be referred to as societal constraints.

7.6.1 Societal constraints that hinder urban services to the poor

The societal constraints were identified in the process of ascertaining the difficult challenges that case study FBOs had to overcome in their efforts to facilitate the urban services for the poor. The analyses of these challenges were presented in sections 6.2.2; 6.3.2; and 6.4.2 for SJCC, Caritas Nairobi and ECC respectively. These have then been summarised in Table 7-10. From this summary, it can be shown that the case study FBOs started off with very deplorable state of services that required great determination and persistence to overcome. Most of the empowerment programmes that the FBOs started off with could not succeed because of the impending challenges.

As shown in Table 7-10, in each of the three case studies almost similar societal challenges replicated and were a threat to the survival of the FBO programmes. These societal challenges were difficult to deal with as they were not the usual forms of challenges that infrastructural services are normally faced with. Indeed to the best of the author's knowledge, it is only in this inquiry that societal constraints have been documented as such for the first time. These have been outlined in Table 7-11.

Table 7-10: FBO challenges in urban services for the poor

Case Study	FBO challenges in urban services for the poor
St. John's CC	• *Past state of urban services*-The water and sanitation services were in a state of total disrepair, unusable and at the brink of demolition, severity of poverty greatly hampered education in Pumwani, and slums were littered with heaps of garbage. • *Past failures*-Previous economic empowerment programmes where SJCC gave out loans to the community towards micro-enterprise failed as loans immediately defaulted; a technical failure made a newly constructed toilet block unusable at outlet was below sewer level, while a publication-based dissemination failed for failure to consider the illiteracy level in the slums. • *Societal Challenges*-Belief in witchcraft hindered development as interventionists feared being bewitched; the community was very uninterested with development and had a dependency mindset (only wanting others to do things for them); and some members monopolized communal facilities making the subject of vandalism from excluded members, similarly local corruption hindered new members from accessing support SJCC as gate keepers blocked their way. • *Institutional challenges*-There was rampant official corruption, misinformation and poor governance within the community and the relationship between the community and police was very bad as police harassed and demanded bribes from community, and youth was in crime. Politicians too abandoned community soon after elections.
Caritas Nairobi	• *Societal challenges*-Laziness and communities unreasonable expectancy for help i.e. the handouts mindset; fear that proselytization was the goal of Caritas interventions; disinterest in empowerment programmes, loan defaulting, and haphazard layout of hovels all hindered interventions by Caritas. • *Political challenges*-Politicians were corrupt and uninterested with the community's development as they defended status quo to continue misusing them in elections. • *Institutional challenges*-Some uncommitted staff attempted to frustrate the progress of PROMIC when Caritas introduced it for economic empowerment of the poor.
ECC	• *Past state of services*-Water contamination was greatest issue as the only water supply system that existed leaked profusely and the system was contaminated from the leaks. Other community members relied on very contaminated seasonal springs within the slum. The community had not been empowered to benefit from the project, and there were no toilet blocks in the slum and community used drainages as toilets, garbage littered all over. • *Societal challenges*-The Mungiki cartels hijacked the Mathare slums and made it difficult for the micro-enterprise to flourish, hindered all manner of development or empowerment in the slum. Instead, illegal businesses such as sale of illicit brew became rampant. The community had a dependency mindset that hindered all forms of empowerment as they did not want to engage. • *Institutional challenges*-ECC had not properly modelled their earlier interventions, e.g. initially the cost of making the water filter was too high making unaffordable, and earlier approaches to economic empowerment programme could not succeed.

The case study FBOs devised their own ways of overcoming these societal constraints. For instance ECC and SJCC introduced the SHG approach of empowerment to raise the communities' income level, discouraged the mentality of waiting for handouts, sensitized against urban poor's mindset of waiting for handouts, then promoted independence and collective ownership of community

projects. At the same time SJCC introduced empowerment towards positive behavioural change by invoking the right values to deal with societal challenges that threatened development in Pumwani. Caritas Nairobi too introduced PROMIC for economic empowerment to deal with the handouts mentality although occasionally dishes out handouts to the urban poor to meet the most pressing needs like food, shelter and medication.

Table 7-11: Summary of societal constraints to urban poor basic services

Constraint Category	Specific Constraints
Societal	Urban poor sabotage of development programmes due to the fear of being targeted for proselytization; urban poor's failure to engage in empowerment programmes due apathy and expectancy of handouts; criminal gangs, cartelism and illegal businesses in the slums blur the requisite peaceful environment for economic growth of the urban poor; the corruption of gate keepers in the slums frustrate new community members' efforts to connect with FBOs for empowerment; urban poor's belief in witchcraft discourage development interventions for fear of reprisals from witches; the monopoly of some urban poor entrusted with managing community projects and the reprisal of those who feel dispossessed encourage vandalism of community infrastructure; and the severity of poverty in the slums affects voluntarism required in urban poor projects.

7.6.2 Chapter Highlights

- The case study organizations rated highly on the measures of organizational and staff religiosities. Their services to the poor are also motivated by religious faith. Consequently, all three case study organizations have been discretionally judged to be based on religious faith, hence faith-based.

- In all the three case study organizations, self-transcendence and self-enhancement values correlated significantly negative. Positive and negative relative importance was attributed to self-transcendence self-enhancement values respectively. All three case study organizations therefore orient with self-transcendence values.

- Each of the case study FBOs provides at least one infrastructural urban service and an empowerment service to the poor.

- The services of all the three case study FBOs identify with pro-poor service delivery associated with altruism, empowerment, impartiality (through programmes and/or projects), and innovation.

- After the FBOs' intervention, the urban poor have been enabled to access urban services independently.

- A new category of constraints i.e. "Societal Constraints" that hinder the provision of urban services to the poor has been identified.

Chapter 8. Conclusions

8.1   Chapter introduction

This chapter concludes the thesis by drawing conclusions based on the findings from the analysis of data that was gathered in this inquiry to respond to the research question that guided the investigation. The research question that this investigation endeavoured to answer was identified in chapter 3 as restated hereunder:

"How could faith based organizations possibly contribute towards the delivery of urban services to the poor in a low-income country context?"

The chapter has also outlined the implications of these findings, contribution to knowledge, the limitations of the inquiry, and suggestions for further research.

8.2   Conclusions from the research findings

This research examined the delivery of basic infrastructure services to the urban poor. From the review of literature and the subsequent development of the conceptual framework, a knowledge gap was identified in the delivery of urban services to the poor. On one hand, personal values have been identified as determinants of day to day behaviour. On the other hand faith based organizations have been associated with the ability to reach the poor and to treat them well. However, in spite of these qualities no research to the best of the author's knowledge has been undertaken towards gaining understanding on how faith based organizations and personal values could possibly contribute towards the delivery of urban services to the poor in a low-income country context. Besides, the constraints that hinder the delivery of urban services to the poor has indeed been associated with the bias (negative value) meted against the poor by the public and/or private sectors. As a result of this bias, both the public and/or private sectors treat the poor unfairly leading to their deprivations.

Three faith-based organizations involved with the provisioning of urban services to poor communities in Nairobi, Kenya were purposively selected for investigation towards answering the research questions. Specifically, the investigation aimed to first establish whether the organizations chosen for the investigation were indeed based on religious faith and could therefore be regarded as faith-based. Secondly the values that staff in the chosen organizations attributed great importance to were to be determined because literature had shown that those to whom self-transcendence values are important to are predisposed to treat other people well. They are also associated with the championing of the welfare of others. Conversely, those to whom self-enhancement values are important to, have the propensity to control other people and/or resources, in their personal pursuits. The case study strategy was adopted to investigate those three organizations chosen for this inquiry, namely: the St. John's Community Centre, Caritas Nairobi and Eastleigh Community Centre.

In order to answer the main research question that guided this inquiry, the data gathered from the case studies was analysed so as to respond to the five secondary (specific) questions that were derived to corporately answer the main research question. Besides answering the research questions, the findings from the data analysis also identified other important issues which if considered by policy makers and service providers alike could contribute to the improvement of the delivery of urban services to the poor. The salient conclusions drawn from this research are as listed below:

1) From the high rating of religiosity across the three case study organizations, this inquiry found out that the trio could be identified as faith based. Similarly from the PVQ instrument, great relative importance was attributed to the self-transcendence values (concerned with the welfare of others) as opposed to self-enhancement values (concerned with personal pursuits). Such FBOs could therefore be expected to treat the urban poor well and also participate in facilitating their access to urban services devoid of selfish misappropriation of available resources.

2) Religious beliefs motivate faith-based organizations towards serving the poor and treating them well. They deem this to be a calling from God to represent Him amongst the poor. The poor trust them and appreciate their

services too. Any organizations that are motivated by an obligation to serve and treat the poor well, and whose approach the poor can trust and appreciate, have the potential to succeed in contributing to the delivery of urban services to the poor.

3) The case study organizations (FBOs) empowered the poor to fight corruption (instead of perpetrating it). Therefore, mainstreaming the self-transcendence values (that were identified with these FBOs) in development processes could help to save some of the many billions of dollars that development programmes lose to corruption yearly, worldwide. This could increase the coverage of urban services and the possibility of reaching the poor.

4) Great importance was attributed to self-transcendence in the FBOs. Similarly, the FBOs' services were associated with the values-based indicators of pro-poor behaviour e.g. altruism, empowerment, impartiality (i.e. fairness, and innovativeness). This investigation therefore has concluded that the FBOs' activities to the poor are values-based.

5) The empowerment approach adopted by the faith based organizations in their service to the urban poor taught the poor *"how to fish instead of giving them fish"* (SJ.3C – Q4). Empowerment transformed the urban poor into being self reliant, independent and capable of fighting for their human rights. It also enables the poor to become managers of their community development initiatives as well as active participants of their development process. The empowerment further prepares them towards demanding for efficient, affordable, and better managed services from the public or private sector providers. Moreover, the approach was capable of increasing the income of the urban poor households thereby enabling them to afford to pay for their daily needs including basic infrastructure services.

6) Although faith based organizations rely on voluntary donors and sponsors for lack of a sound capital base, they value championing the welfare of others (self-transcendence). They are also trusted and appreciated by the poor and could therefore be trusted with government money (resources) in Public Faith Partnership arrangements for the poor.

7) The findings from this research confirm that through empowerment (economic, information, and political empowerment), faith based organizations in a low-income country context could contribute towards the delivery of basic infrastructure services to the urban poor. They have enabled the urban poor to afford to pay for their basic services, lobby and advocate for access to services, manage their services better, and also to access devolved funds, etc.

8) During the process of identifying the faith based organizations involved with the delivery of basic services to the urban poor, a large number of dormant organizations purporting to be genuinely active were encountered (as explained in section 3.7). From the scrutiny pursued in this research, it is concludable that rigorous due diligence is mandatory before recruiting any organization for involvement in matters regarding services to the urban poor regardless how religious the names of the organizations may seem. Some of the organizations registered as faith-based lie in waiting to take advantage at any available opportunity.

9) Considering the huge capital outlay involved in installing infrastructure for basic services such as water, sanitation, schools, and shelter (Plummer, Cross 2007), (Bredenoord, van Lindert 2010) and (WASHCOST 2010) the delivery of infrastructure services to the urban poor and the rest of the city should remain the responsibility of the public sector. Moreover, it is the sector mandated by political masters to provide public goods for its citizens (James 1983). However, faith-based organizations and other likeminded organizations that exhibit self-transcendence should be facilitated to empower the community towards ensuring that the delivery of the services is devoid of the hindering constraints.

10) Besides the known constraints that emanate from the bias of the public and/or private sector against the poor (section 2.6.2, 2.62, 2.6.3, and 2.6.4), this inquiry identified the societal constraints emanating from the community as another source of hindrance to the provision of urban services to the poor. Unless the societal constraints (e.g. witchcraft, cartelism, criminal gangs, local corruption, and dependency) are also identified and dealt with,

the provision of urban services to the poor would still remain a very difficult task.

This inquiry established that a given resource base, organizations similar in character to the case study organizations and self-transcendence values are all crucial in working with the urban poor. Faith based organizations provide values-based services that are associated with altruism, empowerment, fairness and innovativeness. They have the skills, willingness, tenacity, a good relationship with the poor and they are trusted by the people they serve. They therefore have an empowering role of equipping the poor with information, skills, opportunities and assurances in order to make them independent, knowledgeable, and able to participate and manage their development process independently in a sustained manner. Faith-based organizations could therefore partner with the public sector whereby they could contract from the sector to provide urban services and empowerment at the grassroots level being the interface between the poor and the public.

8.3   Recommendations

The following recommendations have also been made based on the findings of this inquiry:

1) Thought should be given to the mainstreaming self-transcendence values in development policies and processes through staff recruitment, staff inductions, workshops and seminars. In particular provision of urban services to the vulnerable in society such as the urban poor should find mainstreaming of self-transcendence values useful towards eliminating the bias meted against them.

2) Owing to the holistic and successful nature of the empowerment approach towards delivery of basic services to the poor, policy makers may need to ensure that any development initiative for the urban poor was coupled with a mandatory empowerment component.

3) Service provisioning to the poor should bear in mind the existence of societal constraints and work out ways of dealing with them.

8.4 Implications of the findings

This work argues that a special kind of values set (e.g. self-transcendence) in the sectors of society could contribute to improving the conditions of the poor. The findings of this inquiry therefore have legislative as well as practical implications. Legal and institutional reforms may be required in order for the FBOs to partner with the public sector for development and/or service delivery to the poor. Many low-income countries are secular nations whose governments are separate from religion. Therefore for the faith based organizations to become legal partners with the public sector in development or service delivery, legislation would need to be passed to accommodate the role of faith based organizations. The legislation should ensure that in the process of allowing the faith based organizations to be partners in development and service delivery, they will still uphold their faith position without having to be secularized in order to bid for government contracts.

The practical implications include how staff will be recruited into organizations. Personal values have been established to influence how staff behaved in organizations. Therefore in the arena of service delivery and/or development programmes for the poor (or any other vulnerable constituencies) the self-transcendence values will require mainstreaming. The mainstreaming of values could be effected from the recruitment processes to socialization within the organizations. This will require updating the staff selection and development programmes in order to enhance the impartation of the requisite personal values.

8.5 Contribution to knowledge

Bearing in mind the conclusions that have been deduced from this research, the contributions to the body of knowledge accruing from the research findings have also been identified as listed below:

1) This research has identified societal constraints as a new form of constraints that emanate from the community itself and that are different from the other constraints that are perpetrated by the public and/or private sectors.

2) This inquiry has demonstrated that faith-based organizations (FBOs) in a low income country context can and do contribute to the delivery of urban services to the poor. They provide empowerment (economic, political, and information) to the poor, thereby enabling them to afford to pay for urban services, demand for services, and also participate in their development projects (e.g. planning and managing of services). The FBOs further invest in urban services (e.g. education, water and sanitation) for the poor. Moreover they have developed a harmonious relationship with the poor.

3) The inquiry has also provided knowledge about how FBOs are motivated by their religious faith to reach the poor, serve them and treat them well. Similarly the great importance attributed to self-transcendence shed light to the possibility of mainstreaming values in development polices and processes. This has the potential of making people behave well to others in a manner devoid of deprivations to the vulnerable in the society (e.g. the poor)

4) The findings of this inquiry demonstrate that the values theory could be applied in the delivery of urban services, thus expanding and enriching its applicability.

5) By demonstrating the strength of the FBOs in reaching and serving the poor well, this research has also opened the possibility of Public-Faith Partnerships in the delivery of urban services to the poor in low income countries.

8.6   Limitations of this research

In spite of the significant contributions that this research has made towards understanding the contribution of faith organizations in the delivery of basic services to the urban poor, the following limitations were identified:

- In order to determine the values orientation of the staff of faith based organizations, the 40 item Portrait Values Questionnaire (PVQ) was used as the data gathering tool. In the process of the respondents scoring themselves in the questionnaire, bias may have occurred from several sources. These sources include for instance; respondents tending to score

towards the left of the scale (ordering effect); respondents tending to agree rather than disagree (acquiescence), and respondents reluctance to use extreme positions in the scale (central tendency) (Brace 2004). These sources of bias were addressed by centring of the scores thereby producing the relative importance rather than the absolute importance attributed to the values.

- Due to the itinerant nature of the micro-enterprise businesses that the urban poor are involved with, it was not possible for the author to randomly recruit respondents for interviews from amongst the participants of the empowerment programmes of the case study FBOs. Instead, the author settled for those participants who responded to the telephone calls of programme coordinators in each FBO. This manner of recruiting respondents may have introduced bias in the selection process and consequently affected the outcome. However, because the programme coordinators were privy to neither the interview questions nor the theme of the interviews, this bias, if at all it occurred, had negligible effect on the quality of the research

- The youth in the slums were entrusted with the running of garbage collection services. Most of these youths are former members of gun-toting criminal gangs that previously terrorised the slum communities and the city in general. In spite of having declared their withdrawal from crime, many of them were still considered a great threat to security by the community. Because of the insecurity associated with garbage collection, the author was strongly advised not to investigate the service for fear of fatality. This aspect denied the research vital evidence as garbage collection was mentioned as one of the successful outcomes of the FBOs' empowerment programmes. Nevertheless, vital information was gathered from FBO documents and interviews with FBOs' personnel.

8.7 Suggestions and further research

a) This research measured the values orientation of the personnel in faith based organizations alone. In order to understand better the role of values

in the delivery of basic infrastructural services, it is suggested that the values' orientation of the public and private service providers be investigated and compared with those of faith based organizations. This investigation should take into account the quality of service provided by organizations in the respective sectors.

b) More investigation on the role of values in the delivery of infrastructure services may be directed towards training programmes in order to ascertain the impact training has on the values of the trained personnel and what curriculum adjustments may be required.

c) The potential of Public-Faith Partnership in the delivery of urban services to the poor in a low-income country context has been mooted after the findings of this research. Further investigation on how the mooted possibility of Public-Faith Partnership may work out is therefore suggested.

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APPENDICES

Appendix:1.1.   Main Questionnaire

Department of Civil and Building Engineering

PhD. Research on the Provision of Basic Infrastructure Services: Findings from KENYA.

<u>RESEARCH QUESTIONNAIRE</u>

(This Questionnaire Booklet contains only <u>SEVEN</u> pages.)

PLEASE NOTE:
1. <u>This questionnaire is to be completed by the *Heads of Organizations*.</u>
2. Figures starting with "S" to the right of each page are for data entry purposes and should be ignored.
3. It is estimated that completing this questionnaire will take you between 20 and 30 minutes.
4. Remember, there are no right or wrong answers.

Please Post Your Completed Questionnaire to:
Peter W. Murathimme Mburu
P.O. Box 7761, 00100
NAIROBI
KENYA

[A prepaid envelope has been enclosed for ease of postage]

OR

Email Competed Questionnaire to
<u>P.Mburu@lboro.ac.uk</u>

SECTION 1: PERSONAL INTRINSIC CHARACTERISTICS

IN THIS SECTION, WE BRIEFLY DESCRIBE SOME PEOPLE. PLEASE READ EACH DESCRIPTION AND THINK ABOUT HOW MUCH EACH PERSON IS OR IS NOT LIKE YOU. PUT AN **X** IN THE BOX TO THE RIGHT THAT SHOWS HOW MUCH THE PERSON IN THE DESCRIPTION IS LIKE YOU. **NOTE**: ALL DESCRIPTIONS IN THIS SECTION ARE INDIVIDUALLY DIFFERENT AND NONE HAS BEEN REPEATED AT ALL.

HOW MUCH LIKE YOU IS THIS PERSON?

	Very much like me (6)	Like me (5)	Some-what like me (4)	A little like me (3)	Not like me (2)	Not like me at all (1)	
1. Thinking up new ideas and being creative is important to him/her. S/he likes to do things in his/her own original way.	☐	☐	☐	☐	☐	☐	S1
2. It is important to him/her to be rich. S/he wants to have a lot of money and expensive things.	☐	☐	☐	☐	☐	☐	S2
3. S/he thinks it is important that every person in the world be treated equally. S/he believes everyone should have equal opportunities in life.	☐	☐	☐	☐	☐	☐	S3
4. It's very important to him/her to show his/her abilities. S/he wants people to admire what s/he does.	☐	☐	☐	☐	☐	☐	S4
5. It is important to him/her to live in secure surroundings. S/he avoids anything that might endanger his/her safety.	☐	☐	☐	☐	☐	☐	S5
6. S/he thinks it is important to do lots of different things in life. S/he always looks for new things to try.	☐	☐	☐	☐	☐	☐	S6
7. S/he believes that people should do what they're told. S/he thinks people should follow rules at all times, even when no-one is watching.	☐	☐	☐	☐	☐	☐	S7
8. It is important to him/her to listen to people who are different from him/her. Even when s/he disagrees with them, s/he still wants to understand them.	☐	☐	☐	☐	☐	☐	S8
9. S/he thinks it's important **not** to ask for more than what you have. S/he believes that people should be satisfied with what they have.	☐	☐	☐	☐	☐	☐	S9
10. S/he seeks every chance s/he can to have fun. It is important to him/her to do things that give him/her pleasure.	☐	☐	☐	☐	☐	☐	S10
11. It is important to him/her to make his/her own decisions about what s/he does. S/he likes to be free to plan and to choose his/her activities for himself/herself.	☐	☐	☐	☐	☐	☐	S11
12. It's very important to him/her to help the people around him/her. S/he wants to care for their well-being.	☐	☐	☐	☐	☐	☐	S12
13. Being very successful is important to him/her. S/he likes to impress other people.	☐	☐	☐	☐	☐	☐	S13
14. It is very important to him/her that his/her country be safe. S/he thinks the state must be on watch against threats from within and without.	☐	☐	☐	☐	☐	☐	S14
15. S/he likes to take risks. S/he is always looking for adventures.	☐	☐	☐	☐	☐	☐	S15
16. It is important to him/her always to behave properly. S/he wants to avoid doing anything people would say is wrong.	☐	☐	☐	☐	☐	☐	S16
17. It is important to him/her to be in charge and tell others what to do. S/he wants people to do what s/he says.	☐	☐	☐	☐	☐	☐	S17
18. It is important to him/her to be loyal to his/her friends. S/he wants to devote himself/herself to people close to him/her.	☐	☐	☐	☐	☐	☐	S18
19. S/he strongly believes that people should care for nature. Looking after the environment is important to him/her.	☐	☐	☐	☐	☐	☐	S19

HOW MUCH LIKE YOU IS THIS PERSON?

	Very much like me (6)	Like me (5)	Some-what like me (4)	A little like me (3)	Not like me (2)	Not like me at all (1)	
20. Religious belief is important to him/her. S/he tries hard to do what his/her religion requires.	☐	☐	☐	☐	☐	☐	**S20**
21. It is important to him/her that things be organized and clean. S/he really does **not** like things to be a mess.	☐	☐	☐	☐	☐	☐	**S21**
22. S/he thinks it's important to be interested in things. S/he likes to be curious and to try to understand all sorts of things.	☐	☐	☐	☐	☐	☐	**S22**
23. S/he believes all the worlds' people should live in harmony. Promoting peace among all groups in the world is important to him/her.	☐	☐	☐	☐	☐	☐	**S23**
24. S/he thinks it is important to be ambitious. S/he wants to show how capable s/he is.	☐	☐	☐	☐	☐	☐	**S24**
25. S/he thinks it is best to do things in traditional ways. It is important to him/her to keep up the customs s/he has learned.	☐	☐	☐	☐	☐	☐	**S25**
26. Enjoying life's pleasures is important to him/her. S/he likes to 'spoil' himself/herself.	☐	☐	☐	☐	☐	☐	**S26**
27. It is important to him/her to respond to the needs of others. S/he tries to support those s/he knows.	☐	☐	☐	☐	☐	☐	**S27**
28. S/he believes s/he should always show respect to his/her parents and to older people. It is important to him/her to be obedient.	☐	☐	☐	☐	☐	☐	**S28**
29. S/he wants everyone to be treated justly, even people s/he doesn't know. It is important to him/her to protect the weak in society.	☐	☐	☐	☐	☐	☐	**S29**
30. S/he likes surprises. It is important to him/her to have an exciting life.	☐	☐	☐	☐	☐	☐	**S30**
31. S/he tries hard to avoid getting sick. Staying healthy is very important to him/her.	☐	☐	☐	☐	☐	☐	**S31**
32. Getting ahead in life is important to him/her. S/he strives to do better than others.	☐	☐	☐	☐	☐	☐	**S32**
33. Forgiving people who have hurt him/her is important to him/her. S/he tries to see what is good in them and not to hold a grudge.	☐	☐	☐	☐	☐	☐	**S33**
34. It is important to him/her to be independent. S/he likes to rely on himself/herself.	☐	☐	☐	☐	☐	☐	**S34**
35. Having a stable government is important to him/her. S/he is concerned that the social order be protected.	☐	☐	☐	☐	☐	☐	**S35**
36. It is important to him/her to be polite to other people all the time. S/he tries never to disturb or irritate others.	☐	☐	☐	☐	☐	☐	**S36**
37. S/he really wants to enjoy life. Having a good time is very important to him/her.	☐	☐	☐	☐	☐	☐	**S37**
38. It is important to him/her to be humble and modest. S/he tries not to draw attention to himself/herself.	☐	☐	☐	☐	☐	☐	**S38**
39. S/he always wants to be the one who makes the decisions. S/he likes to be the leader.	☐	☐	☐	☐	☐	☐	**S39**
40. It is important to him/her to adapt to nature and to fit into it. S/he believes that people should not change nature.	☐	☐	☐	☐	☐	☐	**S40**

SECTION 2: ORGANIZATIONAL DEMOGRAPHICS

So that we may ascertain the factors that influence the organizations' involvement in infrastructure service to the community, please respond to the questions in this section regarding your organization. Where provided, please tick the box/es as appropriate to indicate your response.

41. What is the name of your organization? _____   **S41**

42. Does your organization have a **mission statement?**   [1] ❑Yes   [2] ❑No   (If NO Please go to **Q0)**   **S42**

43. What is the **mission statement** of your organization? (Attach a separate page if needed).   **S43**
....
....
....
....

44. Which of the three sectors of society do you think best describes your organization? Tick only ONE box.   **S44**
    [1] ☐Government sector   [2] ☐Civil Society   [3] ☐Privately owned   [8] ☐No idea

45. For how long has your organization operated in Kenya? Tick the box that closely indicates the number of years.

    [1] ☐Less than 10 years   **S45**
    [2] ☐More than 10 but less than 25 years
    [3] ☐More than 25 but less than 45 years
    [4] ☐More than 45 years

46. Consider the operations of your organization in the last 12 months. What would you say is the average size of your organization's workforce in Kenya?.

    [01] ☐Under 5   [06] ☐Between 100 and 249   **S46**
    [02] ☐Between 5 and 14   [07] ☐Between 250 and 499
    [03] ☐Between 15 and 24   [08] ☐Between 500 and 999
    [04] ☐Between 25 and 49   [09] ☐1000 and above
    [05] ☐Between 50 and 99

47. Does your organization have volunteers in its workforce?   **S47**
    [1] ❑Yes   [2] ❑No   (If NO Please go to **Q49)**

48. Consider the number of **Volunteers** working in your organization. Which of the following statements best describes the comparison of the number of **Volunteers** with the number of **Paid staff** in the organization?

    [1] ☐   Number of Volunteers is much higher than that of Paid staff   **S48**
    [2] ☐   Number of volunteers is slightly higher than that of paid staff
    [3] ☐   Volunteers and Paid staff are somehow equal in number
    [4] ☐   Number of Paid staff is slightly higher than that of Volunteers
    [5] ☐   Number of Paid staff is much higher than that of volunteers

49. Generally speaking how many paid managers and professionals does your organization have altogether?   **S49-50**
    [1] Managers   ☐   Please indicate number in the box. If no **Manager** indicate 0 (zero)

    [2] Professionals   ☐   Please indicate number in the box. If no **Professional** indicate 0 (zero)

50. On the average, what is your organizations' total combined income for the last 12 months? Please include income from all sources such as fees from services, income from investment, members' dues, grants from donors, etc.   **S51**

[01]☐   <KSh.500,000   [08]☐   KSh.50,000,000 – KS.74,999,999

[02]☐   KSh.500,000 – KSh.999,999   [09]☐   KSh.75,000,000 – KSh.99,999,999

[03]☐   KSh.1,000, 000 – KSh.2,499,999   [10]☐   KSh.100,000,000 – KSh.249,999,999

[04]☐   KSh.2,500,000 – KSh.4,9999,999   [11]☐   KSh.250,000,000 – KSh.499,999,999

[05]☐   KSh.5,000,000 – KSh.9,999,999   [12]☐   KSh.500,000,000 – KSh.999,999,999

[06]☐   KSh.10,000,000 – KSh.24,999,999   [13]☐   KSh.1,000,000,000 and above

[07]☐   KSh.25,000,000 – KSh.49,999,999   [14]☐   I do not know

51. Please rate the following financial sources by distributing **100 points** according to their relative contribution to your organization's total combined income. Let the most significant source receive the most points while the least significant receive the least points.   **S52-59**

[1] ☐ Fees from service(s)   _____

[2] ☐ Income from investment   _____

[3] ☐ Religious individuals   _____

[4] ☐ Religious groups/organizations   _____

[5] ☐ Government grants   _____

[6] ☐ Non-religious individuals   _____

[7] ☐ Non-religious groups/organizations   _____

             _____

TOTAL   **100 Points**

SECTION 3: PROVISIONING OF INFRASTRUCTURE SERVICE(S)

IN THIS SECTION WE SEEK TO EXPLORE THE NATURE OF INFRASTRUCTURE SERVICE(S) THAT YOUR ORGANIZATION IS INVOLVED WITH AND WHO SUCH INFRASTRUCTURE SERVICE(S) TARGET TO BENEFIT.

52. Consider the activities of your organization in Kenya for the past 12 months. Please tick the box corresponding to the communities where those activities were carried out.   **S60-62**

[1] ☐ Rural settlements

[2] ☐ Urban informal settlements/slums

[3] ☐ Peri-urban settlements

53. Think about the activities carried out by your organization in Kenya for the past 12 months. Please rate the budgetary allocation by your organization for its activities by distributing 10 points based on where the activities were carried out. **NOTE: Where no activities were carried out distribute zero points.**   **S63-65**

	POINTS
[1] ☐ Rural settlements	
[2] ☐ Urban informal settlements/slums	
[3] ☐ Peri-urban settlements	
Total Points Distributed	**10**

For Questions 54-59 please tick the boxes corresponding to the infrastructure service(s) that your organization was involved with in the urban informal and/or peri-urban settlements?

Indicate specifically where the activity was carried out

	Town/City	*Name of the place*

54.   Water Supply
        [2] ☐ Water quality improvement   {[1] ☐ Yes [2] ☐No}   ....
        [3] ☐ Water redistribution for resale   {[1] ☐ Yes [2] ☐No}   ....
        [4] ☐ Services to Internally Displaced People
                                                {[1] ☐ Yes [2] ☐No}   ....

55.   Sanitation   **S70-75**
        [1] ☐ Provision of toilet facility   {[1] ☐ Yes [2] ☐No}   ....
        [2] ☐ Drainage provision   {[1] ☐ Yes [2] ☐No}   ....
        [3] ☐ Drainage clearing/cleaning   {[1] ☐ Yes [2] ☐No}   ....
        [4] ☐ Hygiene Promotion   {[1] ☐ Yes [2] ☐No}   ....
        [5] ☐ Garbage collection   {[1] ☐ Yes [2] ☐No}   ....
                                                                        ....

56.   HIV/AIDS   **S76-79**
        [1] ☐ Home based care for People Living With AIDS
                                                {[1] ☐ Yes [2] ☐No}   ....
        [2] ☐ Support for children orphaned by AIDS   ....
                                                {[1] ☐ Yes [2] ☐No}
        [3] ☐ Medical supplies for PLWA   ....

57.   Health   **S80-83**
        [1] ☐ Mobile clinic services   {[1] ☐ Yes [2] ☐No}   ....
        [2] ☐ Dispensary facility/services   {[1] ☐ Yes [2] ☐No}   ....
        [3] ☐ Health Centre facility/services {[1] ☐ Yes [2] ☐No}   ....
                                                                        ....

58.   Education   **S84-88**
        [1] ☐ Nursery school facility/services {[1] ☐ Yes [2] ☐No}   ....
        [2] ☐ Primary school facility/services {[1] ☐ Yes [2] ☐No}   ....
        [3] ☐ Vocational skills training centre {[1] ☐ Yes [2] ☐No}   ....
        [4] ☐ Sponsorship for vulnerable children {[1] ☐ Yes [2] ☐No}   ....
        [5] ☐ High school   {[1] ☐ Yes [2] ☐No}   ....

59.   Advocacy   **S89-92**
        [1] ☐ Land tenure campaigns   {[1] ☐ Yes [2] ☐No}   ....
        [2] ☐ Anti-eviction campaigns   {[1] ☐ Yes [2] ☐No}   ....
        [3] ☐ Demand for services campaigns {[1] ☐ Yes [2] ☐No}   ....
        [4] ☐ Information Empowerment   {[1] ☐ Yes [2] ☐No}   ....
        [5] ☐ Economic Empowerment   {[1] ☐ Yes [2] ☐No}

SECTION 4: RESPONDENT'S SOCIO-DEMOGRAHICS

THE FIVE QUESTIONS IN THIS SECTION ARE ABOUT YOU. PLEASE RESPOND TO THESE QUESTIONS AS ACCURATELY AS POSSIBLE BEING ASSURED THAT STRICT CONFIDENTIALITY WILL BE OBSERVED IN HANDLING ALL THE INFORMATION THAT YOU PROVIDE IN THIS INQUIRY.

60. What is your sex (Gender)?
    [1] ☐ Male   [2] ☐ Female

61. What is your position in this organization?
    [1] ☐ Director   [2] ☐ Programme Manager/Coordinator   [3] ☐ Professional [4] ☐ Support staff   **S93**

    [5] ☐ Middle level managers   [6] ☐ Volunteer   [7] ☐ Senior minister   [8] ☐ Presbytery Clerk

62. What is your age bracket (Years)?   **S94**
    [1] ☐ <24   [2] ☐ 25-34   [3] ☐ 35-44   [4] ☐ 45-54   [5] ☐ >55

63. What is the highest level of education that you have attained so far? Please tick only ONE box.   **S95**

    [1] ☐   Primary school certificate   [06] ☐   Bachelor's degree
    [2] ☐   High school certificate   07] ☐   CPA/CPS
    [3] ☐   College Certificate   [08] ☐   Master's degree
    [4] ☐   Diploma   [[09] ☐   Doctorate degree
    [5] ☐   Higher diploma

64. What was the gross monthly salary paid to you by your present organization in the past one month? Please tick the box that most closely identifies your gross monthly salary.   **S96**

    [01] ☐ Volunteer without salary   [06] ☐ Between KSh. 200,000 and KSh.249,999
    [02] ☐ Less than KSh. 25,000   [07] ☐ Between KSh. 250,000 and KSh. 499,999
    [03] ☐ Between KSh. 25,000 and KSh. 49,999   [08] ☐ Between KSh. 500,000 and KSh. 749,999
    [04] ☐ Between KSh. 50,000 and KSh. 99,999   [09] ☐ Between KSh. 750,000 and KSh. 999,999
    [05] ☐ Between KSh. 100,000 and KSh.199,999 [10] ☐ KSh. 1,000,000 and above

SECTION 5: RELIGIOSITY AND WORK

THE QUESTIONS IN THIS SECTION SEEK TO ASCERTAIN THE INFLUENCE (IF AT ALL ANY) RELIGIOSITY HAS ON THE WORK THAT STAFF IN YOUR ORGANIZATION USUALLY DO. PLEASE RESPOND TO ALL THE QUESTIONS IN THIS SECTION IRRESPECTIVE OF THE RELIGIOSITY STATUS OF YOUR ORGANIZATION.

65. Is the top leader of your organization an ordained clergy?   **S97**
    [1] ☐ Yes   [2] ☐ No

66. Do the staff in your organization pray together in staff meetings?   **S98**

    [1] ☐ Yes   [2] ☐ No   (If NO Please go to **Q68**)

67. How often would you say the staff in your organization pray together in staff meetings?   **S99**
                                4 ☐ In all meetings
                                3 ☐ In most of the meetings
                                2 ☐ Sometimes
                                1 ☐ Rarely
                                0 ☐ Never

68. Consider job recruitment in your organization. Does your organization support the recruitment of candidates who are identified to be **adherents of religious beliefs** more than to candidates who are **not religious adherents**? **S100**

      [1] ☐ Yes   [2] ☐ No   (If NO Please go to **Q71**)

69. Which religion or faith would the job candidates supported by your organization during recruitment be adherents of? **S101**

1 ☐	Christianity	5 ☐	Bahai	
2 ☐	Islam	6 ☐	Jewish	
3 ☐	Hindu	7 ☐	Traditional religious beliefs	
4 ☐	Buddhist	8 ☐	Any other (Please specify).......................................	
		9 ☐	None	

70. In a scale of 1 to 7 please indicate how much your organization prefers a job candidate based on the candidates religiousness. For example, if **religious adherent** candidates are highly preferred check box 1, check box 7 if **non-religious adherent** candidates are highly preferred and check box 4 if candidate religiousness does not matter in job recruitment, etc. **S102**

Preference of **religious adherent** job Candidates	1. ☐	2. ☐	3. ☐	4. ☐	5. ☐	6. ☐	7. ☐	Preference of **non-religious adherent** job Candidates

71. Generally, would you say that staff in your organization apply their religious beliefs in their duties?

      [1] ☐ Yes   [2] ☐ No   (If NO Please go to **Q73**)

72. To what extent in your opinion do the staff in your organization put their religious beliefs into action in their duties? **S104**

4 ☐	In every aspect of their duties
3 ☐	In most aspects of their duties
2 ☐	In few aspects of their duties
1 ☐	In extremely few aspects of their duties
0 ☐	In no aspect of their duties

73. Images or symbols such as the cross, crescent, etc are considered sacred in some religions. Does your organization display or consider displaying any of such images in public spaces to signify its commitment to a particular religion or faith? **S105**

      [1] ☐ Yes   [2] ☐ No   (If NO Please go to **Q75**)

74. Which sacred images does your organization display or consider displaying in public spaces? **S106**

1 ☐ Christian: Cross, Fish, Dove, Bible, etc

2 ☐ Islamic: The Star and Crescent

3 ☐ Hindu: The Murti

4 ☐ Bahai :Star/Ringstone

5 ☐ Buddhism: The Wheel of Law, Golden Fishes, etc

6 ☐ None

THE END OF THE QUESTIONNAIRE
THANKYOU VERY MUCH FOR THE SUPPORT YOU HAVE GIVEN TOWARDS THIS INQUIRY. IN PARTICULAR, ALL THE TIME, AND EFFORT THAT YOU HAVE SPENT RESPONDING TO THIS QUESTIONNAIRE IS GREATLY APPRECIATED. ONCE AGAIN, THANK YOU VERY MUCH.

Appendix:1.2.   Telephone interview questionnaire

GENERAL INTRODUCTION BEFORE INTERVIEW

- **Cheer up the respondent with nice greetings**: Hallo, Good morning/Good afternoon!

- **Ask to speak to the person in charge**: "Can I please speak to the DIRECTOR/MANAGER" If unavailable, ask for his/her deputy and if deputy not in, ask for the next one in the line of command.

- **Once connected, introduce yourself to the** DIRECTOR/MANAGER:

- **Introduce the Research**: We in collaboration with the Loughborough University, UK are carrying out a research on "the contribution that organizations like yours could make towards sustainable basic infrastructure services to urban communities in Kenya".

- Inform the respondent how s/he will contribute invaluably to the research by spending 2 minutes to respond to THREE very simple questions.

- You can contribute immensely to this research by giving me your two minutes to respond to THREE very simple questions.

THE QUESTIONNAIRE

Name of organization...Date of interview:...../07/08.

1. **Please confirm the POSTAL address of your organization**:   P.O. Box ....

2. **Where are your premises situated**? a) Name of Town.................................; b) Name of Building ....; c) Floor No..........; c) Office number.........; d) Road/Lane..

3. **Within the past 12 months has your church/ministry been involved in providing social services to the people?**
[01] ☐Yes   [02] ☐No

4. **Which social services has your church/ministry been providing within the past 12 months**? Was it?

[01] ☐	Water supply	[05] ☐	Sanitation
[02] ☐	HIV/AIDS	[06] ☐	Mobilization of opinion
[03] ☐	Education	[07] ☐	Garbage collection
[04] ☐	Health	[08] ☐	Any other service(s) please specify...

5. **Where were these activities that you have just mentioned carried out**? Was it in the?
[1] ☐ Rural settlements   [2] Urban informal settlements/slums [3] Other specify..................................

6. **Which of these social services were provided in the urban informal settlements?**

[01] ☐	Water supply	[05] ☐	Sanitation
[02] ☐	HIV/AIDS	[06] ☐	Mobilization of opinion
[03] ☐	Education	[07] ☐	Garbage collection
[04] ☐	Health	[08] ☐	Any other service(s) please specify...

7.   How are these social services coordinated and implemented in your church/ministry

....

....

....

....

....

8.   Are the contacts of the coordinators and/or implementers of the social services provided by your church/ministry available?

9.   **What is your position in this organization**?
[1] ☐ Overall Manager /Director   [2] ☐ Head of Technical/Engineering   Dept.   [3] ☐ Head of Finance Dept.
OR   [4] ☐ Other: Please Specify..

10.   **We would like to shortlist your organization for participation in the main research**? Would this be okay?
a) ☐ Yes   b) ☐ No

THANK YOU VERY MUCH FOR YOUR TIME AND CONTRIBUTION IN THIS WORTHY RESEARCH.

Appendix:2.1.   Introduction letter to respondents

Water, Engineering and Development Centre (WEDC)
The John Pickford Building
Loughborough University Leicestershire LE11 3TU UK
Telephone: +44 (0)1509 222885 Fax: +44 (0)1509 211079
www.lboro.ac.uk/wedc E-mail: WEDC@lboro.ac.uk

Loughborough
University

2nd June 2008

Dear Respondent,

Re: Research on the Provision of Basic Infrastructure Services to Urban Communities

Mr Peter Mburu is a full-time PhD. Research Scholar in the Water, Engineering and Development Centre (WEDC) of Loughborough University, United Kingdom. His research work is focusing on the contribution that Faith-Based Organizations could make towards sustainable basic infrastructure services to urban communities in low-income countries. Currently, he is in the process of collecting data within the city of Nairobi and several other municipalities in Kenya.

I will be grateful if you could assist Peter with the information that he might require for his research. Kindly be assured that all the confidential information that you will provide in this investigation will be treated with due care. Peter will keep you updated with the progress of his inquiry and will provide you with key findings on completion of this work.

It is our intention that this research contributes towards achievement of yours and your organizational goals.

Yours faithfully,

Prof. Dr. Eng. M. Sohail Khan
BEng, MSc, PhD Loughborough, Fellow ASCE (USA)

Professor of Sustainable Infrastructure
Leader of Research and Consultancy Programmes
Director of Doctoral Programme
Department of Civil and Building Engineering (WEDC Institute), Loughborough University, UK
http://wedc.lboro.ac.uk/staff/staff_details.php?id=20

Appendix:2.2.   Layout and guiding prompts for indepth- interview

<u>Before starting the interviews</u>:

i)   Ensure that the interviewee is comfortable with the settings of the interview venue

ii)   Explain to the interviewee the purpose of the research and hence the interview

iii)   Assure the interviewee that confidentiality and data protection will be strictly adhered to

iv)   Inform the interviewee of their right to withdraw from the interview at own volition

v)   Request to record the proceedings and only do so if consent granted

vi)   Allow the interviewee to talk and express themselves freely

<u>Guiding prompts during the interview with FBO staff</u>

1.   The respondent's main responsibilities (duties) and position in the organization

2.   The activities of the FBO to the urban poor: Get to the depth of these (when and how started, where, for who, successes, failures, fees charged to the poor). Allow respondent to fully express self.

3.   State of urban services for the poor before and after FBO's interventions

4.   Hindrances to the FBO's delivery of urban services to the poor including any interventions

5.   Perceived FBO's strengths and weaknesses in serving the urban poor.

6.   Motivations behind FBO's activities for the poor

<u>Guiding prompts during the interview with community respondents</u>

1.   Confirm respondents residence in the slum and for since when

2.   How respondent access urban services (from who, fees, quantity, quality – Present and past, hindrances)

3.   Urban services, FBO, and community – relationship

4.   Respondent's interaction with the FBO (mode of interaction, what for, who benefits?, likes and dislikes).

WIDE UP THE INTERVIEW AND THANK RESPONDENT FOR INFORMATION THEY HAVE PROVIDED AND ALSO FOR THEIR TIME

Appendix:2.3.   Questionnaires Distribution: Identification of Case Study Organizations

		Post	Hand	Courier	Email	Delivered	Returned
Presbytarian Community development Programmes	Aberdare	1					1
	Chogoria Central	1					1
	Chogoria North	1					1
	Chogoria Presbytery	1					0
	Chuka	1					1
	Elburgon	1					0
	Eldoret	1					0
	Gatundu	1					0
	Githunguri	1					0
	Imenti Central	1					0
	Imenti North	1					0
	Imenti South	1					1
	Kambui	1					0
	Kiamathare	1					1
	Kieni West	1					0
	Kiganjo	1					0
	Kihumbuini	1					1
	Kikuyu	1					1
	Kirimara East	1					0
	Kirimara West	1					0
	Komothai	1					0
	Laikipia	1					1
	Limuru	1					0
	Milimani	1					0
	Muguga	1					1
	Mugumoni	1					1
	Mukurweini	1					1
	Murang'a	1					0
	Nairobi Central	1					0
	Nairobi East	1					0
	Nairobi North	1					1
	Nakuru	1					0
	Nanyuki	1					1
	Ngong Hills	1					0
	Njoro	1					1
	Nyandarua	1					1
	Nyeri	1					0
	Nyeri Hill	1					0
	Olborossat	1					1
	Othaya	1					1
	Pwani	1					1
	Rungiri	1					0
	Thika	1					1
	Tumutumu	1					0
	Western	1					0
		45				**45**	20

		Post	Hand	Courier	Email	Delivered	Returned
FBOs identified by Telephone Interviews	African Evangelistic Enterprise (FBO)			1			1
	Chechemi Ya Ukweli			1			1
	Christian Partners			1			1
	Ecumenical Development Cooperative Society (FBO)			1			1
	Good Neighbours International		1				1
	Islamic Foundation			1			1
	Kenya Evangelical Rural/Urban Development Outreach	1					1
	Muslim Education and Welfare Association	1					1
	Cana Family Life Education	1					0
	Concern Worldwide			1			0
	Fellowship of Christian Councils and churches			1			0
	International Christelijk Stelinfonds Africa			1			0
	Islamic Relief			1			0
	Living Water International		1				0
	Mission for Peace and development - Africa			1			0
	Organization of African Instituted Churches			1			0
	World Vision, Kenya (FBO)	1					0
	As replicated in Table 3-3	4	2	11	0	**17**	**8**
FBOs identified by snowballing	ACK - HIV Programme		1				0
	ACK - St. Johns Community Centre		1				1
	CORDAID				1		0
	Kisumu Urban Apostorate Project				1		0
	Mary Knoll Fathers		1				1
	Methodist Church of Kenya - Health Programme	1					1
	PCEA (Board of Social Responsibility)		1				1
	PCEA - Eastleigh Community Centre		1				1
	PEFA (Executive Committee of the Board of Admin)		1				1
	World Mission Evangelism		1				1
	As replicated in Table 3-5	**1**	**7**		**2**	**10**	**7**
Diocesan Development programmes: Snowballing	Caritas Nyeri				1		0
	Catholic Archdiocese of Kisumu				1		0
	Catholic Archdiocese of Mombasa				1		0
	Catholic Archdiocese of Nairobi		1				1
	Catholic Dioces of Kakamega	1					0
	Catholic Dioces of Meru	1					1
	Catholic Diocese of Embu				1		0
	Catholic Diocese of Garissa				1		0
	Catholic Diocese of Homa Bay				1		0
	Catholic Diocese of Kericho	1					1
	Catholic Diocese of Kisii				1		1
	Catholic Diocese of Kitui				1		1
	Catholic Diocese of Lodwar				1		1
	Catholic Diocese of Marsabit				1		0
	Catholic Diocese of Maral				1		0
	Catholic Diocese of Nakuru			1			0

	Catholic Diocese of Ngong	1					1
	Catholic Diocese of Nyahururu	1					1
		5	**1**	**1**	**11**	**18**	**8**
ACK Regional Community Service Programmes	Naika Region - Christian Community Services	1					0
	Ukamba Region - Christian Community Services	1					0
	Pwani Region - Christian Community Services	1					0
	Mt. Kenya East - Christian Community Services	1					0
	Nakuru Region - Christian Community Services	1					0
	Western Region - Christian Community Services	1					1
	Eldoret Region - Community Christian Services	1					0
	Nyanza Inter Diocesan Christian Comm. Services	1					0
	Mt. Kenya Region - Christian Community Services	1					1
		9				**9**	**2**
NCCK Regional Community Service Programmes	NCCK- Central Region				1		
	NCCK- Coast Region		1				1
	NCCK- Lower Eastern Region				1		0
	NCCK- Nairobi Region				1		0
	NCCK- North Rift Region				1		0
	NCCK- Nyanza Region				1		0
	NCCK- South Rift Region				1		1
	NCCK- Upper Eastern Region				1		0
	NCCK- Western Region			1			1
			1	**1**	**7**	**9**	**3**
AIC Congregations identified by snowballing	African Church of the Holy Ghost				1		1
	African Independent Pentecostal Church of Africa	1					1
	African Interior Church	1					
	African Israel Nineveh Church - Nairobi	1					1
	Church of Prophet	1					1
	Bethsaida Ministries	1					0
	Christian Hope Network Church	1					1
	Church of Christ in Africa	1					1
	God's Last Appeal Church	1					1
	Holy Spirit Church of East Africa	1					1
	Israel Silimbaika Church	1					1
	Jesus Worship Power Ministries	1					1
	Kenya Israel Evangelistic Church of East Africa	1					1
	Light Evangelical Church	1					1
	Lyahuka Church of East Africa	1					1
	National Akurinu Church of the New Testament	1					1
	Nomiya Church		1				1
	Pentecostal Revival Ministries	1					1
	Siloam Ministries	1					1
		17	**1**	**1**		**19**	**17**
Other Congregations identified	African Christian Church and Schools	1					0
	African Israel Nineveh Church - Kisumu				1		
	Church of Africa Sinai Mission	1					0
	Coptic Church		1				0
	Evangelical Lutheran Church of Kenya		1				1

	Kenya Evangelical Lutheran Church		1				1
	Kenya Mennonite Church	1					0
	Reformed Church of East Africa	1					0
		4	**3**	**0**	**1**	**8**	**2**
						135	**67**

Appendix:2.4. Correlation coefficients of Basic Values

VALUES	CONFORM			TRADITION			BENEVOL			UNIVERSAL			S/DIRECTION			STIMULAT			HEDONISM			ACHIEVEM			POWER			SECURITY		
BASIC	CN	EC	SJ	CN	EC	SJ	CN	EC	SJ	CN	EC	SJ	CN	EC	SJ	CN	EC	SJ	CN	EC	SJ	CN	EC	SJ	CN	EC	SJ	CN	EC	SJ
CONFO	1.0	1.0	1.0																											
TRADIT	.30	.06	.16	1.0	1.0	1.0																								
Sig. (2-tailed)	.20	.81	.57																											
BENEV	.30	.29	-.28	.03	.22	.29	1.0	1.0	1.0																					
Sig. (2-tailed)	.21	.20	.29	.92	.34	.28																								
UNIVER	.12	.18	.38	.46	.04	-.01	-.04	-.13	-.04	1.0	1.0	1.0																		
Sig. (2-tailed)	.63	.43	.15	.04	.87	.98	.88	.55	.90																					
S/DIREC	-.56	.32	.03	-.55	-.03	.31	-.23	.42	-.08	-.21	-.23	-.25	1.0	1.0	1.0															
Sig. (2-tailed)	.01	.15	.91	.01	.88	.25	.34	.05	.78	.38	.30	.35																		
STIMUL	-.30	-.02	-.41	-.02	-.32	-.05	-.48	-.33	-.13	.16	-.32	.11	-.01	-.16	-.23	1.0	1.0	1.0												
Sig. (2-tailed)	.21	.93	.12	.94	.15	.85	.03	.14	.62	.51	.15	.70	97	.47	.38															
HEDON	-.38	-.60	-.26	-.46	-.28	-.26	.07	-.28	-.02	-.46	.09	-.48	-.01	-.34	-.14	.02	-.19	-.25	1.0	1.0	1.0									
Sig. (2-tailed)	.10	.00	.33	.04	.21	.34	.77	.21	.95	.04	.68	.06	.96	.12	.60	.94	.40	.35												
ACHIEV	-.14	.13	-.47	-.42	-.35	-.45	-.33	-.11	-.23	-.32	-.42	-.48	.34	.03	-.19	-.02	.19	.16	-.03	-.32	.09	1.0	1.0	1.0						
Sig. (2-tailed)	.54	.56	.07	.08	.11	.08	.16	.63	.40	.17	.06	.06	.14	.91	.47	.94	.39	.55	.91	.15	.73									
POWER	-.52	-.45	.03	-.47	-.08	-.71	.13	.01	-.51	-.63	-.52	-.20	.10	.16	-.43	-.02	-.00	-.16	.72	.36	.34	.06	-.06	.61	1.0	1.0	1.0			
Sig. (2-tailed)	.02	.04	.93	.04	.72	.00	.57	.96	.04	.00	.01	.45	.67	.47	.10	.93	.99	.55	.00	.10	.20	.80	.79	.01						
SECUR	.25	-.07	.33	.10	-.49	-.01	-.19	-.62	.01	-.16	.44	.06	.10	-.32	.58	-.25	-.00	-.57	-.43	.34	-.11	-.25	-.07	-.50	-.29	-.24	-.20	1.0	1.0	1.0
Sig. (2-tailed)	.30	.78	.22	.68	.02	.98	.41	.00	.99	.49	.04	.82	.69	.15	.02	.30	.99	.02	.06	.12	.69	.30	.75	.05	.22	.29	.45			

Appendix:3.1.   Case Study Protocol

The detailed case study protocol for this inquiry is available in the author's database where it can be accessed for perusal by any interested party.

Appendix:4.1.   List of Case-Studies' Documents

Document Title	Code	Description
St. John's Community Centre SJCC		
Improvement of Slum Infrastructure at Pumwani, Nairobi	SJ – D1	Project Proposal submitted to Danida –Kenya, March 1996
7conomic Empowerment	SJ – D2	Excerpts of Strategic Plan 2004 – 2008, Pages 41 – 43
Community Health Education Program	SJ – D3	Excerpts of Strategic Plan 2004 – 2008, Pages 44 – 49
SGH Concept	SJ – D4	Excerpts of the Self Help Group concept. Pages 5 – 9.
Report on a participatory rapid appraisal carried out to determine aspects of Kitui Village that has an influence on the work of SJCC	SJ – D5	Excerpts of the Information Empowerment and Advocacy report of 15.04.08. Pages 1 – 10.
Report on Paralegal Training Phase VI of Pumwani Community	SJ – D6	Excerpts of the Report on Paralegal training project sponsored by KIOS – Finland. Dated May 2008. Pages i – vi, and 1.
Pre and Post Workshop Evaluation	SJ – D7	Excerpts of evidence of community involvement in Budget Monitoring.
The Children's Football Initiative	SJ – D8	Excerpts on the report on "Transforming Children Through Sports. Undated, un-paginated.
A Cry For Help	SJ – D9	A fundraiser flier of "Kids' Future Project" of St. JCCC.
Kids Future Project	SJ – D10	One page synopsis of the Kids Future Project
Certificate of Recognition	SJ – D11	Copy of certificate awarded to the Deputy Manager of St. JCC by Amasha Entertainment Group in recognition of her contribution uplifting and improvement of community status of Kamukunji constituency. Date, April 2002
Certificate of Participation	SJ – D12	Copy of certificate awarded to Omar Maingi a customer of St. JCCC for participating in "Civic Responsibilities Seminar". Dated 30 Sept. 1997
DVD – Open Day for SHG	SJ – D13	An SJCC DVD on the day that the Empowered women told the world about their achievements
Needs Assessment Report, 2008	SJ – D14	Needs assessment carried out in Pumwani by CLARION and Think Africa consult under the sponsorship of a Finnish NGO (KIOS) for the consumption of SJCC.
Annual Report, 2007	SJ – D15	Annual report for SJCC
Call for Concept papers	SJ – D16	SJCC call for OVC care and support concept papers.
Transcribed interview	SJ.1S – Q	Record of interview with assistant manager
Transcribed interview	SJ.2S – Q	Record of interview with Programme officer – Information empowerment programmes
Transcribed interview	SJ.3S – Q	Record of interview with Programme officer – Economic empowerment programme
Transcribed interview	SJ.1C – Q	Record of interview with community member – Toilet block chairman.
Transcribed interview	SJ.2C – Q	Record of interview with community member – chairman of toilet block 41.
Transcribed interview	SJ.3C – Q	Record of interview with community member – consumer of water and sanitation services in Pumwani
Transcribed interview	SJ.4C – Q	Record of interview with community member – consumer of water and sanitation services in Pumwani and also committee member of Azimo la Maji na Usafi self help group.
Segmented data and pattern codes		Data chunks (segments)

Document Title	Code	Description
Eastleigh Community Centre		
50 Years: Golden Jubilee	EC – D1	A Special PCEA ECC booklet to commemorate 50 years of successful community service. 2008
Community Health Progress Report	EC – D2	Excerpts of Progress Report on Community health for April 2008.
Appendix 2: Project Progress	EC – D3	Excerpts of Progress Report for Silver Ceramic Water Filters project. Sept. 2008
A Report on Environment Policy Workshop Held on 04ʲApril 2008.	EC – D4	Excerpts of Report presented to ECC Director by the Community Health Program Officer. Pages 1 - 4
Self Help in Kenya – Promoting Organization to national Coordinator	EC – D5	A Quarterly Report for the period 1st July to 30th September 2008. Pages 1 – 10.
Restoring the Lost Hope	EC – D6	A PCEA ECC brochure highlighting history, present and future of the organization.
Pottery	EC – D7	PCEA ECC brochure highlighting the Pottery Project.
Skills Training & Enterprise Development Centre (STED)	EC – D8	A PCEA ECC flier – Prospectus
Transcribed interview	EC.S1 – Q	Record of interview with the Director
Transcribed interview	EC.S2 – Q	Record of interview with Head, Community Health Programme
Transcribed interview	EC.S3 – Q	Record of interview with Head, Self Help Programme
Transcribed interview	EC.S4 – Q	Record of interview with BSR Asst. Programme Coordinator,
Transcribed interview	EC – T1	Record of interview with VTC student – Carpentry
Transcribed interview	EC – T2	Record of interview with VTC student – Carpentry
Transcribed interview	EC – T3	Record of interview with VTC student – Electrical
Transcribed interview	EC – T4	Record of interview with VTC student – Electrical
Transcribed interview	EC.C1 – Q	Record of interview with ECC Customer
Transcribed interview	EC.C2 – Q	Record of interview with ECC Customer
Transcribed interview	EC.C3 – Q	Record of interview with ECC Customer
Transcribed interview	EC.C4 – Q	Record of interview with ECC Customer
Segmented data & pattern codes		Data chunks (segments)
Caritas Nairobi		
Mathare Project	CN – D1	Excerpts of the proposed resettlement of Mathare slum families on supported agricultural peri-urban land parcels. Partnership of mama Africa Italia
Mathare Village 1 and 2 Relocation Project	CN – D2	Written communication to Chairman of plots allocation committee Mathare, by Rev. Fr Lemay – Father in charge of St. Teresa Parish. 15/09/99.
Temporary Occupation – St. Teresa's Parish Temporary Houses Project Agreement	CN – D3	Communication to the Chief of Mathare Location by Rev. Fr. Lemay. Occupancy Agreement.
Mathare Squatters Resettlement Scheme Certificate	CN – D4	Certificate to Certify that St. Teresa's Church has been registered as the owner of Plot No. 11 in Mathare slums.
Occupation of St. Teresa's Parish Temporary House Project Agreement	CN – D5	Signed Agreement between the Parish and the Occupants of the Parish houses.
Mathare Squatters Scheme – Disciplining errant residents.	CN – D6	Communication from the Scheme Chairman to Father in Charge of St. Teresa's Parish conveying community's decision to evict a disturbing occupant of Parish house. 18/07/2006
Village committee's decision on tenancy matters	CN – D7	Communication from the village committee Chairman and Secretary on a tenancy grass-root decision by the committee. 04/06/08

Document Title	Code	Description
Guidelines for Self Help Groups	CN – D8	Guidelines for self help groups. 2006
Annual Report 2006/2007	CN – D9	Annual Report for NAD Development Office
Transcribed interview	CN.S1 – Q	Record of interview with Director, CARITAS Nairobi
Transcribed interview	CN.S2 – Q	Interview with Father in Charge, St. Teresa
Transcribed interview	CN.S3 – Q	Record of interview with Programme Coordinator
Transcribed interview	CN.S4 – Q	Record of interview with Coordinator – Peace Building
Transcribed interview	CN.S5 – Q	Record of interview PROMIC Coordinator
Transcribed interview	CN.C1 – Q	Record of interview with Community member: Parish Council Chairman – St. Teresa Parish
Transcribed interview	CN.C2 – Q	Record of interview with Community member: Church Chairman, St. Teresa Parish.
Transcribed interview	CN.C3 – Q	Record of interview with Community member: House Father, Boys' Project
Transcribed interview	CN.C4 – Q	Record of interview with Community member: Resident of St. Veronica housing project
Transcribed interview	CN.C5 – Q	Record of interview with Community member: Resident of St. Veronica housing project
Transcribed interview	CN.C6 – Q	Record of interview with Community member: Garbage Collector
Segmented data & pattern codes		Data chunks (segments)

OTHER DOCUMENTS THAT CONTRIBUTED TO THIS INVESTIGATION

Directory of Development Organizations 2008 - Kenya		List of development agencies in Africa
The National Council of NGOs 2008 Directory		List of Civil soviet organizations in Kenay
Church Workers Directory		2008 Workers Directory for the Anglican Church of Kenya
The Presbyterian		2008 Diary of PCEA complete with the Church directory
		List of NCCK Regional Offices
		List of NCCK Member Organizations and Organizations
		List of AIC Leaders for Nairobi City
		List ACK Regional Christian Community Committee Coordinators
		Scoring Key for PVQ Value Scale
		Questionnaire distribution: List of organizations issued for selection of Case Study organizations.
		List of Organizations through snowballing

QUESTIONNAIRES

		16No. SJCC – Completed Questionnaires
		22 No. ECC – Completed Questionnaires
		20 No. CN – Completed Questionnaires
		67 No. Preliminary Questionnaires

LIST OF CASE STUDY RESPONDENTS

		06 No. SJCC In-depth interview Respondents
		12 No.ECC In-depth interview Respondents
		11 No. CN In-depth interview Respondents

Appendix:5.1.   Pattern Codes, Sub-themes, Themes & Meta-Themes: SJCC Case Study.

Pattern Codes [Refer to Appendix 5.1 for the original pattern codes]	Frequency within data	Sub-themes merging from the Pattern Codes	Theme	Meta-Theme
• School feeding for education	3	**Educational services**	**Urban poor educational services**	**Programmes & Projects for Urban Poor**
• Sponsorship of pupils in education	3			
• Provision of Formal Primary Education	1			
• Provision of Non-Formal Education	3			
• Football Project for improved education and behavioural change	1			
• Skills, and Secretarial Services Training	2			
• Benevolence to needy pupils in education	5			
• Support of PLWA	5	**HIV/AIDS services**	**HIV/AIDS and Health services**	**Programmes & Projects for Urban Poor**
• Training on HIV/AIDS issues	5			
• Rehabilitation of urban poor Water & sanitation services	8	**Altruism in Water and sanitation services**	**Water and sanitation services**	**Programmes & Projects for Urban Poor**
• Moulds of Garbage in urban poor community	4	**Garbage collection services**		**Programmes & Projects for Urban Poor**
• Empowering urban poor to run Garbage Collection	1			
• Empowering urban poor to run Water services	2	**Empowering urban poor to run basic services**	**Empowerment to run basic services**	**Attribute of FBO service to the urban poor**
• Linking urban poor to Donors	1			
• Linking urban poor to NCWSC	2			
• Empowerment towards interreligious harmony	1	**Empowering community towards behavioural change**	**Empowerment for community behavioural change**	**Attribute of FBO service to the urban poor**
• Empowerment through imparting Christian values	2			
• Water supply system found in disrepair	2	**Past state of services**	**Retrogressive behaviour affecting urban poor services**	**FBO Challenges in Urban Poor Basic services**
• Toilet blocks found in disrepair	7			
• Moulds of Garbage in urban poor community	4			
• Extant urban poor services were poor	3			
• School enrolment hindered by urban poor poverty	4			
• Urban poor's Lack of concern for environment	2			
• Corruption of the urban poor, police, and leaders	7	**Retrogressive behaviour affecting urban poor services**	**Challenges to basic services**	**Challenges of SJCC in Urban Poor Basic services**
• Vandalism & monopoly of urban poor services	2			
• Urban poor low self esteem, complacency, and/or handouts mentality	4			
• Urban poor believe in witchcraft hinder services	4			

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• Urban poor default loan repayments in EEP and/or RFP	2	**FBO's Past Failures**	**FBO's Past Failures**	**Challenges of SJCC in Urban Poor Basic services**
• EEP training sabotaged by Active Poor	1			
• Information dissemination failed by illiteracy	1			
• Poor setting out of toilet block drainage by SJCC	1			
• SJCC Lacked diversification of revenue streams	1			
• New Economic Empowerment (SHG) after past failure	4	**Response after failure**	**Service adaptation**	**Attribute of SJCC services to the urban poor**
• SJCC changed EEP approach after initial failure.	2			
• Information dissemination by theatre after failure	1			
• Needs driven new programmes	9	**Response to changing community needs**	**Service adaptation**	**Attribute of SJCC services to the urban poor**
• Introduction of cost-sharing with urban poor	2			
• Innovative strategies in Programmes	2	**Innovativeness**	**Service adaptation**	**Attribute of SJCC services to the urban poor**
• Innovativeness in information dissemination	2			
• HIV/AIDS Programme (PLWA support groups).	4	**HIV/AIDS Programme**	**Impartiality through Programmes & Projects**	**Attribute of SJCC services to the urban poor**
• SJCC Economic Empowerment Programme	5	**Economic Empowerment Programmes**	**Impartiality through Programmes & Projects**	**Attribute of SJCC services to the urban poor**
• SJCC Revolving funds programme	1			
• Information Empowerment and Advocacy Programme	12	**Information Empowerment Programme**	**Impartiality through Programmes & Projects**	**Attribute of SJCC services to the urban poor**
• Child development programme	1	**Children's Programmes.**	**Impartiality through Programmes & Projects**	**Attribute of SJCC services to the urban poor**
• Kids Future Project	2			
• School feeding programme	1			
• Child Development Programme	1			
• Child rescue program	1			
• Youth programme for vocational skills	1	**Youth Programmes**	**Impartiality through Programmes & Projects**	**Attribute of SJCC services to the urban poor**
• Youth Sports Programme	1			
• Skills Training Programme	1			
• Non-Formal Education Programme	1			
• Children Football program	3			**Attribute of SJCC services to the urban poor**
• Kitui Sanitation project	**1**	**Water and sanitation projects**	**Impartiality through Programmes & Projects**	**Attribute of SJCC services to the urban poor**
• Majengo water project	**2**			
• Kiambiu water project	1			
• Community Health and education programme	1	**Community Health and education programme**	**Impartiality through Programmes & Projects**	**Attribute of SJCC services to the urban poor**
• Orphaned and Vulnerable Children programme	1	**Orphaned and Vulnerable Children programme**	**Impartiality through Programmes & Projects**	**Attribute of SJCC services to the urban poor**
• Pastoral Care program	1	**Pastoral Care programme**	**Impartiality through Programmes & Projects**	**Attribute of SJCC services to the urban poor**

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• Self-Help Groups (Operation and Procedures) • Holistic Approach in Urban Poor Empowerment • Challenges of Self-Help Groups (Operation & Procedures) • Revolving Funds for easy loans	25 4 2 1	**Economic Empowerment - SHG**	**Economic Empowerment**	**Urban Poor Empowerment Towards Independence**
• Information Empowerment for Anticorruption • Information Empowerment for Advocacy and Lobbying • Information Empowerment for Devolved Funds • Information Empowerment through Competitions • Information Empowerment through Use of theatre • Information Empowerment through Paralegal Service	6 8 3 1 1 11	**Anticorruption** **Advocacy and Lobbying** **Devolved Funds** **Paralegal Service**	**Information Empowerment**	**Urban Poor Empowerment Towards Independence**
• Political Empowerment towards Demand for services • Political Empowerment Towards Good Governance • Political Empowerment Towards Aspirants Vetting • Political Empowerment towards Budget Monitoring	3 2 2 4	**Demand for services** **Good Governance** **Aspirants Vetting** **Budget Monitoring**	**Political Empowerment**	**Urban Poor Empowerment Towards Independence**
• Urban Poor Youth Operating Community Toilet Blocks • Urban Poor Operating Community Water Projects • Urban Poor Operating Garbage Collection Services • Urban Poor Operating PLWA Support Services • Urban Door Demand for Basic Services • Urban Poor Run Paralegal Community Services • Urban Poor in Lobbying & Advocacy for Community • Urban Poor Running Information Dissemination Services • Urban Poor Run Community Development Initiatives • Urban Poor Run Education Services	18 2 2 2 7 4 2 1 2 1	**Community driven access to basic infrastructural services**	**Urban Poor Run BIS**	**Effect of FBO activities on urban poor infrastructure service**
• Urban Poor in Service Delivery Decision Making	14	**Community driven access to basic infrastructural services**	**Urban Poor in Decision Making**	**Effect of FBO activities on urban poor infrastructure service**
• Urban poor afford to pay for services (Revenue streams) • Urban poor afford to pay for services (Cheaper Services)	11 2	**Enhanced ability for community to afford access improved BIS**	**Urban Poor Afford to Pay for BIS**	**Effect of FBO activities on urban poor infrastructure service**
• Water & Sanitation Projects-Urban Poor Dignity Restored • Water & Sanitation Projects – Reduce Disease Prevalence • Urban Poor Receive Better Water and Sanitation Services	1 1 4	**Effects of Water & Sanitation rehabilitation**	**Effects of Water & Sanitation rehabilitation**	**Effect of FBO activities on urban poor infrastructure service**
• Urban Poor Withdrawal From Crime • Urban Poor Demonstrate Positive Values in Community	8 4	**Positive behavioural change within community**	**Positive behavioural change within Urban Poor**	**Effect of FBO activities on urban poor infrastructure service**

• Involving Donors in Urban Poor Basic Services • Involving External Agencies in Urban Poor Basic Services	4 4	**Working with Partners and Collaborators**	**Networking with other organizations**	**Attribute of FBO service to the urban poor**
• Linking Urban Poor with Anticorruption Agencies • Linking Urban Poor with other Agencies in Basic Services	1 11	**Linking Community with to external agencies**	**Networking with other organizations**	**Attribute of FBO service to the urban poor**
• Motivated by God's calling to serve others	6	**SJCC Staff Called to Represent God**	**Motivation : Represent God**	**Motivation of FBO Staff in Urban Poor BIS**
• Motivated by Community Transformation	5	**Community transformation**	**Motivation: Urban Poor Transf.**	**Motivation of FBO Staff in Urban Poor BIS**
• Motivated by Good Relationship with Urban Poor	3	**Relationship with community**	**Motivation: Urban Poor Co-oper.**	**Motivation of FBO Staff in Urban Poor BIS**

Appendix:5.1.1. *Themes and Meta-Themes for SJCC Case Study*

Meta Theme	Theme
7. Programmes & Projects for Urban Poor BIS	Education
	HIV/AIDS and Health
	Water supplies and Sanitation
	Garbage collection
8. FBO Challenges in Urban Poor BIS	Past state of services
	Retrogressive behaviour affecting urban poor services
	FBO's Past Failures
9. Urban Poor Empowerment Towards Independence	Economic Empowerment of the Urban Poor
	Information Empowerment of the Urban Poor
	Political Empowerment of the Urban Poor
	Empowerment of Urban Poor to Run Basic Services
10. Attributes of FBO Services to the Urban Poor	Impartiality
	Service adaptation
	Networking with other organizations
	Altruism
11. Motivation of FBOs' Staff in Urban Poor Services	Staff motivated by Calling to Represent God
	Staff motivated by Urban Poor Transformation
	Staff motivated by Urban Poor Co-operation
12. Effect of FBO activities on urban poor infrastructure service	Urban Poor Run BIS
	Urban Poor in Decision Making
	Effects of Water & Sanitation rehabilitation
	Urban Poor Afford to Pay for BIS
	Positive behavioural change within Urban Poor

Appendix: 6.1.   Pattern Codes, Sub themes, Themes & Meta-Themes: Caritas Nairobi

Pattern Codes [Refer to Appendix 5.1 for the original pattern codes]	Frequency within data	Sub-themes merging from the Pattern Codes	Theme	Meta-Theme
• Education: Sponsorship to University	1	**Educational services**	*Urban poor educational services*	*[Programmes & Projects for Urban Poor*
• Education: Equipping needy children	5			
• Education: State of urban poor education services	2			
• Support of PLWA	2	**HIV/AIDS and Health services**	*HIV/AIDS and Health services*	*Programmes & Projects for Urban Poor*
• Subsidized health services for urban poor	3			
• BIS: Kosovo water supply project	5	**Urban poor water services**	*Water & Sanitation services*	*[Programmes & Projects for Urban Poor]*
• CN & NCC partnership in urban poor water supply	1	**Ditto**		
• Existing urban poor toilet facilities	3	**Urban poor sanitation services**		
• Proposed urban poor toilet blocks	2	**Ditto**		
• Clean-ups for garbage collection	3	**Clean-ups**	**Garbage collection services**	*Programmes & Projects for Urban Poor*
• Gun/Handcart exchange for garbage collection	1	**Gun/Handcart exchange project**		
• Garbage collection by former gang members	3	**Existing garbage collection practice**		
• Handouts to the needy	4	**Handouts to the needy**	**Handouts to the needy**	*Programmes & Projects for Urban Poor*
• Free shelter to the urban poor	12	**Shelter for urban poor**	**Shelter for urban poor**	*Programmes & Projects for Urban Poor*
• Community hall for the urban poor	1	**Social amenities for urban poor**		
• Proposed relocation of the urban poor	2	**Proposed relocation of urban poor**		
• Caritas Nairobi past failures	3	**FBO Past Failures**	**Challenges to basic services**	**Challenges of Caritas Nairobi in urban poor basic services**
• Dependency mentality of urban poor	3	**Urban poor societal challenges**		
• Urban poor unresponsiveness to training	2	**Urban poor societal challenges**		
• Unplanned setting of slum structures	1	**Urban poor societal challenges**		
• Unfairness of political leaders to urban poor	5	**Political challenges to basic services**		
• New approach to PROMIC (after past failure)	3	**Response after failure**	**Service adaptation**	**Attribute of FBO service to the urban poor**
• Proposed SHG after micro-finance success	1			
• Impartiality: Kosovo water supply project	**2**	**Water and sanitation projects**	**Impartiality through Programmes & Projects**	**Attribute of FBO service to the urban poor**
• Impartiality: Kosovo housing project	**2**	**Urban poor shelter**	**Impartiality through Programmes & Projects**	**Attribute of FBO service to the urban poor**
• Proposed Mama Africa Italia relocation project	**2**			
• St. Teresa Boys Project	2	**Education for the needy**	**Impartiality through Programmes & Projects**	**Attribute of FBO service to the urban poor**

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• Justice and Peace Programme	1	**Justice and Peace Programme**	**Impartiality through Programmes & Projects**	**Attribute of FBO service to the urban poor**
• Peace Building Programme	1	**Ditto**		
• Impartiality: Diakonia youth programme	1	**Ditto**		
• Kutoka Programme	1	**Sensitizing plight of urban poor**		
• Impartiality: PROMIC Programme	2	**Urban poor economic empowerment**	**Impartiality through Programmes & Projects**	**Attribute of FBO service to the urban poor**
• Impartiality: Self Help Programme	2			
• Impartiality: Maisha Bora Programme	1	**Economic Empowerment - SHG**		
• SHG for empowerment	12		**Economic Empowerment**	**Urban Poor Empowerment Towards Independence**
• PROMIC for empowerment	6			
• SHG and PROMIC for empowerment	3	**Economic Empowerment**		
• Grants to the urban poor	3			
• Training for economic empowerment	4			
• Diakonia for youth economic empowerment	1			
• Gun exchange for economic empowerment	1			
• Information Empowerment: Advocacy for anticorruption	1	**Anticorruption for the urban poor**		**Urban Poor Empowerment Towards Independence**
• Information Empowerment: Advocacy for urban poor	4	**Advocacy for the urban poor**	**Information Empowerment**	
• Information empowerment for devolved funds	1	**Advocacy for the urban poor**		
• Information Empowerment: Advocacy for peace building	8	**Peace building for development**		
• Voter education for Political Empowerment	6	**Demand for services**	**Political Empowerment**	**Urban Poor Empowerment Towards Independence**
• Urban poor-run Peace Building for development	5	**Community driven access to basic infrastructural services**	**Urban Poor Run BIS**	**Effect of FBO activities on urban poor infrastructure service**
• Urban poor decision making in treatment subsidies	1			
• Urban Poor Operating PLWA Support Services	1			
• Urban poor decision making in shelter project	2			
• Urban poor decision making in handouts for the needy	1	**Community driven access to basic infrastructural services**	**Urban Poor in Decision Making**	**Effect of FBO activities on urban poor infrastructure service**
• Urban poor afford to pay for services (Revenue streams)	2	**Enhanced ability for community to afford access improved BIS**	**Urban Poor Afford to Pay for BIS**	**Effect of FBO activities on urban poor infrastructure service**
• Urban poor afford to pay for services (Free house relief)	1			
• Involving donors and partners in urban poor basic services	8	**Working with Partners and Collaborators**	**Networking with other organizations**	**Attribute of FBO service to the urban poor**
• Partnering with government in urban poor basic services	2			
• Motivated by God's calling to serve others	2	**Staff Called to Represent God**	**Motivation of FBO staff**	**Motivation of FBO Staff in Urban Poor BIS**
• Motivated by love for humanity	1	**Motivated by love for humanity**	**Motivation of FBO staff**	**Motivation of FBO Staff in Urban Poor BIS**

Appendix: 6.1.1.   *Meta-Themes for Caritas Nairobi*

Meta Themes for Caritas Nairobi	Theme
1. Programmes & Projects for Urban Poor BIS	Education HIV/AIDS and Health Water supplies and Sanitation Garbage collection Shelter Handouts to the needy
2. FBO Challenges in Urban Poor BIS	Political challenges Urban poor societal challenges FBO Past Failures
3. Urban Poor Empowerment Towards Independence	Economic empowerment of the urban poor Information Empowerment of the Urban Poor Political Empowerment of the Urban Poor
4. Attributes of infrastructure service involvement	Impartiality Service adaptation Networking with other organizations
5. Motivation of FBOs' activities in Infrastructure service	Staff motivated by Calling to represent God Staff motivated by love for humanity
6. Effect of FBO activities on urban poor infrastructure service	Enhanced ability to afford access to basic services Urban Poor in Decision Making Urban Poor-run basic services

Appendix:7.1.   Pattern Codes, Themes and Meta-Themes for ECC

Pattern Codes [Refer to Appendix 5.1 for the original pattern codes]	Frequency within data	Sub-themes merging from the Pattern Codes	Theme	Meta-Theme
• Objectives of the education program	1	**Educational services**	**Urban poor educational services**	**Programmes & Projects for Urban Poor**
• Success of education program	1	**Ditto**		
• Sponsorship of children for education	8	Ditto		
• Provision of Primary Education	1	Ditto		
• Education services	5	Ditto		
• Education: VCT courses for OVC	1	**Skills training**		
• Skills training for youth	3	**Ditto**		
• Benevolence to needy pupils in education	1	Benevolence in education		
• Support of PLWA	11	**HIV/AIDS Services**	**HIV/AIDS and Health services**	**Programmes & Projects for Urban Poor**
• Hygiene promotion	5	Urban poor health services		
• Training on HIV/AIDS issues	1	**HIV/AIDS Services**		
• Domestic water filter project	7	**Urban poor water services**	**Water and sanitation services**	**Programmes & Projects for Urban Poor**
• Proposed water resale project in the slums	1	**Ditto**		
• ECC not a direct provider of BIS	2	Ditto		
• Empowering urban poor for Garbage Collection	3	**Urban poor garbage collection**	**Garbage collection services**	**Programmes & Projects for Urban Poor**
• Poor planning of slums and water contamination	1	**Past state of services**	**Challenges to basic services**	**Challenges of ECC in Urban Poor Basic services**
• Lack of latrines for urban poor	1	Ditto		
• Littered Garbage	1	Ditto		
• Urban poor ignorance	1	Ditto		
• Mungiki Cartelism	1	**Retrogressive behaviour affecting urban poor services**	**Challenges to basic services**	**Challenges of ECC in Urban Poor Basic services**
• Dependency mentality of urban poor	3			
• Illicit brew and organized crime in slums	1			
• ECC has limited resources	1	**Organizational challenges**	**Challenges to basic services**	**Challenges of ECC in Urban Poor Basic services**
• Failure of microcredit programme	1	**FBO's Past Failures**	**Challenges to basic services**	**Challenges of ECC in Urban Poor Basic services**
• Unsustainable provision of BIS	1			
• Initial cost of manufacturing the water filters was too high	1	Ditto		
• New Economic Empowerment (SHG) after past failure	1	**Response after failure**	**Service adaptation**	**Attribute of ECC services to the urban poor**
• Moving from infrastructural development to empowerment	1			

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• Needs driven new approaches • New needs driven SHG programme • Allowing urban poor make decisions about their services • ECC employ the services of slum residents in new approach • ECC adapts its skills training approach to fit its learners • Dealing with dependence on handouts • Changing empowered urban poor "running away" mentality	4 2 2 2 1 4 1	**Response to changing community needs** **Ditto**	**Service adaptation**	**Attribute of ECC services to the urban poor**
• Innovative strategies in Programmes • Innovativeness Research and development • Innovativeness: Domestic water filter	1 1 3	**Innovativeness** **Ditto**	**Service adaptation**	**Attribute of ECC services to the urban poor**
• ECC service programmes • Impartiality: Research and development programme	3 1	**General programmes** **Ditto**	**Impartiality through Programmes & Projects**	
• HIV/AIDS project for PLWA, and OVC • HIV/AIDS Programme (PLWA support groups).	1	**HIV/AIDS Programme**	**Impartiality through Programmes & Projects**	**Attribute of ECC services to the urban poor**
• Impartiality: Women Empowerment Programme (SHG)	1	**Economic Empowerment Prog.**	**DITTO**	**Attribute of ECC services to the urban poor**
• Community Health Programmes • Community health and community response programmes	7 1	**Community health programmes** **Ditto**	**Impartiality through Programmes & Projects**	**Attribute of ECC services to the urban poor**
• CREP for peaceful co-existence in the slums	2	**Peace and conflict resolution**	**Ditto**	
• Advocacy Programme for empowerment	2	**Advocacy and lobbying**	**Ditto**	
• Impartiality: Education Programme • Health programme for youth • Pottery project for the urban poor youth • Impartiality: Skills Training and Enterprise Development	2 1 1 2	**Children and Youth Programmes**	**Impartiality through Programmes & Projects**	**Attribute of ECC services to the urban poor**
• Impartiality: Domestic water filter project • Water and environment programme	3 1	**Water and sanitation projects**	**Impartiality through Programmes & Projects**	**Attribute of ECC services to the urban poor**
• Pillars of ECC empowerment • Empowerment through SHG to run services • Self-Help Groups (Operation and Procedures) • SHG Success • Economic empowerment target of women. • Holistic Approach in Urban Poor Empowerment • Youth employment for economic empowerment	1 2 28 10 4 1 1	**Economic Empowerment - SHG** **Ditto**	**Economic Empowerment**	**Urban Poor empowerment towards access to basic services**

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• Information empowerment to demand for services	1	**Empowerment to demand for services**	**Information empowerment**	**Urban Poor empowerment towards access to basic services**
• Information empowerment through R and D	1	**Information empowerment process**	**Ditto**	
• Information empowerment word of mouth dissemination	1	**Ditto**	**Ditto**	
• Empowerment for access to water services	1	**Empowerment for water services**	**Ditto**	
• Information empowerment for garbage collection	1	**Empowerment: Garbage collection**	**Ditto**	
• Information Empowerment for Advocacy and Lobbying	2	**Advocacy and Lobbying**	**Ditto**	
• Information Empowerment for Devolved Funds	1	**Empowerment for devolved funds**	**Ditto**	
• Information Empowerment through Paralegal Service	2	**Paralegal services**	**Ditto**	
• Empowerment through SHG to demand for services	1	**Demand for services**	**Political Empowerment**	**Urban Poor empowerment towards access to basic services**
• Empowerment through advocacy to demand for services	2	**Ditto**	**Ditto**	
• Political empowerment for involvement in decision making	1	**Urban poor decision making**	**Ditto**	
• Political Empowerment Towards democracy	1	**Urban poor democratisation**	**Ditto**	
• Political empowerment of children	1	**Nurturing children for political empowerment**	**Ditto**	
• Urban poor in environmental sanitation services	1	**Urban poor participation in delivery of basic services**	**Urban Poor Run BIS**	**Effect of ECC activities on urban poor infrastructure service**
• Urban Poor Operating Garbage Collection Services	5			
• Urban poor run their community affairs through SHG	7			
• Proposed water resale project for urban poor	1			
• Urban Door Demand for Basic Services	1			
• SHG members making decisions on community affairs	5	**Urban poor participation in delivery of basic services**	**Urban Poor participation in decision making**	**Effect of ECC activities on urban poor infrastructure service**
• Urban poor afford to pay for services (Revenue streams)	14	**Enhanced ability for community to afford access improved BIS**	**Urban Poor Afford to Pay for BIS**	**Effect of ECC activities on urban poor infrastructure service**
• ECC autonomy from PCEA the parent church	1	**Working with Partners and Collaborators**	**Networking with other organizations**	**Attribute of ECC services to the urban poor**
• Involving Donors in Urban Poor Basic Services	5			
• Partnering with the urban poor people's institution	2			
• Links with other like minded organizations	6			
• Linking Urban Poor with other Agencies for basic services	3	**Linking Community with external agencies**	**Networking with other organizations**	**Attribute of ECC services to the urban poor**
• Motivated by God's calling to serve others	2	**ECC Staff Called to Represent God**	**Motivation : Represent God**	**Motivation of FBO Staff in Urban Poor BIS**
• Motivated by love for humanity	2	**Ditto**	**Motivation: Love for humanity**	
• ECC draws trust from the urban poor	1	**Relationship with community**	**Motivation: Urban Poor trust**	
• ECC highly accepted by urban poor for their service	1	**Relationship with community**	**Ditto**	

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Appendix:7.1.1.   *Themes and Meta-Themes for ECC Case Study*

Meta Theme	Theme
1. Programmes & Projects for Urban Poor BIS	Education
	HIV/AIDS and Health
	Water supplies and Sanitation
	Garbage collection
2. FBO Challenges in Urban Poor BIS	Past state of services
	Retrogressive behaviour affecting urban poor services
	Organizational challenges
	FBO's Past Failures
3. Urban Poor Empowerment for Access to Basic Services 4.	Economic Empowerment of the Urban Poor
	Information Empowerment of the Urban Poor
	Political Empowerment of the Urban Poor
5. Attributes of FBO Services to the Urban Poor	Impartiality
	Service adaptation
	Networking with other organizations
6. Motivation of FBOs' Staff in Urban Poor Services	Staff motivated by Calling to Represent God
	Staff motivated by Urban Poor Transformation
	Staff motivated by Urban Poor Co-operation
7. Effect of FBO activities on urban poor infrastructure service	Urban Poor Run BIS
	Urban Poor in Decision Making
	Effects of Water & Sanitation rehabilitation
	Urban Poor Afford to Pay for BIS
	Positive behavioural change within Urban Poor

Appendix: 8.1.   Segment Summaries: FBO Programmes and Projects
Appendix:8.1.1.   *Water and Sanitation services for the urban poor*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
1) Water supply and sanitation	1) Through SJCC, two toilet blocks were constructed in Kitui and Kinyago villages of Pumwani and were being managed by community groups (SJ – D3) 2) SSJCC confirm that NCC abandoned the toilet blocks in disrepair until became unusable. SJCC with donor aid rehabilitated them and the youth took management of the facilities (SJ.1C – Q1). 3) Community confirm that the toilet blocks were unusable and were to be demolished. SJCC rehabilitated them with donor aid (SJ.2C – Q3). 4) Interventions of the SJCC community health and education programme towards empowering the community to address environmental issues involved knowledge dissemination. The program also rehabilitated the toilets and drainage in Pumwani (SJ – D3). 5) The SJCC rehabilitation project aimed at alleviating the infrastructure service problems that existed in Pumwani slums. The project was to rehabilitate 14 toilets, all the drainage systems in Majengo, all foot paths, increase water points and ensure their safety and accessibility to all (SJ – D1). 6) Rehabilitation of toilets was to include repair of leaking roofs, repainting, cleaning, install, doors long lasting piping and water storage tanks (SJ – D1). 7) SJCC sought financial help from DANIDA	1. ECC is not a direct provider of infrastructural services as does not want to take up government work. It empowers the community towards accessing services (EC.S1 – Q4). 2. Government is dealing with the provision of water in the slums. ECC is addressing the main issue in the slums, the water quality (EC.S1 – Q5). 3. The water quality (Domestic water filter) is a project in community health programme. ECC manufacturing water filters for the community and also doing health education (EC.S1 – Q7). 4. ECC intervened against child mortality from water borne diseases and started teaching about hand washing to schools via a health hygiene component. ECC also started the water filter project to help those in need (EC.S1 – Q9). 5. ECC produces the water filters and sell them to the poor at subsidized cost of KES 1000 per filter (EC.S2 – Q10). For example instead of giving the water filters free, they give the filters to SHG members who then pay later through check off system so that they may have responsibility over the filters (EC.S1 – Q11). 6. SHG planning to start water tanks in the communities and ECC already is pursuing the licences to allow SHG retail the water (EC.S2 – Q10). 7. ECC does not build toilet blocks for the poor as it no longer is a direct provider of BIS (EC.S1 – Q32). 8. Slum families experienced a great reduction of incidences of water borne illnesses after buying the ceramic water filter at a subsidised rate. They are happy for being able to access the simple and easy to use water filters. Use of the filters increased household income due to reduced medical expenses (EC – D1). 9. The water and environmental sanitation project applies appropriate technology to provide safer drinking water to the low income households in the slums. It provides the domestic water filter at a subsidised price (EC – D1). The systems are 99.9% effective and have been	1) The Caritas Nairobi does not have a water programme as such, but its St. Teresa's Parish provide piped water to the residents of Mathare slums (CN.S3 – Q2). 2) Since St. Teresa's Parish has a moral responsibility to help the poor of the slum community, Fr. Lemay, installed the entire water supply infrastructure in Kosovo, Mathare, where all the slum residents now get free water (CN.C1 – Q2). 3) Since Fr. Lemay installed the water system, the water has been free until the Munigiki cartels high jacked the system and instituted a charge of KES 2.00 per 20 litre container. The cartels have been dethroned and the Nairobi Water Company intends to install metres then charge for water (CN.C3 – Q3). 4) Fr. Lemay installed the water supply infrastructure for Mathare slum residents but the Nairobi City Council had to run and operate it (CN.C2 – Q3). 5) The Parish's temporary house in Kosovo is good as water is near though I pay KES 2.00 per 20 litre container. Also, in a nearby school, NCC provides free water (CN.C5 – Q3). 6) Another benefit of the Parish's house is that I have water at the door step which I buy at KES 2.00 per 20 litre container (CN.C4 – Q3). 7) The Boys Project dormitory has a toilet that empties into Mathare river like all others in Mathare (CN.C3 – Q3). 8) There are latrines in Mathare that charge a fee of KES 2.00/visit (CN.C5 – Q3), 9) Other latrines in Mathare charge KES 3.00/visit (CN.C4 – Q3).

and UNICEF to rehabilitate water and sanitation facilities in Majengo (SJ.1S – Q3). 8) With DANID and UNICEF aid SJCC rehabilitated 14 toilet blocks in Majengo (SJ.1S – Q3).	approved by KEBS (EC – D1). 10. By promoting the domestic water filter, ECC empowered the urban poor community to observe proper hygiene and sanitation. The domestic water filters were tested by KEBS and found to eliminate 99% of E-Coli bacteria from the filtered water (EC – D3).	10) Caritas Nairobi earmarked slum residents of Kibera, Kariobangi and Mathare for construction of toilet blocks. (CN.S1 – Q2) 11) Caritas Nairobi about to build a toilet block that will charge a fee per use in Kosovo, Mathare slum (CN.S3 – Q2).

Appendix:8.1.2.   *Segment summaries for Case-studies garbage collection services*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
2) Garbage collection	1) SJCC was considering how it could facilitate the sanitation groups into waste recycling (SJ – D13). 2) There were moulds and moulds of garbage everywhere in the community (SJ.2S – Q3). 3) Moulds of garbage characterised Pumwani. SJCC facilitated the youth into garbage collection and linked them with the NCC (SJ.1S – Q3). 4) Community confirm moulds of garbage characterised Pumwani (SJ.2S – Q4).People simply did not care about the environment around them (SJ.2S – Q4). 5) Few and far apart garbage collection points, irregular garbage collection by the NCC contributed to indiscriminate damping with some groups damping garbage in Nairobi river (SJ – D3).	1. ECC is building the capacity of the youth groups in garbage collection and also linked them with NEMA. ECC has organized 3 major cleaning operations. Youth groups not collecting garbage from all houses. ECC is winning the battle of changing community's mindset in SWM. Community now safeguarding against dumping (EC.S2 – Q10). 2. 12 youth groups in garbage collection and an umbrella body comprised of two representatives from each group. ECC ensures that groups are interlinked (EC.S2 – Q9). 3. ECC training challenges youth to see solid waste as a business opportunity (EC.S2 – Q9).	1) St. Teresa's Parish partner with government on environmental issues in the slums. The church mobilizes the people to clean up while the Police provide security (CN.S2 – Q7). 2) Caritas Nairobi involve youth leaders to mobilize clean ups in the slums (CN.S4 – Q1). 3) Under the Peace Building Project, Caritas Nairobi organizes clean ups in collaboration with NCC. The youth collect the garbage from the houses for a fee and NCC ferry the garbage to disposal sites (CN – D9) 4) Garbage collection projects in Kariobangi and Korogocho slums empower the youth who collect garbage for a fee. Project exchange guns from former criminals with hand carts (CN.S3 – Q2). 5) Garbage collection has become very competitive in Kariobangi (CN.C6 – Q2). 6) Former criminal gang members surrendered to church officials and then started the first garbage collection group (CN.C6 – Q3). 7) 120 youths (former criminals) started garbage collection in Kariobangi at a fee of KES 20.00 per household. They gathered the bin bags from the houses to a common collection point where the NCC track picked them for disposal (CN.C6 – Q4). .

Appendix:8.1.3. *Segment summaries for case-studies education services*

St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Education		

St. John's Christian Community Centre

1) SJCC interventions in Kitui village of Pumwani include provision of primary education amongst others (SJ – D5).
2) After a baseline survey of 1988/89, SJCC initiated the social mobilization programme and the credit programme to address the root causes of poverty. With time other programmes such as Non Formal Education (NFE), amongst others were included too (SJ – D12).
3) The life skills education in NFE helped pupils develop positive attitudes and skills towards productive lives (SJ – D12).
4) SJCC satellite school within the NFE at Motherland operated very well with 38 pupils attending the school.(SJ – D12)
5) Football Project – SJCC initiated the football project for the children aiming at their behaviour transformation. Children were targeted because of the various negative issues impinging on them such as poor upbringing, negative socialization, exploitation and abuse, etc. These issues forced the children out of school. The project has brought together 300 children from the Pumwani community (SJ – D8).
6) Skills Training – Through the skills training programmes, SJCC recruited 48 students in 2007. These students were able to make bedcovers, tablecloths, bags, mats and curtains. They had acquired marketable skills and confidence on how to design and make dresses.(SJ – D12).
7) Secretarial Services and Business Training – The secretarial and business training institute trained 20 secretarial students, and 41 computer students in 2007 (SJ – D12).
8) Extreme poverty in the slums inhibits primary education. Pupils lack school uniform, text books, school bags and food. Some pupils work for their food or to supplement family income. Some girl pupils even engage in prostitution for food. The SJCC started the Kids Future Project to assist such struggling pupils (SJ –

Eastleigh Community Centre

1. The education program works towards character building of the slum children through guided social participation. It also enables the children, youth and women to acquire literacy, numeracy and life skills (EC – D1).
2. The achievements of the education program include the positive behavioural change of pupils, children participation in governance, as well as advancement in skills training and entrepreneurial practices (EC – D1).
3. The school supports 350 pupils annually in pre-primary and primary education and offers sponsorship to 200 pupils annually (EC – D1).
4. The CREP sponsored 20 internally displaced children and 12 youths in primary school displaced due to emergence of political conflict in the slums. The programme intends to see the formation of systems that advocate and lobby for the protection of children rights in conflict and disaster periods (EC – D1).
5. ECC has a primary school that opened in 1984 to support the education of under privileged children, young ladies and (EC – D1)
6. The activities of the education programme include literacy classes, unlimited library access, and adult literacy classes for teenage mothers, etc (EC – D1).
7. The education program seeks to provide quality and affordable education to children, increase enrolment, and also link the primary graduates to the VTC activities. Majority of the children are sponsored due to economic, political, and social hardships (EC – D6)
8. The ECC programmes focus on child based community development via education, skills training, advocacy, enterprise development, etc. In Mathare slums and Eastleigh area, there over 600,000 urban poor in need of basic services (EC – D6).
9. After thorough scrutiny, ECC sponsors nearly 50 students/year found to be in need. Others are charged according to their ability to pay fees. All fees charged with the 'No-profit' in mind (EC.S2 – Q4).
10. A student whose parents can afford school fees from their groceries kiosk not sponsored (EC – T1).
11. An orphan student living with elder brother has ECC

CARITAS Nairobi

1) Catholic University offers at least 3 scholarships per parish in the Archdiocese to deserving students from poor backgrounds (CN.S2 – Q6).
2) The Boys' Project started in 1990 with 110 boys and girls housed in rented 2 rooms in Fonde, Mathare slums. It relocated to Kosovo in 2000 as a Boys Project with 70 children on a 20x13 feet plot allocated to the Parish. Recruitment of boys into the project is based on the outcome of a needs assessment by the project staff and the assessed poverty level of the parents. The Projects targets orphans and the very poor in the slum who it offers primary and secondary school education and then equips to self-reliance before returning them to their families. The examples of Projects success include The House Father of the same project who as an orphan went through the same programme and is now self reliant and supports his family 7 and five of his adult siblings. Other graduates of the Project include a technician and a cleaner who now work in St. Teresa's dispensary. By adopting the needy children for primary and secondary school education, the project reduces the financial burden of the parents/guardians enabling them to concentrate on the others in the family (CN.C3 – Q2).
3) After adopting the boys, The Project shelters them in a dormitory in the slum, feeds, clothes, and takes them to school. It also offers after school informal education and

D10).

9) The meal provided at school is their only food for the day. The SJCC Kids Future project was started to address this (SJ – D10).

10) The Kids Future project aims to address the plight of vulnerable children in Pumwani towards accessing them education with dignity (SJ – D10).

11) SJCC staff project (Kids Future Project) provides school uniform to children from struggling families (SJ.1S – Q10).

12) SJCC staff benevolently offer material assistance such as shoes, uniform, and tuition fees to children from struggling families (SJ.2S – Q13).

13) Through the HIV/AIDS programme SJCC provided scholastic materials, school feeding, school uniforms, and treatment to OVC (SJ – D12).

14) In 2007, SJCC provided 105 OVC with school uniform, 330 with a meal/day at the NFE and satellite schools (SJ – D12)

15) SJCC objective of improving the living standards of the slum residents is met through 8 programmes which include schools sponsorship (SJ – D1).

16) SJCC seeks sponsors for high school education for the graduates of their school who come from poor families (SJ.1S – Q2).

17) The goal SJCC Youth program is to equip the youth with skills by providing them with sponsorship for apprenticeship training amongst other interventions. The objective of the Non Formal Education programme is to facilitate education sponsorship for children (SJ – D12).

18) SJCC centre provide free lunch to school children – School Feeding Programme (SJ.1S – Q9).

sponsorship (EC – T3).

12. A student whose parents are both jobless has ECC sponsorship (EC – T2)

13. A student with a single parent bar attendant has ECC sponsorship (EC – T4).

14. ECC has admitted for sponsorship a child who had run away from home at age of 13 years (EC.C1 – Q3)

15. ECC reach the youth through organized groups and impart them with entrepreneurship skills. ECC has over 170 youths in training in their centre (EC.S1 – Q1).

16. ECC rescued a family that had been evicted from their shanties near Moi Airbase camp, and clothed them, fed, sheltered, and sponsored the children back to school. ECC also gave the family to restart their micro-enterprise business that was destroyed. From the business the family meets its daily basic needs (EC – D1).

17. Through the Skills Training and Enterprise Development, 150 youths are offered vocational training each year 80 of which are sponsored annually. The youth trainees also get exposure on enterprise development. The programme targets the youth from Mathare, Huruma, Kariobangi, Eastleigh and Korogocho slums (EC – D1).

18. For its sustainability, ECC generates income from the vocational training units as well as making and selling products. This also provides the trainees with practical orientation of real world of work (EC – D6).

19. The ECC vocational training program provides vocational skills to the less fortunate youths who have either dropped out or graduated from primary school and are unable to proceed with formal education (EC – D6).

20. ECC has a primary school and a vocational Training Centre – VCT. The VCT trains in metalwork and fabrication, engineering, home management, etc (EC.S2 – Q1).

21. Courses at ECC VCT target orphans and other vulnerable children in the slums (EC.S2 – Q2).

mentoring. Already a graduate of the Project has completed formal education and now works as a technician in St. Teresa's dispensary (CN.S2 – Q3).

4) St. Teresa's Parish was allocated plots in Mathare slums to relocate the Boys Project (CN – D2).

5) St. Teresa Parish was allocated plots in Mathare slums to relocate the Boys Project and also build temporary houses for the poor and old in the slum (CN – D2).

6) St. Teresa Parish has a Boys Project in Mathare that adopts orphaned boys or those from single parents who are very poor. The project adopts them, clothe, feed, and shelter them in a dormitory, then take them to school. The project's land already has allotment certificate (CN.S2 – Q3).

7) The Parish expects the government to subsidize education further to enable more children in the slums access education (CN.C1 – Q2).

8) Ignorance and illiteracy are very high in the slum and the government should consider subsidizing free education in the slums further, to access more children in the slum an education (CN.C1 – Q3).

Appendix:8.1.4.   *Segment summaries for case-study HIV/AIDS and health services*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
HIV/AIDS & Health service	1) SJCC has done HIV/AIDS awareness campaigns, established PLWHA support groups within the community involving over 200 people (SJ.1S – Q2). 2) In 2006 SJCC trained 79 volunteer care givers from Pumwani slums under the HBC programme. They were then issued with care kits which are replenished regularly. These volunteer care givers continue to offer their services to the Pumwani community under the stewardship of the Programme Nurse (SJ – D12). 3) The pastoral programme held a meeting of pastors and PLWHA with the aim of lobbying for greater involvement of PLWHA in the affairs of the church (SJ – D13). 4) Through the support of child counsellors and HBC givers, non school going children were brought to the NFE school, 435 OVCs helped to access medication, 45 helped to buy medication, 253 treated at the Nursing unit while others were referred to hospitals and clinics for further management (SJ – D12). 5) SJCC started a child centred approach to HIV/AIDS to support orphans through economic empowerment of guardians (SJ.1S – Q2). 6) Under the economic empowerment programme, 56 guardians were trained in basic entrepreneurial skills and supported with seed money to start individual micro-enterprise (SJ – D12). 7) The main challenge with the HIV/AIDS credit groups had been the loan default. However, it was recommended that the self help group approach be tried with this group of people (SJ – D3).	1. Through the HIV/AIDS project, PLWA meet weekly for therapeutic and encouragement group discussions to enhance their self esteem and confidence. In the meetings the PLWA capacities on treatment literacy, acceptance, and home based care are built. Family based foster care strategy is also promoted to reduce the number of children to the streets and those admitted in child care institutions (EC – D1) 2. ECC supports PLWA and orphans by educating them on HIV/AIDS preventive issues. The HIV/AIDS programme also has psycho-support groupings (EC.S1 – Q7). Community health and environment programme comprises of Water and environmental sanitation; HIV/AIDS; Health education (EC.S1 – Q7). 3. The PLWA group have benefited from this project. This filter project has now been certified by KBS (EC.S1 – Q9). 4. Water filters ensure PLWA get clean supply, opportunistic diseases reduced. ECC scaling-up filter project to target larger community (EC.S1 – Q9). 5. Water filter significantly reduce opportunistic diseases for PLWA (EC.S2 – Q5). 6. ECC has distributed over 2000 filters in Mathare slums. The use of the filters has reduced opportunistic diseases and deaths amongst the PLWA (EC.S2 – Q8). 7. ECC sell filters at KES 1000 to the poor, KES 1500 to non-poor community, and free for PLWA (EC.S2 – Q10). 8. ECC train community on issues of HIV/AIDS, drug abuse and disaster management and response. Community Action Plan committee learn project management and home based care for PLWA (EC.S3 – Q4). 9. SHG member started her business with ease after receiving training from ECC. The member was also trained as community health worker by NCC via ECC (EC.C2 – Q1). 10. ECC economic empowerment enable PLWA eat healthy through such projects as poultry (EC.C2 – Q1) 11. Because ECC gives PLWA a free water filter per family, opportunistic sickness have been reduced amongst them. PLWA confirm being trained as bookkeeper, given hope and has now changed behaviour since husband died (EC.C2 – Q4). 12. The CHP promotes sustainable health practices in the slums through preventive and curative measures (EC – D1) 13. The education project builds the capacity of the youth on issues of character development, life skills, drugs abuse, moral development, etc. Teenage mothers are offered psychological support and training on reproductive health and family planning (EC – D1). 14. The objectives of CHP include the provision of quality health intervention through appropriate technology, enhancement of capacity on entrepreneurial development	1) The trained community workers of St. Teresa Parish (Wahudumu wa afya) provide care to PLWA at no cost (CN.S2 – Q3). 2) The Parish's Wahudumu wa affair are continually trained and care to PLWA at no cost (CN.C2 – Q3). 3) St. Teresa's dispensary subsidizes medical treatment for the poor patients in the slums. The Parish's community workers "Wahudumu wa afya" ascertain those patients' poverty level to establish level of subsidy (CN.S2 – Q4). 4) The parishioners and the non-parishioners receive treatment at St. Teresa's dispensary. Patients assessed as un-affording get free treatment (CN.C2 – Q3). 5) The St. Teresa's dispensary offers very subsidized treatment to all the residents of Mathare slums. Patients ascertained

	8) Community trained in leadership, HIV/AIDS issues and business (SJ.2C – Q5). 9) Community confirm receiving SJCC training on HIV/AIDS issues (SJ.3C – Q4). 10) Through the life skills sessions, 250 children were taught about HIV/AIDS amongst other equally important things (SJ – D12).	culture towards employment creation and awareness creation of issues of HIV/AIDS, drug abuse, etc (EC – D1). 15.ECC teaches hand washing under health hygiene (EC.S1 – Q9). 16.ECC intervened against child mortality from water borne diseases and started teaching about hand washing to schools via a health hygiene component (EC.S1 – Q9). 17.ECC hasn't initiated latrines but has disseminated information on hand-washing (EC.S2 – Q10).	as unable to afford payments get free treatment (CN.S2 – Q3).

Appendix:8.1.5.   *Segment summaries for case-study shelter services*

Shelter	CARITAS Nairobi (*No shelter services by SJCC and Caritas Nairobi*)
	1) St. Teresa's Parish paid KES 500 re-allotment fee for un-affording Mathare slum residents previously evicted to give way for a Mosque the slum precincts. The Parish also erected 9 single room house units and resettled those who could not afford to build. The houses revert to the parish for reallocation to other needy people once current occupants cease to require them or if they die (CN.S2 – Q1).
	2) In Kosovo, the Parish and Caritas Nairobi run the housing project that provide 10 houses free to the needy, and run the Boys Project (CN.C1 – Q2).
	3) Our help to the needy in the slum is without discrimination. Last month houses were allocated to: a Muslim; Protestant; Gospel Church; and 2 to parishioners that were in dire need of shelter (CN.C2 – Q1).
	4) The Parish houses in the slum are allocated after careful assessment of the applicants' circumstances in order to target the needy (CN.C2 – Q2).
	5) A single mother who lived in the streets after losing her job and becoming pregnant has now lived in the parish house for 9 years (CN.C5 – Q1).
	6) A parish house resident of 9 years receives KES 200 per week from the Parish besides the free house (CN.C5 – Q2).
	7) A market casual labourer and resident of a parish house sell leftovers from her employer in lieu of wages. She occasionally earns KES 70.00/day from the sale so cannot afford to rent. The free house is a great help to her family (CN.C5 – Q3).
	8) A parishioner since 1998 was allocated a parish house in 2007 because he could not afford rent after change of circumstances (CN.C4 – Q1).
	9) A parishioner has agreed to relinquish the free parish house as soon as he gets a job (CN.C4 – Q2).
	10) Each resident of the parish houses sign an agreement to relinquish the house once they no longer need it. The houses are strictly for the needy or poor parishioner (CN – D5).
	11) The temporary house agreement confirms that the parish houses are for the needy or poor parishioners. The occupation ceases once the residents no longer needs the shelter (CN – D3).
	12) St. Teresa Parish was allocated plots in Mathare slums to relocate the Boys Project and also build temporary houses for the poor and old in the slum (CN – D2).
	13) The parish has provided the community in the slum with a hall for their social functions (CN.S2 – Q3).
	14) Mama Africa, Italia in collaboration with AD. has a project proposal targeting willing Mathare slum residents in groups of 12 families. The project will relocate willing families out of the city to arable land parcels complete with enclosure, shelter, stable for 12 beasts, store, roost and water source for fruit, vegetables, and fish farming towards self-sufficiency (CN – D1).
	15) Mama Africa has proposed to relocate willing families out of the slums to arable land with shelter and being facilitated to start market focused agriculture on the plots (CN.S2 – Q4).
Handouts to the urban poor	CARITAS Nairobi (*No shelter services by SJCC and Caritas Nairobi*)
	1. The church undertook to feed the victims of post election violence in Nairobi after the government's abdication (CN.C1 – Q4).
	2. Through "*Wahudumu wa Maskini*" group, the Parish collects contributions towards feeding the poor in slums, then use *Jumuias* to distribute the food parcels (CN.C1 – Q1).
	3. The Parish Council Chairman coordinates parishioners towards contributing for identified needs (e.g. food, hospital bills, shelter etc) of the poor in the slum. While doing this we do not discriminate against non-parishioners (CN.C2 – Q1).
	16) A parish house resident of 9 years receives KES 200 per week (towards up) from the Parish besides the free house (CN.C5 – Q2).

Appendix: 9.1.   Segment Summaries: Challenges to basic infrastructure services

Appendix:9.1.1.   *Segment summaries for past state of basic services in the slums*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Past state of service	**Water and Sanitation Services** 1. All the toilets in Majengo were built in the colonial era and have been overshot by the population growth leading to frequent breakdowns. The toilets lacked water as the storage tanks and pipes were in total disrepair (SJ – D1). 2. Before SJCC rehabilitated the basic services, the community lacked or had very poor distribution of essential services: congested mud walled shelters, deficient roads, toilets, water, etc (SJ – D1). 3. Community confirm that NCC abandoned the toilet blocks in disrepair until they became unusable. SJCC with donor aid rehabilitated them and the youth took management of the facilities (SJ.1C – Q1). 4. Community confirm that the toilet blocks were unusable and were to be demolished (SJ.2C – Q3). 5. Before SJCC refurbished the Majengo toilet blocks in Pumwani, they were in total disrepair. The community resulted to flying toilets and rejected participation in environmental interventions (SJ.1S – Q3). 6. Before SJCC refurbished the Majengo toilet blocks they were in total disrepair and the community resulted to flying toilets (SJ.2S – Q4). 7. The water supply taps were running freely with a lot of water going to waste (SJ.2S – Q3). 8. A 1996 study by SJCC showed that the number of toilets and water points were inadequate for Pumwani. Water, toilets, drainage and foot paths were identified as the major community needs (SJ – D1). 9. The toilets required doors, water storage tanks, roofs and walls needed to be repainted. The water did not have adequate pressure and some water points were close to the toilets. SJCC proposed to install 16 water points (SJ – D1). 10. The residents resulted to the flying toilets thereby worsening the already unhygienic environment. Since the toilets were far apart they posed insecurity mostly to women. Robberies, rape, and assaults in the slum were rampant thereby increasing the women and children's fears (SJ – D1). 11. The communal toilets were in a bad state and had virtually ceased to operate. The doors had fallen off, roofs collapsed, and toilets blocked in disrepair. The residents resulted to flying toilets.(SJ – D1) 12. Majengo in Pumwani was the only slum supplied with free water. The water points were very few and far apart resulting into long queues for water. Some water points were very close to the toilets and were at times contaminated by overflow seepage from those toilets (SJ – D1). 13. Single mother headed households earning less than KES 100/day constitutes 65% of Pumwani population. They have limited access to basic services such as education, health, food, cloth, shelter, etc. (SJ – D12). 14. Despite the free primary school education, some parents in Pumwani cannot afford taking their children to school (SJ.1S – Q9). 15. Some Pumwani parents were too poor to enrol their children in schools (SJ.1S – Q8). 16. In the SJCC Non Formal Primary school, the pupils are in dire need for assistance. They are in tatters, no school uniform, and no warm clothes. The girl pupils are without sanitary towels thereby keeping away from	1. Due to poor planning of slum shelters Mathare slums lack services like water and sanitation. The tap water system leaks profusely due to poorly done illegal connections. The urban poor who cannot afford tap water use contaminated "springs" from pipe leaks in the slum (EC.S2 – Q6). 2. Before ECC, community was very ignorant and could not even know how to benefit from their water project (EC.S3 – Q6) 3. Before ECC empowerment garbage littered all over (EC.S3 – Q6). 4. Community member confirms using drainage as toilet for lack of latrines (EC.C1 –	No evidence to reveal the past state of basic services in the slums before the activities of Caritas Nairobi

		Q4)
	school during menstrual periods (SJ – D10). **Garbage Collection** 1) There were moulds and moulds of garbage everywhere in the community (SJ.2S – Q3). 2) Moulds of garbage characterised Pumwani. SJCC facilitated the youth into garbage collection and linked them with the NCC (SJ.1S – Q3). 3) Community confirm moulds of garbage characterised Pumwani (SJ.2S – Q4). 4) People simply did not care about the environment around them (SJ.2S – Q4).	5. ECC knows that they have the challenge of resources not matching the anticipated needs (EC.S1 – Q22).

Appendix:9.1.2.   *Segment summaries for ECC past failures*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Past Failures	**Finance Related Past Failures** ▪SJCC started a child centred approach to HIV/AIDS to support orphans through economic empowerment of guardians. The approach was unsuccessful as guardians disengaged and defaulted loans immediately after obtaining the money (SJ.1S – Q2). ▪Earlier Revolving Fund Programme started by SJCC for the community failed – Loanees viewed the loans as financial gifts and misappropriated (SJ.1S – Q9). ▪Next Economic Empowerment Programme by SJCC targeted the active poor (active in micro-enterprise) and involved training of groups in bookkeeping, PR, etc. Approach was initially successful but later failed as groups expected loans from SJCC after training (SJ.1S – Q9). ▪SJCC has not diversified revenue streams to match programmes demand (SJ.2S – Q12). **Non-Finance Related Failures** ▪Information dissemination by publication failed due to illiteracy level (SJ.1S – Q11). ▪Due to the poor setting out of levels for the drainage of the toilet block in Kitui, the sewage could not empty into NCC sewer thereby flooding the toilet and bathrooms. The block in Kinyago was doing well and the sanitation group had other IGAs – car washing, water distribution by handcart, rent from timber yard (SJ – D3)	1. ECC used to provide infrastructure services to communities but this wasn't sustainable as it is government work therefore ECC stopped (EC.S1 – Q4). 2. The initial cost of manufacturing the water filters was a major challenge as it was very high. ECC has managed to reduce these costs now (EC.S1 – Q10). 3. Earlier ECC approaches like micro-credit were not successful but SHG is (EC.S1 – Q13).	

Appendix:9.1.3.   *Segment summaries for retrogressive conduct of the urban poor*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Retrogressive Conduct of the urban poor	Witchcraft affecting the management of sanitation project in Kitui village – Pumwani (SJ.1S – Q3).	1.ECC intervenes on the issues of evictions and land tenure in the slums. Cartelism is a major challenge to advocacy on those issues (EC.S1 – Q5).	1) The unplanned haphazard setting of the slums hovels is catastrophic e.g. in times of fire and makes it hard to plan for services there (CN.S2 – Q5).
	▪Due to suspicion of witchcraft in Kitui, the sanitation group couldn't collect fees for services nor block non payers from accessing services (SJ – D3).	2.Main challenge in developing slums is the mindset of expecting handouts instead of sustainable programmes. ECC approach is to guide the people towards utilizing their potential to solve their problems (EC.S1 – Q18).	2) The communities expect unreasonably too much from CN. while others are suspicious of the church efforts fearing conversion (CN.S4 – Q4)
	▪Witchcraft in the community hindered development as it was believed that a spell could be cast to any development interventions (SJ – D5)		3) Initially, loan defaulting plagued PROMIC as most of those granted loans (twice their contributions) never repaid (CN.S5 – Q2).
	▪Community dependence, poverty and apathy	3.Urban poor community expects to be given handouts. Instead ECC gives them ideas that can help them towards sustainably (EC.S2 – Q12).	4) Some residents of Mathare slum have the mentality of expecting free things which results in laziness. Others even resisted the slum upgrading project for better shelter at a KES 300/month rent (CN.15 – 3).
	▪Next Economic Empowerment Programme by SJCC targeted the active poor (active in micro-enterprise) and involved training of groups in bookkeeping, PR, etc. Approach was initially successful but later failed as groups expected loans from SJCC after training (SJ.1S – Q9).		
	▪Community's attitude of complacence with status quo a major hindrance to empowerment towards freedom from poverty (SJ.2S – Q10).	4.Illegal business such local brewing and organized criminal gangs are a major challenge to development in the slums (EC.S2 – Q12).	5) Some members of the slum community expect the church to meet all their needs without them putting any effort. Others who are well to do in the slums pretend to be poor and take advantage at the expense of the needy (CN.C1 – Q7).
	▪Before SJCC intervention, apathy dominated the community and forming the umbrella groups was difficult due to community low esteem (SJ.2S – Q3).		
	▪The main challenge in running community projects is that participation is voluntary because community is poor (SJ.1C – Q3).	5.Now 8 SHG groups since starting 2 years ago. ECC did not give handouts but trained them to independence. Handouts mindset was major challenge but has now changed (EC.S3 – Q5).	6) St. Teresa parish face the challenge of targeted people failing to turn-up for training (CN.C1 – Q7).
	▪Families entrusted with the management of the water kiosks monopolized them (SJ.1S – Q7).		
	▪Due to lack of ownership attitude, community members who felt unfairly excluded from co-owning the project resulted into vandalising the water and toilet project (SJ.1S – Q7).		7) The Parish's challenge is the community not taking education offered seriously e.g. some still behave as if HIV/AIDS doesn't exist even after education (CN.C1 – Q7).
	▪Although very few, there were known cases of SJCC trained community members assuming the role gatekeepers thereby demanding bribes from community members seeking assistance from SJCC. SJCC have dealt with this decisively (SJ.1S – Q17).		
	▪Before, youths on the streets would flight on seeing the police. Today they can engage the police. Before the youths were confrontational, today they are constructive (SJ.2S – Q6).		
	▪Poverty and greed leading to prostitution and lack of moral values (SJ – D13).		

Appendix:9.1.4.   *Segment summaries of institutional challenges*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Institutional challenges	• Police harassed youths indiscriminately in search of bribes though not all youths were criminals (SJ.2S – Q3). • In other basic infrastructure services, officers would ask for bribes and if not given meter readings would be interfere with (SJ.2S – Q10). • The new two bed-room Majengo upgraded houses are an example of high level government corruption. The project initially meant for the urban poor was high jacked by non-poor. The rent was pegged at KES11000 per month. Corruption was the root cause of poverty in Majengo (SJ.2S – Q10). • Petty corruption was one of the many social impediments that hindered community empowerment in Pumwani (SJ – D12) • The causes of the many problems identified in Pumwani included corruption and misinformation, poor governance, lack of funds (SJ – D13), • The community envisioned a Pumwani devoid of social ills, governed by a competent, transparent and accountable leadership where citizens were empowered and actively participating in their own affairs and had zero tolerance for corruption.(SJ – D13) • Politicians only need community for votes but exclude them on services (SJ.1S – Q12). • Few and far apart garbage collection points, irregular garbage collection by the NCC contributed to indiscriminate damping with some groups damping garbage in Nairobi river.(SJ – D3)		1. Initially, uncommitted programme officers failed PROMIC objectives (CN – D9). 2. The government has no strategy to eradicate poverty and slums in general (CN.S2 – Q5). 3. High staff turnover due to fear for their lives because of political and internal interference affected the Peace building programme adversely (CN – D9). 4. The Kenyan politicians are selfish and unconcerned with the needs and values of the poor. CN has been lobbying to block immoral legislation e.g. abortion bill (CN.S1 – Q4). 5. Next St. Teresa parish has been educating the slum residents continually about wise voting. Despite the ongoing voter education, the politicians recently unfairly influenced some (CN.C1 – Q4). 6. Politicians contribute to the misery in the slums and defend the status quo to continue unfairly influencing voters through handouts during elections. Voter education must hence continue (CN.C1 – Q3). 7. Politicians are selfish and hardly consider the welfare of the poor (CN.C1 – Q5

Appendix:10.1. Segment Summaries: Empowerment towards access to basic services

Appendix:10.1.1.   *Segment summaries: Empowerment to manage urban services*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Empowerment to manage urban poor basic infrastructure services	1) SJCC prepared the community for the rehabilitation of the Majengo water project before asking the donor to release the funds they had sought. Community ran the project well for sometime before stalling (SJ.1S – Q6). 2) SJCC recruited and trained a management committee in Kiambiu – Pumwani to manage the water project (SJ.1S – Q6). 3) **SJCC** linked community to NCWSC and harmony in management restored. Majengo water project very reliable and price of water low at < KES 5.00 per 20lit (SJ.1S – Q8). 4) SJCC motivate groups towards improved management of water and sanitation facilities in the community through competitions. Winners receive cleaning kits (SJ.2S – Q5). 5) The community health education programme was applauded for adopting innovative strategies to address health and environmental issues e.g. formation of sanitation groups network, competition of sanitation groups on health practices, use of theatre groups for dissemination, etc (SJ – D3). 6) SJCC was looking for ways of facilitating the sanitation groups towards waste recycling (SJ – D13) 7) SJCC involved the community in identifying needs. Sanitation, water, and drainage were identified as most pressing needs. SJCC brought donors for Majengo water project and has been linking community to external agencies (SJ.3C – Q4). 8) The economic empowerment programme started in 2000 created linkages between service organizations, government ministries and the groups. For instance the Hiyari group was connected to the Ministry of Planning and development and was able to access a loan (SJ – D2). 9) Moulds of garbage characterised Pumwani. SJCC facilitated the youth into garbage collection and linked them with the NCC (SJ.1S – Q3). 10) The sanitation and waste management groups were linked to development partners, local authorities and government offices responsible of health and environment issues. For instance a group having tree nurseries was assisted by Safaricom with materials and tools (SJ – D3). 11) Pwani Youth group Network which is an umbrella of 20 sanitation groups entered into partnership with NCC Environmental office and leased public toilets in Majengo at a subsidized rate of KES 70/day/toilet (SJ – D12). 12) Umbrella Group engaging NCWSC regarding management of Water and toilet facilities in Pumwani. Recently had rent for toilet block reduced to KES 70.00 from KES 150 charged elsewhere (SJ.1S – Q3). 13) The youth group runs the toilet block in shifts between 5.30am and 8.00pm. The operator collects all the revenue in a shift. From our average daily collection of KES 250, we pay KES 70 to NCC, KES 50 to our self help group and the rest goes to the upkeep of the operator. Our water is free as we also get it free from NCWSC (SJ.2C – Q4). 14) The community health education program formed 20 sanitation and waste management groups. Through the network, ideas and best practices were shared and new groups were being formed (SJ – D3). 15) SJCC has linked youth groups in sanitation with NEMA (SJ.1S –G3). 16) SJCC has been linking youth groups with key agencies such as CDF. They now have access to CDF and know how it works (SJ.1S – Q4). 17) SJCC linked paralegals to lawyers in case their work may require legal professionalism (SJ.1S – Q12). 18) SJCC links youth groups to likeminded organizations that they may to learn good practices from each other, e.g. in areas such as solid waste management, recycling waste etc (SJ.2S – Q2). 19) SJCC linked paralegals with professional lawyers in town (SJ.2S – Q6). 20) SJCC has introduced an SMS service with Youth Agenda, KACA and Name and shame Corruption Network to report corruption incidents (SJ.2S – Q9).		

Appendix:10.1.2.   *Segment summaries for economic empowerment*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Economic empowerment	1) SJ SJCC defines empowerment as taking the necessary measures to provide, improve and enhance the community's skills, knowledge and information base, attitudes and practices to enable them effectively address the myriad of the problems and challenges that they face to break the poverty cycle (SJ – D12). 2) SJCC broad aims to improve the living standards of the slum residents through a holistic approach of empowerment (SJ – D1) 3) SJCC approach to empowerment lays great emphasis to community responsibility through participation (SJ – D1) 4) Community receive leadership skills through training by SJCC. SJCC teach community how to fish instead of giving fish (SJ.3C – Q4). 5) SJCC train the community in many areas ranging from leadership, HIV/AIDS issues to business and management (SJ.2C – 5). 6) The SJCC envisioned an empowered community in charge of its own development processes and able to tackle issues positively and realized social, economic and spiritual fulfilment (SJ – D12). 7) SJCC staff motivated by seeing community being transformed through information empowerment to the point of them being able to demand for their services (SJ.2S – Q13). 8) SJCC trained the community through lobbying and advocacy to demand for services from leaders (SJ.1S – Q13) 9) The self help groups advance loans to their members. The SJCC programme had mobilized 399 members in 21 self help groups. Due to increased income from IGAs, members were able to afford their basic needs. To them even paying rent was no longer difficult – they could afford it (SJ – D2). 10) Earlier Revolving Fund Programme started by	1) The SHP has established over 50 self-help groups with a total membership of 940. Through the members average contributions of KES 20/wk, the groups have accumulated over KES 0.5m. The SHP is benefiting 4,750 children directly (EC – D1). 2) Each SHG under the SHP comprise of between 15-20 women that have a similarity. Two representatives each from 10 SHGs make a CLA, while two representatives each from 10 CLAs make a federation (EC – D1). 3) The SHG targets women, youth and children from urban poor households to increase their income levels, help children access better livelihoods, promote community ownership of projects, discourage dependency syndrome, and help the community towards demanding for their rights in community projects, etc (EC – D1). 4) The SHGs conduct their weekly meetings within the community to give their savings and also issue loans to members. During the meetings they also discuss social issues affecting their community. They also set goals (EC – D1). 5) Twelve urban poor women from Mathare slums were motivated by the rotational leadership, and the fact they could get loans easily from their savings, to start the Bidii SHG. Other women were also attracted bringing the membership to 18 within 4 months. Within 4-6months Bidii had an operating capital of KES 10,000. Other members were attracted to form new groups too. In their meetings the members discuss other issues that challenge their lives in the community, and then give their KES 20 savings/member (EC – D1). 6) Through the SHP, the groups are diversifying their entrepreneurship. Some groups intend to start making products such as liquid soap on a large scale and they have established the mechanism of overcoming the challenge of initial capital. The groups have set their targets by increasing their weekly contributions (EC – D2). 7) ECC trains new SHG members and New Book Keepers as more groups are increasingly being formed. ECC also trains the weak SHGs because of the increased needs resulting from instabilities in the community that in turn weaken the groups. ECC builds their capacities	1) The Self Help Programme in Archdiocese of Nairobi started in 1983 with the first group in Kiriko (CN – D8). 2) The Self Help Groups are formed to promote and encourage thrift among members towards self-reliance, to promote Pastoral and Socio-economic activities of their members' welfare and that of the wider community (CN – D8). 3) The self help programme has 50,000 members in 200 groups and is spread over the entire archdiocese (CN – D8) 4) The Self Help groups in the archdiocese are divided into 12 zones. Two meetings/year are attended by all Members of Management Committee and the Chairperson of Supervisory Committee of each group (CN – D8). 5) Management of S H groups is by elected management Committee members and the Parish administration (CN – D8). 6) The Credit Committee scrutinizes and carries out due diligence of self Help Programme loan applications before loans are granted (CN – D8). 7) To be eligible, SHG applicants must have been bona fide group members for six consecutive months. Loans are only granted towards improving the quality of life. Loans are restricted to thrice a members contributions, must be fully guaranteed, not to exceed 15% of the groups total share capital and must be repaid within 3 years (CN – D8). 8) Caritas Nairobi through her Socio-Economic Development Office in 2007 invested members' surplus funds in treasury bills and treasury bonds totalling KES 326,550,000 and KES 57,800,000 respectively (CN – D9). 9) The Self Help Programme empowers people through micro-finances to initiate

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SJCC for the community failed – Loanees viewed the loans as financial gifts and misappropriated (SJ.1S – Q9).

11) Next Economic Empowerment Programme by SJCC targeted the active poor (active in micro-enterprise) and involved training of groups in bookkeeping, PR, etc. Approach was initially successful but later failed as groups expected loans from SJCC after training (SJ.1S – Q9).

12) A 1999 SJCC evaluation report recommended a shift from providing micro credit services to economic empowerment. The shift was necessitated mainly by high default rates and the exclusion of the very poor without any tangible business. Also emerging savings and credit groups needed empowerment for success. In 2000 the self help group approach for social and economic empowerment was started (SJ – D2).

13) SHG Approach adopted from India – Groups of 15 – 20 members start weekly table banking. Group decides amount of contribution per members' ability (SJ.1S – Q9).

14) SHG approach targets women as they are the most affect in the community. Also, they are expected to feed the family (SJ.3S – Q3).

15) The SHG approach brings together women from amongst the poorest of the poor who SJCC encourage to exploit their latent potential (SJ.3S – Q8).

16) Women preferred as have more avenues of obtaining weekly group contributions (SJ.3S – Q3).

17) SJCC thinking to try approach with men (SJ.1S – Q9).

18) SHG bring together women who are friends, equal and agreeing with each other (SJ.3S – Q1).

19) Approach very successful as groups made of friends who are equal, agreeing with each other and a rotational leadership that boosts members' self-esteem (SJ.1S – Q9).

20) The self help approach brings together poor

to respond to the threats of group collapsing (EC – D5).

8) SHG groups have rotational leadership to expose each member to leadership. Group members safe weekly and may borrow to open business once trained (EC – D5).

9) ECC has been working towards improving the living conditions of the slum dwellers through social, political, economic and spiritual interventions. ECC identifies critical issues concerning Mathare and Eastleigh communities and translates them into programmes (EC – D6).

10) The pottery project employs youth from poor families who are trained on the job to produce high quality pottery items (EC – D7).

11) ECC form of empowerment is different. ECC gives knowledge and not money. In 2 years over 900 women empowered and more are joining in. New programme benefit ten times more children now. Over 4500 children now benefiting (EC.S1 – Q1).

12) ECC uses their connection with the child to reach the mother with empowerment so that she may help her other children in the family and also the whole family generally (EC.S1 – Q1).

13) ECC bring together 15-20 women to form SHG. Two reps from 8 SHG for a CLA. Two reps from 8 CLA would form a federation but ECC has not reached there. This set up is the people's institution to partner with ECC. ECC facilitates and not give things (EC.S1 – Q3).

14) ECC does not give money to community members in distress but encourages them to join the SHG where they become economically empowered (EC.S1 – Q4).

15) ECC empowerment approach aims at making the urban poor responsible. For example instead of giving the water filters free, they give the filters to SHG members who then pay later through check off system so that they may have responsibility over the filters (EC.S1 – Q11).

16) Compared to many other approaches tried for many years SHG has more impact (EC.S1 – Q13). Earlier ECC approaches like micro-credit were not successful but SHG is (EC.S1 – Q13).

17) ECC empowers community to make informed choices. Women in SHG already making decisions concerning community affairs (EC.S1 – Q18).

18) ECC approach has encouraged inter-faith community integration in development. ECC projects' area is a

development (CN – D9).

10) The Self-Help Programme is also involved in capacity building to equip members with technical and entrepreneurial advice (CN – D9).

11) Self Help has grown from a single group in Kiriko in 1983 to over 200 groups in the archdiocese. Every parish has at least one Self Help Group (CN – D9).

12) PROMIC has women members in its 32 groups within the archdiocese. In the past 2 years PROMIC disbursed KES 5 million in loans to women in the parishes. All the loans are being paid back. PROMICS operational cost have risen to a working budget of KES 0.74 million in 2007. (CN – D9).

13) The ecumenical Diakonia Youth Empowerment Program jointly with NCCk and mainly funded by Diakonia Sweden concluded in 2006. It aimed the behavioural change of the youth by empowering them socially, economically, and politically through training, education, and advocacy for socio-political policy and structural changes. A credit/loan revolving fund of KES 4 million is still ongoing through Small Micro-enterprise Programme (CN – D9).

14) The Caritas Nairobi has various departments e.g. medical, women and gender, micro-finance, and peace building. The microfinance department initiated the Self Help Groups in 1982 to empower parishioners economically. So far, 60,000 members in 200 groups have access to loans within the self help groups system. The department has PROMIC that enables women who could not afford to join the SHG to start small businesses (CN.S1 – Q1).

15) The services of Caritas Nairobi are without any form of discrimination (racial, colour, social status, etc) (CN.S1 – Q6).

16) The gun exchange programme has

women in a community, that are bound together by affinity of similarity e.g. age, sex, socioeconomic condition, tribe religion, love, mutual trust, respect, etc to work together for their social and economic development and also their overall area development (SJ – D4).

21) All the group members are made to embrace equality in all their activities (SJ.3S – Q3).

22) SJCC encourages these women to contribute what they can afford. Most of them started with as little as KES 20/wk (SJ.3S – Q1).

23) Emphasise is made that all SHG members are leaders and hence leadership in the groups is rotational so as to build leadership capacity of them all and also build their self esteem. The book writer ought to be literate in order to keep group records of business but still this role is also rotational. Maxi um tenure for book writer is mostly one year to prevent likely incidents of corruption (SJ.3S – Q3).

24) SJCC has a variety of capacity building approaches towards Economic Empowerment. Although SJCC is a Christian organization, it does not discriminate against non-Christians in its services (SJ.2S – Q11).

25) SJCC visit SHG group weekly in their meetings. Although they attend the meetings they allow the members to be in charge of their affairs. Once the groups mature, CLA is formed (SJ.3S – Q3).

26) During the growth phase of SHG, SJCC staff sits in their weekly meetings to support them without imposing themselves (SJ.3S – Q3).

27) SHG – SJCC train the women in group formation, business starting and running, product development (e.g. soap, marts, beads, etc) for sale, etc. Training takes six modules and may involve external facilitators (SJ.3S – Q7).

28) Through the self help group approach, training in product development some groups introduced new products such as detergents (SJ – D2).

29) The capacity building activities of the self help

mixture of Christians and Muslims but ECC do not attempt to convert them. Their common purpose is development. Also, ECC does not discriminate in its services either on bases of religion or otherwise. They even work very well with Muslims whom they consider as fellow brothers. (EC.S1 – Q19).

19) ECC is sincere to the people that it is not money first in order to develop and also tells the donors the same (EC.S1 – Q26).

20) Though ECC is the least funded project, it has tremendous results and has now expanded from one constituency to four (EC.S1 – Q26).

21) ECC is now operating in the slums of four constituencies in Nairobi: Kamukunji, Embakassy, Kasarani and Starehe where it runs the women empowerment programme (SHG) (EC.S1 – Q26).

22) ECC involved with capacity enhancement, awareness creation and enhancement of community participation for social transformation (EC.S2 – Q1).

23) ECC did needs assessment before starting the SHG approach, then established community institutions through the SHG. Groups of 15-20 members were formed for ease of empowerment (EC.S3 – Q1).

24) ECC working with women to avoid making historical mistakes made by other organizations whereby facilities meant for the urban poor were hijacked. For example Starehe boys centre and some hospitals in the city. Working with the women was found to benefit the community more (EC.S3 – Q1).

25) ECC projects are mainstreamed to focus on children and youth. ECC realised that working with women in poor communities would benefit the children more since the women are a better placed in helping the community (EC.S3 – Q1).

26) Women preferred for SHG as can do many things to get the contribution money. Women income is more beneficial to the family (EC.S3 – Q1).

27) SHG groups are formed by people who are similar in many social aspects. Each member contribute an agreed sum of KES 10-20/week (EC.S3 – Q2).

28) ECC has three pillars of empowerment: Political, Economic and Social (EC.S3 – Q3).

29) SHG approach raises members' self-esteem through rotational leadership and also facilitates them to become group leaders (EC.S3 – Q3).

30) ECC train groups during weekly meetings and provide information on: Accessing loans from micro-finance

been very successful with 40 guns so far recovered. Caritas Nairobi has embarked on training the former criminals towards establishing genuine livelihoods through micro enterprises (CN.S1 – Q1).

17) PROMIC has empowered women into starting their small businesses (CN.S1 – Q3).

18) St. Teresa parish offers training in tailoring, and other entrepreneurial skills to the slum community. Those who cannot afford the training fees train free. Through Maisha Bora programme, slum residents are taught by experts how to make products for sale e.g. juices, beauty products etc (CN.S2 – Q6).

19) The micro-finance programme covers the entire Archdiocese: 104 parishes in seven districts including the slums. The programme is open to all faiths and operates the Self Help Programme and the PROMIC. However, preference is given to the Catholics. Members save for 3 months to qualify for the first loan repayable with a 1% interest on declining balance. PROMIC operates in groups of 10 and is best suited for people of limited means e.g. in slums (CN.S3 – Q2).

20) Caritas Nairobi empowers the communities to start their own businesses by mobilizing them into networks of microfinance groups (CN.S4 – Q2).

21) PROMIC was started targeting the marginalised people whereby the Church used to give starting money to the groups (CN.S5 – Q1).

22) PROMIC targets marginalised women within the archdiocese without discrimination. However, group leaders should be practicing Catholics (CN.S5 – Q2).

23) The PROMIC groups meet monthly to save KES 100 and an additional KES 20

approach enabled the groups to run their activities effectively (SJ – D2).

30) SHG so far has 22 – 26 groups covering over 200 women (SJ.1S – Q9).

31) Oldest SHG has saved KES 200,000 which is accessible to its 21 members for loans (SJ.3S – Q8).

32) The self help groups advance loans to their members. The SJCC programme had mobilized 399 members in 21 self help groups. Total savings of groups was KES 396,756 and KES 873,395 had been loaned to members. KES 621,730 had been repaid (SJ – D2).

33) SHG mature to CLA in 6 – 12 months. CLA comprise 2 members of each SHG and discuss and seek solutions to more difficult issues affecting community besides money issues. Recently CLA addressed issue of transparency within the groups. They feedback their SHGs (SJ.1S – Q9).

34) 2 CLA exist and soon to be a FEDERATION comprised of 2 representatives from 8 – 10 CLA (SJ.3S – Q3).

35) The self help groups became very popular in the slum due to its effectiveness in social and economical development of vulnerable groups previously excluded in many development models (SJ – D2).

36) The self help concept was a success as opposed to other models. It demonstrated that even the very poor could transform their lives socially and economically if empowered (SJ – D3).

37) Further to the vision for Pumwani, SJCC sought to work with decentralised funds management committees and the Pumwani community to alleviate poverty under the Information Empowerment and Advocacy Office (SJ – D13).

38) Some self help groups were opposed to the empowerment approach for not providing funds – they eventually left (SJ – D2).

institutions, starting a micro enterprise, record keeping and mentoring (EC.S3 – Q4).

31) Community Action Plan subcommittee trained on how to start income generating activities. CAP subcommittee works with the SHG who implement their ideas (EC.S3 – Q4).

32) CAP subcommittee are within SHG and ECC trains them weekly in the groups. Another subcommittee of SHG is enterprise development. ECC train them in record keeping (EC.S3 – Q4).

33) SHG approach was started with only 8 groups. ECC now has 55 SHG and 3 CLA. ECC did not give handouts but trained them to independence (EC.S3 – Q5).

34) Once CLA becomes strong institutions to continue with the good work, ECC will exit (EC.S3 – Q8).

35) SHG members started with KES 10.00/week and then raised to KES 20.00 (EC.C1 – Q2).

36) SHG members are trained by ECC staff on how to save money and loan each other (EC.C1 – Q2).

37) Another SHG group started with KES 5.00/week member savings. They loaned to one member to start a business (EC.C2 – Q1).

38) SHG member got loan and bought a small chick. Got second loan KES 200.00 and started detergent business (EC.C2 – Q1).

39) SHG member started her business with ease after receiving training from ECC (EC.C2 – Q1).

40) SHG member has a business selling school bags (EC.C3 – Q1).

41) SHG member got a loan of KES 5000 and bought sewing machine and cloth to start sewing business (EC.C3 – Q2).

42) SHG members trained in entrepreneurship and business planning (EC.C3 – Q3).

43) SHG members meet weekly in their groups to contribute KES 20.00 saving each (EC.C3 – Q3).

44) After post election violence her business collapsed but got another loan to revive business (EC.C3 – Q3).

45) ECC staff provides business skills to community towards independence without giving financial handouts (EC.C4 – Q1).

46) ECC staff trained SHG members on how to run a small business and then informed them that it does not give money. Instead it gives skills (EC.C4 – Q1).

47) SHG members received training from ECC staff on how

administration. Group leaders are paid KES 200 per sitting with a maximum of four leaders per session. Currently PROMIC has a capital base of over KES 10 million (CN.S5 – Q2).

24) PROMIC aims to eradicate poverty by empowering the woman in the family (CN.S5 – Q3).

25) St. Teresa parishioners have a Self Help Group where members contribute a minimum of KES 200 per month for six months before being granted loans 3 times their total contribution repayable in 1, or 2 years depending on the ability to pay. The St. Teresa Parish Council Chairman repaid his KES 10,000 loan in 1 year (CN.C1 – Q2).

26) Every Sunday, the Parish Council Chairman has been educating the slum communities to change their mindsets towards eradicating poverty in the slums (CN.C1 – Q2).

27) The St. Teresa parish helps the community since even the repayment period for loans towards microenterprise considers their ability to pay back (CN.C1 – Q8).

28) In the self help group in the parish, members save KES 200 per month for more than six months to qualify for a loan 3 times their savings. The repayment period is assessed on the borrowers declared ability to pay (CN.C2 – Q3).

29) Sometime back donors in the Parish used to facilitate the Mathare residents (including non-parishioners) to open microenterprise through non-refundable funds. The Chairman of Kosovo Church received KES 6000 ten years ago to open a newspaper vending business that he still operates today. The business earns him KES 400 per week (CN.C2 – Q3).

30) Three Mathare slum residents benefited from business training. They manage

		to get together and improve their lives (EC.C4 – Q1). 48) SHG member got KES 300.00 loan and invested in business. Got another loan KES 500 to pay school fees for own child (EC.C4 – Q1).	their businesses better (CN.C2 – Q5). 31) Another slum resident is yet to be targeted for training (CN.C5 – Q3).

Appendix:10.1.3.   *Segment summaries for information empowerment*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Information empowerment	1) The solutions to the Pumwani problems included building the capacity of the community towards poverty eradication, demand for accountability and transparency, challenge corruption, poor leadership and mismanagement of public resources.(SJ – D13) 2) Information Empowerment and Advocacy programme was one of the newer programmes (2004 – 2008) (SJ – D12). 3) Information Empowerment use theatre for dissemination (SJ.2S – Q2). 4) SJCC has been conducting sensitization forums and giving information on devolved funds (SJ.2S – Q8). 5) Through SJCC advocacy community know how CDF works (SJ.1S – Q4). 6) SJCC believed that well managed decentralised funds would greatly contribute towards the development of Pumwani community. Through a needs assessment, SJCC ascertained the community's access to decentralised funds and the necessary strategies for community participation in decentralised funds management (SJ – D13). 7) Information Empowerment facilitated community advocacy and lobbying towards accessing basic services (SJ.1S – Q12). 8) Through Information empowerment community know how CDF operates (SJ.1S – Q12). 9) Through advocacy, the secretary of the Pumwani Youth Network was elected to the Ward committee and through his advocacy all the toilets in Majengo were renovated through CDF (SJ – D12) 10) Information Empowerment and advocacy on civil rights and responsibilities was offered to the community (SJ.2S – Q2). 11) Despite the community's limited education, SJCC advocacy training has facilitated them particularly in sanitation (SJ.1S – Q2). 12) SJCC building capacity of the Umbrella Group to enable it to advocate nationally for all BIS (SJ.2S – Q2). 13) SJCC child development programme train the community how to handle issues of children defilement. Also the Children's council enable children to support other children in distress. The structure starts with children clubs and Councils in the community giving them a voice from early age (SJ.1S – Q2). 14) After empowerment, the Pumwanni residents were in charge of various development	1) ECC uses Research and Development programme to equip target groups with the relevant information and innovations towards improving their living standards through market research, new technologies, etc. ECC gathers and disseminates relevant information on issues affecting the community (EC – D6). 2) Through the Advocacy and public policy programme, ECC sensitized and involved itself in advocacy issues affecting the slum communities and other marginalised groups. It also promotes human and children's rights to participate in issues that affect them, responsible citizenship, and advocacy for environmental conservation within the community (EC – D6). 3) ECC is not a direct provider of infrastructural services as does not want to take up government work. It empowers the community	1) The Diakonia youth programme has been engaging other youth in the slums tormented by the effects of conflict and violence and sensitizing them about coexistence and the need for peaceful elections (CN – D9). 2) Parish ecumenical consultative committees (PECC) have been propagating peaceful coexistence among the community members in the slums (CN – D9). 3) The Peace Building Project has been training Justice and Peace Commissioners in the whole archdiocese (CN – D9). 4) The Peace Building team trained the local community to empower them to advocate and lobby for their participation in the management in devolved funds e.g. CDF, constituency Bursary Fund, and Local Authority Transfer Fund (CN – D9). 5) The justice and Peace Programme of ADN spearheads advocacy campaigns for the deprived and has also arbitrated and intervened in many issues affecting the victims in Mathare slums (CN – D9). 6) ADN has worked hard towards the communities' self-reliance and the

initiatives in their community including advocacy against violation of human and children rights.(SJ – D12)

15) In the last 6 years 20 youth groups were formed and they took charge of development initiatives thereby transforming Pumwani. They provided paralegal services to the community. They lobbied and advocated too for the marginalized, took charge of sanitation and environmental projects and also engaged in income generating ventures (SJ – D12).

16) The SJCC IEAO project on decentralised fund was established in Pumwani slums to build good local governance. The project went on well supporting those often left outside dominant discourses, with emphasis on women and youth (SJ – D13).

17) SJCC train community on child rights and paralegal (SJ.1S – Q12).

18) Paralegal training takes 6 weeks in 6 months and is run by qualified lawyers (SJ.1S – Q13).

19) Paralegal training completed in six weeks spread in six months and fully sponsored by SJCC (SJ.1C – Q2).

20) The paralegal training process was carried out in VI phases (SJ – D6)

21) Since 2007 several Pumwani residents received paralegal training to enable them address identified problems facing the Pumwani community. The training covered alternative dispute resolution, paralegal experience sharing, the law on cooperatives; the new Employment Act and the Public order Act (SJ – D6).

22) The paralegal workers were trained to become the agents of change to facilitate an empowerment process that enabled the Pumwani community to participate in addressing issues affecting them so as to bring about a positive and sustainable change to their lives. The paralegal training was conducted by qualified paralegal lawyers SJ – D6)

23) 120 men and women paralegals already graduated in the community (SJ.2S – Q2).

24) Paralegal trained members offer community free advice on paralegal matters (SJ.1S – Q12).

25) SJCC advising paralegals on how to charge affordable fees for services rendered (SJ.1S – Q12).

26) Awareness and good governance are other activities besides paralegal that SJCC is involved with (SJ.2S – Q2).

27) SJCC also trained a child protection team (SJ.1S – Q12).

28) SJCC running short of training funds (SJ.1C – Q2).

29) The maximum tenure of bookkeeper is under 1 year as a way of preventing corruption in SHG (SJ.3S – Q3).

30) SJCC is building the capacities of the structures they work with to improve the capacity of change agents to fight against local corruption within the community (SJ.2S – Q2).

31) Training of change agents (community leaders with paralegal training) conducted. Women and youth were targeted to be drivers of anti-corruption as these were the most affected by services failure (SJ.2S – Q7).

towards accessing services (EC.S1 – Q4).

4) ECC offers the urban poor paralegal training (EC.S1 – Q4).

5) Urban poor have limited access to water but ECC moving away from infrastructure development to empowerment without shying away from making water and other services accessible to the slums (EC.S1 – Q12).

6) ECC use SHG, primary school pupils, water and environment clubs and youth groups to disseminate information in the slums (EC.S2 – Q7).

7) ECC disseminate information through umbrella group members then let them provide solutions and implement them (EC.S2 – Q9).

8) ECC encourage SHG members to lobby and advocate for better services and good governance (EC.S3 – Q3).

9) The empowered subcommittees know where to go for help: CDF, children' department, local administration etc (EC.S3 – Q4).

10) SHG subcommittees such as Social Action Subcommittee are trained in paralegal for them to identify

Catholic Church is doing a lot of advocacy work (CN.S1 – Q2).

7) ADN appreciates that corruption is evil and has been fighting it through advocacy for the affected poor communities (CN.S1 – Q3).

8) The Caritas Nairobi successfully advocated for reallocation in Mathare of 100 families previously evicted from the slum to pave way for the construction of a mosque at the fringes of the slum (CN.S2 – Q1).

9) The KUTOKA Programme brings together for awareness creation and strategy, all parishes within Nairobi slums. ADN also uses other forums like the World Social Day to sensitize the plight of the slum dwellers (CN.S2 – Q7).

10) Pastoral ecumenical committees (PEC) were formed in the communities to facilitate peace matters and conflict resolution within the community. ADN has been training its members to make it self sustaining (CN.S4 – Q1).

11) ADN has been using talent shows, workshops and seminars to sensitize about peace building in the community particularly the youth (CN.S4 – Q1).

12) PEC advocates for peace and equips community accordingly by speaking to them about peace. (CN.S4 – Q2).

13) PEC is the committee for preaching peace and bringing people together in the community (CN.C2 – Q1).

14) The ADN coordinates peace building matters in the slums through

82) The anticorruption approach involves sensitizing about local corruption as most community members did not see it as such (SJ.2S –Q7). 83) SJCC has introduced an SMS platform for change agents to report corruption cases to KACA and 'Name and Shame' corruption network through the Youth Agenda (SJ.2S – Q9).	where to refer paralegal matters in the community (EC.S3 – Q4).	the Peace Building office (CN.C6 – Q2).

Appendix:10.1.4.   *Segment summaries for political empowerment*

	St. John's Christian Community Centre	**Eastleigh Community Centre**	**CARITAS Nairobi**
Political empowerment	1. SJCC trained 60 youths in a workshop that focused on good and governance, democracy, participation in elections, leadership, and management of devolved funds, politics and development of action plans. Those youths later displayed the principles of democracy and good governance in the operations of their development activities (SJ – D13). 2. Politicians only need community for votes but exclude them on services (SJ.1S – Q12). 3. SJCC organized and staged an aspirants' forum for all those who aspired to become the MP for Pumwani in Kamukunji to meet their voters. The forum aimed to enable the community to commit the aspirants to address the relevant issues critical to Pumwani residents (SJ – D12) 4. SJCC trained the community through lobbying and advocacy to demand for services from leaders (SJ.1S – Q13). 5. SJCC trained community on budget monitoring (SJ.1S – Q13) 6. Preparing community through consultative forums for next level of empowerment to engage leaders in demand for their services (SJ.2S – Q6) 7. Change agents will be concerned with access to BIS and also monitoring progress towards access (SJ.2S – Q9).	1) ECC community level leadership involve issues of voter's education and democracy (EC.S1 – Q2). 2) Through SHG, ECC is creating a people's institution within the community strong enough to demand sustainably for better services for the community. Empowerment areas are: political, economic and social (EC.S1 – Q3). 3) ECC empowers children from very early and have a children's parliament in their school and children's rights club. ECC also advocates for children to participate in decision making and is about to start children groups in order to streamline their voices in ECC projects (EC.S1 – Q3). 4) ECC now empowers the urban poor via advocacy, and capacity building, and paralegal training towards demanding for services, and involvement in decision making (EC.S1 – Q4). 5) ECC political empowerment enables SHG members make decisions on matters affecting them (EC.S3 – Q3), 6) A Federation is formed by 2 representatives of 8 -10 CLA and represents 2000 members. Political empowerment is expected to take place in the Federation level. Federation may advocate for non-delivering politicians to be removed via by-election (EC.S3 – Q4).	7) The Justice and Peace office in collaboration with UNDP and the electoral commission continued to offer voter education nationally (CN – D9). 8) The Ecumenical Civic Education Programme is a countrywide programme that delivered civic education since 1999 under the themes of nationalism, constitutionalism, democracy, good governance, and human rights **(CN – D9)**. 9) The Diakonia youth programme empowered the youth economically, politically and socially through training, education and advocacy for socio political and structural changes (CN – D9). 10) ADN educates voters against politicians' deception for their vote (CN.S4 – Q2). 11) St. Teresa parish has been educating the slum residents continually about wise voting. Despite the ongoing voter education, the politicians recently unfairly influenced some (CN.C1 – Q4). 12) ADN educates the Pastoral Ecumenical Committee against politicians' deception for their vote (CN.C2 – Q1).

Appendix:10.1.5.   *Segment summaries for empowerment towards behavioural change*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Empowerment towards behavioural change	1.SJCC invokes family values in there programmes. As a result, parents' attitude towards education of their children positively transformed (SJ.1S – Q5). 2.SJCC impart values of selflessness – "being your brother's keeper" to School children in their centre, children report the suffering of other children in their village to teachers/coaches (SJ.1S – Q5). 3.Moreover, even in our school the pupils are 50 -50 Christians to Muslims and their inter-relationship is just too good. SJCC foster inter-religious harmony in their schools (SJ.1S – Q4).	No evidence to suggest empowerment towards community behavioural in ECC case study.	No evidence to suggest empowerment towards community behavioural in Caritas Nairobi case study.

Appendix: 11.1.   ***Segment summaries: Attributes of FBO***

Appendix:11.1.1.   *Segment summaries for Impartiality towards the urban poor*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Impartiality towards the urban poor	1.In 1993, SJCC established the office for social mobilisation to fight apathy and inculcate responsibility to the community (SJ – D1) 2.SJ – D8 programmes in 1996: Non-Formal Education; Credit Scheme (revolving loan); Vocational training; Amani School of dressmaking; Secretarial college; Schools sponsorship and the aged welfare; AIDS prevention and control; Social Mobilization; and Spiritual Welfare (SJ – D1) 3.In 2000 the self help group approach for social and economic empowerment was started (SJ – D2). 4.Community Health and education programme – Interventions of the SJCC community health and education programme towards empowering the community to address environmental issues involved knowledge dissemination. The program also rehabilitated the toilets and drainage in Pumwani (SJ – D3) 5.The self help concept was a success as opposed to other models. It demonstrated that even the very poor could transform their lives socially and economically if empowered (SJ – D3). 6.Children's Football Initiative - The football project was initiated out of the feeling from the youth that the project would be instrumental in the children's behaviour development (SJ – D8). 7.The Kids Future project aims to address the plight of vulnerable children in Pumwani towards accessing them education with dignity (SJ – D10). 8.Through the OVC program, SJCC in partnership with Kindernothilfe (KNH) offers grants and institutional capacity building to grassroots projects to strengthen community level responses in care and support to OVCs (SJ – D11). 9.In total we have over ten different programmes which include the following: Community Health and By 2007, SJCC had 8 community development programmes and 2 skills training programmes (SJ – D12) 10. After a baseline survey of 1988/89, SJCC initiated the social	***General programmes*** 1.ECC services are in five pillars: Appropriate technology; community based training; entrepreneurship; education and self help groups (EC.S1 – Q1) 2.ECC through its programmes addresses the plight of children in the society and is currently intervening for over 5000 children, 1000 women and 650 youths (EC – D1). 3.ECC has a community health programme, a community response programme and also research and development programme (EC.S1 – Q2). 4.The research and development programme targets to equip the target group with relevant information and information towards improving their living standards (EC – D6). ***HIV/AIDS Programme*** 5.The HIV/AIDS project works with PLWA and OVCs. It also promotes family-based foster care (EC – D1). ***Economic Empowerment Programme.*** 6.Women empowerment programme through SHG associates the urban poor for overall development of slums (EC – D1). ***Community health programmes*** 7.Community health and environment programme: Water and environmental sanitation; HIV/AIDS; Health education (EC.S1 – Q7). 8.ECC has community health, and community response programmes, and also advocacy. These form the basis of advocacy and community empowerment response (EC.S1 – Q2).	**Education for the needy** 1. St. Teresa's Boys Project in Mathare slum is a rehabilitation centre for orphaned boys and those from very poor families (CN.S2 – Q3). 2. The Boys project – plot allocation for dormitory construction (CN – D2). **Water and sanitation projects** 3. Kosovo Water Project was installed by the St. Teresa's parish to provide free water to the slum residents (CN.C1 – Q2). 4. Kosovo Water Project was installed by the St. Teresa's parish to provide free water to residents of Kosovo slum, Mathare (CN.C2 – Q3)

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mobilization programme and the credit programme to address the root causes of poverty. With time other programmes were included: Non Formal Education (NFE); Communication Programme; HIV/AIDS programme; Street Children; Pastoral care programme; and Youth Programme (SJ – D12).

11. In 2006 SJCC trained 79 volunteer care givers from Pumwani slums under the HBC programme (SJ – D12).

12. Under the economic empowerment programme, 56 guardians were trained in basic entrepreneurial skills and supported with seed money to start individual micro-enterprise (SJ – D12)

13. The goal of the Child Development Program was to reduce child rights violation in Pumwani and promote child rights (SJ – D12)

14. The children in the football programme underwent product development training. They were trained in mat making and bead work and were able to easily sell their products (SJ – D12).

15. In 2007 the Child Rescue Program whose goals were to reduce child mortality, reached 2977 children under 5 years within 2248 households (SJ – D12)

16. The goal of the Non Formal Education program was to improve the literacy and numeracy by children accessing non-formal education (SJ – D12).

17. The SJCC IEAO project on decentralised fund was established in Pumwani slums to build good local governance. The project went on well supporting those often left outside dominant discourses, with emphasis on women and youth (SJ – D13).

18. The goal of the skills training program was to contribute to the holistic development of young aspirants towards achieving social and economic and spiritual fulfilment (SJ – D13).

19. The aim of the Pastoral Care program in SJCC was to intensify biblical principles in the intervention strategies (SJ – D13).

20. Education; Pastoral; HIV/AIDS; Economic Empowerment; Information Empowerment; Youth Programme; Non-formal education; Child development; Child rescue; Springs of life; Business institute (SJ.1S – Q1).

21. SJCC has been doing awareness campaigns through the HIV/AIDS Programme as well as established PLWHA support groups within the community (SJ.1S – Q2).

22. SJCC has done HIV/AIDS awareness campaigns, established PLWHA support groups within the community involving over 200 people. SJCC started a child centred approach to HIV/AIDS to support orphans through economic empowerment of guardians (SJ.1S – Q2).

23. Youth Programme to give Pumwani youth skills towards honest livelihoods (SJ.1S – Q2).

24. SJCC was involved with Sports for the youth. Over 500 children were involved in sports (SJ.1S – Q2).

25. The Child Development Programme advocate against child defilement

9. Community Health programme has three thematic areas: Water and environment/sanitation; HIV/AIDS and Health; and Education (EC.S2 – Q1)

10. Water and environment programme is now working towards MDG 2 via appropriate technology using locally available resources (EC.S2 – Q5).

11. ECC has a community health and environment programme: Its projects are water, sanitation, HIV, and community health (EC.S1 – Q2).

12. Community Health Programme promotes sustainable health practices in the slums through preventive and curative measures (EC – D1).

13. Community Health programme aims to promote sustainable health practices within Eastleigh and Mathare community through environmental sanitation, health education, HIV/AIDS and safe water hygiene promotion (EC – D6).

14. Community health programme started 2005 and has 3 pillars: water & environment/sanitation; HIV/AIDS and Health; and Education (EC.S2 – Q1).

Peace and conflict resolution

15. CREP was initially started to support the internally displaced persons due to political conflict in the slums. It now strategizes on community safety especially for the children and women during disaster and conflict situations. It also promotes curative and preventive initiatives of fostering peaceful co-existence in slums (EC – D1).

16. CREP is a special programme that offers psychological support to the internally displaced persons within Mathare slums (EC – D6).

Advocacy and lobbying

17. Advocacy Programme empowers the Eastleigh and Mathare slum communities to defend their basic fundamental human rights (EC – D6)

18. Advocacy and public policy programme aims to understand barriers that exist in relevant policy dissemination and implementation, sensitize, mobilize and mainstream policies with the institution (EC – D6).

Children and Youth Programmes

19. The Rev. Kareri primary school, via ECC education programme supports the education of under privileged children, young ladies and mothers in Mathare and Eastleigh areas (EC – D1).

20. The education programme seeks to provide quality affordable education to children and also integrate

Urban poor shelter

5. Kosovo housing project has 10 houses that are allocated to the very needy and desperate for shelter (CN.C1 – Q2).

6. The St. Teresa's Parish Temporary housing project (CN – D5).

7. Mama Africa Project proposes to relocate willing families from the slum to arable land parcels (CN – D1)

8. Mama Africa Project will improve the lives of slum dwellers by relocating them to free arable land parcels for agriculture (CN.S2 – Q4).

Justice and Peace Programme

9. The Justice and Peace programme was started in 1988 (CN – D9).

10. Peace Building Project to address violence and insecurity issues in the slums (CN – D9).

11. Diakonia Youth Empowerment Programme for youth empowerment (CN. – 9)

12. The KUTOKA Programme brings together for awareness creation and strategy, all parishes within Nairobi slums. ADN also uses other forums

	(SJ.1S – Q2). 26. Sanitation Project in Kitui – Pumwani (affected by witchcraft (SJ.1S – Q3). 27. Advocacy Programme – How CDF works (SJ.1S – Q4) 28. Through the children's programme, vulgar language amongst children changed (SJ.1S – Q5). 29. Majengo Water Project in Pumwani (SJ.1S – Q6) 30. Majengo Water Project in Pumwani (SJ.1S – Q8) 31. Economic Empowerment Programme (SJ.1S – Q9) 32. SJCC confirm having Economic Empowerment Programme (SJ.1S – Q9). 33. SJCC started a revolving fund programme to enable micro-enterprise groups apply for loans for their businesses (SJ.1S – Q9). 34. New Economic Empowerment Programme – involving the active poor (SJ.1S – Q9) 35. Approach very successful as groups made of friends who are equal, agreeing with each other and a rotational leadership that boosts members' self-esteem (SJ.1S – Q9). 36. School Feeding Programme – Free Lunch at school (SJ.1S –Q9). 37. Kids Future Project started by SJCC staff: School uniforms for struggling children (SJ.1S – Q10) 38. Information Empowerment Programme (SJ.1S – Q11) 39. SJCC initiated Information Empowerment Programme (SJ.1S – Q11). 40. SJCC intend to mainstream godliness in all programmes (SJ.1S – Q15) 41. SJCC use theatre groups to disseminate information to the community (SJ.2S – Q2). 42. SJCC facilitates lobby groups – e.g. Umbrella Group for sanitation and good environmental practices (SJ.2S – Q2). 43. IEP is also involved with awareness and good governance. 120 community members already trained in paralegal for this activity (SJ.2S – Q2).	education and skills training especially to primary school graduates. It also seeks to increase enrolment in education facilities for the poor (EC – D6). 21. Health education project targets the youths (EC – D1). 22. The pottery project employs youth from poor families who are trained on the job to produce high quality pottery items (EC – D7) 23. The skills and enterprise development programme runs several skills courses e.g. automotive, metal work, electrical, building and construction, home management, hair beauty, etc (EC – D1). 24. Skills training and enterprise development programme aims at helping the less fortunate youths (primary school graduates) by provision of vocational skills (EC – D6). **Water and sanitation projects** 25. The water and sanitation project promotes appropriate technology in household water treatment and safe storage at the point of use through the ceramic water purifiers (EC – D1). 26. ECC manufactures domestic water filters to improve the water quality for the urban poor, particularly the PLWA (EC.S1 – Q9). 27. Water and environmental sanitation programme through the domestic water filter project produces the ceramic water purifiers which it sells at a subsidized price to the urban poor (EC – D2). 28. Water and environment programme is aimed at fulfilling the MDG 10 and 2 (EC.S2 – Q5).	like the World Social Day to sensitize the plight of the slum dwellers (CN.S2 – Q7). *Economic empowerment programme* 13. PROMIC is in the women and gender department and enables poor women to start their own micro-businesses (CN.S1 – Q1). 14. PROMIC was started in 2000 to empower women economically and graduate them to the Self Help Programme (CN – D9). 15. The Self Help Programme empowers people through micro-finances to initiate development (CN – D9). 16. The Self Help Programme was started by ADN in 1983 (CN – D8). 17. Maisha Bora Programme invites experts to train slum residents on making of products for sale (CN.S2 – Q6).

Appendix:11.1.2.   *Segment summaries for service adaptation*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Service adaptation & innovation	1. In 2000 SJCC shifted from providing micro credit services for economic empowerment and adopted the self help group. The shift was necessitated by high default rates, exclusion of the very poor who had no tangible business, and the need for capacity building of emerging groups amongst other factors (SJ – D2) 2. SJCC was looking for ways of facilitating the sanitation groups towards meeting their new need of waste recycling (SJ – D3) 3. cv SJCC learned that poverty could not be alleviated by temporarily alleviating its discomfort. Hence the need to shift focus from service delivery to the process of community empowerment (SJ – D12). 4. SJCC adopted innovative strategies such as formation of children health clubs, theatre groups for dissemination, competition of sanitation groups on good health practices, etc to address health and environmental issues. (SJ – D3). 5. SJCC was considering using mass media such as ghetto FM for intensive community sensitization and training on preventive health to address environmental health issues in Pumwani slums.(SJ – D3) 6. Since inception in 1957, SJCC adopted a welfare approach in addressing the needs of the community. SJCC had a paradigm shift from relief and social welfare to community development after a 1988/89 baseline survey established the general apathy and poverty that existed in Pumwani (SJ – D12). 7. SJCC was disturbed by the severity of poverty in the Pumwani slums. After being informed by the 1989 baseline survey, SJCC shifted from a welfare approach to a different concept that allowed community members participation in their own development process. Since then SJCC embarked on community empowerment (SJ – D12). 8. SJCC has done HIV/AIDS awareness campaigns, established PLWHA support groups within the community involving over 200 people (SJ.1S – Q2). 9. SJCC started a child centred approach to HIV/AIDS to support orphans through economic empowerment of guardians. The approach was unsuccessful as guardians disengaged and defaulted loans immediately after obtaining the money. This bad experience made SJCC to change their mode of operation – instead of going to the community; community had to come to them (SJ.1S – Q2). 10. Next Economic Empowerment Programme by SJCC	***Response after failure*** 1. After the microcredit approach failed, ECC started the new approach; SHG which is now making an impact (EC.S1 – Q13). 2. ECC moving away from infrastructural development to urban poor empowerment (EC.S1 – Q12). ***Response to changing community needs*** 3. ECC has reorganized itself and empowered the staff in order to cope with the new strategy (EC.S1 – Q29). 4. In its early days, ECC provided recreational facilities to surrounding communities. Upon the emergence of Mathare slums after independence ECC changes its approach and offered relief support to the community through provision of basic needs and wants. Due to the increased need for support ECC changed its focus again to empowering the communities through sustainable approaches. ECC recognizes when the community is stuck and provides new solutions (EC – D1). 5. ECC now serves over 60,000 community members Eastleigh, Mathare, Huruma, Kariobangi and Korogocho slums and has been changing its approach through various interventions so as to meet the community needs (EC – D1). 6. ECC working on institutional orientation to have more benefits for the community by being more community oriented in its work (EC.S1 – Q24). 7. ECC changed from dealing with the youth and incorporated the parents in their programmes (EC.S3 – Q1). 8. ECC motive is to be relevant to the community and to enable them reach their potential. ECC has changed tact: now also deals with parents of the youth, e.g. in SHG. After ECC identified the needs of the SHG groups they prepared the manuals for training them (EC.S3 – Q1). 9. The ECC new approach to urban poor empowerment is to take the back seat and make the urban poor make the important decisions on matters concerning them (EC.S1 – Q18). 10. With the ECC approach to empowerment, the community decides how they want to move on and then ECC assists them (EC.S1 – Q17). 11. In the new approach, ECC prefers to use people resident in the community as they understand the community better (EC.S1 – Q20). 12. ECC adapts the training programmes to fit the level of their trainees coming from poor households. Also tries other	1. Initially, uncommitted programme officers failed PROMIC objectives. Two years later the CN. Development Coordinator changed approach in PROMIC and many women have now benefitted by starting microenterprise for self reliance (CN – D9). 2. Initially, loan defaulting plagued PROMIC as most of those granted loans (twice their contributions) never repaid. Today, a new approach is in operation. Members a granted loans thrice their savings but must provide guarantors for the whole amount (CN.S5 – Q2). 3. When PROMIC had a slow take off due to uncommitted staff, ADN changed its approach and methodology and in return has benefited many poor women (CN – D9). 4. Due to the growth of Self help programme in micro-financing, ADN was thinking of upgrading to a Micro-finance SACCO society (CN.S1 – Q1).

targeted the active poor (active in micro-enterprise) and involved training of groups in bookkeeping, PR, etc. Approach was initially successful but later failed as groups expected loans from SJCC after training (SJ.1S – Q9).This made us to think even harder on how best to empower our community economically" (SJ.1S – Q9).

11. Two years ago SJCC adopted a new approach to economic empowerment of the community – SHG (SJ.1S – Q9)
12. Information dissemination by publication failed due to illiteracy level (SJ.1S – Q11). The change to dissemination by theatre proved very successful (SJ.1S – Q11).
13. Programmes in SJCC have been evolving over time with community needs – targeting poor of the poor (SJ.1S – Q2).
14. SJCC encourage community to participate in programmes funding for ownership and sustainability (SJ.1S – Q2).
15. Pumwani was famous for the wrong reasons such as crime and prostitution. SJCC established the Youth Programme to give Pumwani youth skills towards honest livelihoods (SJ.1S – Q2).
16. SJCC has been working on mainstreaming community oriented programmes e.g. Dressmaking, Social work studies etc (SJ.1S – Q16).
17. SJCC encourage community to participate in programmes funding for ownership and sustainability (SJ.1S – Q2).
18. SHG was started as a women approach but SJCC was planning to include men (SJ.1S – Q9).
19. SJCC considering charging a fee for the services offered e.g. universities to pay for internship services rendered (SJ.1S – Q16).
20. SJCC intentions are to wean the community for sustainability (SJ.2S – Q2).
21. NEW approach by SJCC – SHG. Approach targets poorest of the poor and has 26 groups so far (SJ.3S – Q1).
22. SHG has a new approach: the SHG (SJ.3S – Q1)

appropriate technologies that are viable and cheaper (EC.S1 – Q1).
13. ECC realised that the handouts approach was ineffective in the slums and that the community needed to be guided out of that mindset (EC.S1 – Q18).
14. ECC has popularised the approach of no handouts and people are joining into the new approach because of how it is benefiting them (EC.S1 – Q20).
15. SHG was started 2 years ago to deal with the handouts mindset. ECC now has 55 SHG and 3 CLA (EC.S3 – Q5).
16. Instead of telling the poor that they are poor, they tell them that they are reach because of their God given human potential (EC.S1 – Q18).
17. ECC is involved in changing mentality of the empowered urban poor running way from the slums by encouraging them to remain there so as to be involved in developing their community (EC.S1 – Q20).

Innovativeness

18. ECC involved in discovering new technologies to cope with prevailing situations. The new programme, SHG is a new orientation to community development that is more effective than the old ones (EC.S1 – Q1).
19. Through the research and development programme, ECC innovates to equip target groups towards improving their living standards by introducing new technologies (EC – D6).
20. ECC invented the domestic water filter to address the water quality in the slums. ECC also created awareness about the dangers and also provided the filters (EC.S2 – Q6).
21. ECC thought of how to overcome the water contamination menace in the slums for those who draw water from contaminated springs. ECC used creation awareness and also appropriate technology (EC.S2 – Q6).
22. ECC used its potential to develop the water filter in order to improve the drinking water quality in the slums (EC.S1 – Q9).

Appendix:11.1.3.   *Networking with other organizations*

	St. John's Christian Comm. Centre	Eastleigh Community Centre	CARITAS Nairobi
Networking with other organizations	1. Through the OVC program, SJCC in partnership with Kindernothilfe (KNH) offers grants and institutional capacity building to grassroots projects to strengthen community level responses in care and support to OVCs The OVC program partners with already established Community Based Organization (CBOs), Faith Based Organizations (FBOs), Local Non Governmental Organizations (NGO's) and Self Help Group's (SHGs). Partnership. (SJ – D11). 2. SJCC seeking sponsorship for secondary school education in its centre (SJ.1S – Q2). 3. SJCC sought financial help from DANIDA and UNICEF to rehabilitate water and sanitation facilities in Majengo (SJ.1S – Q3). 4. In 1997 SJCC identified donors to finance Majengo water project (SJ.1S – Q6) 5. SJCC diversifying appeal for sponsorship of programmes to include local sponsors (SJ.1S – Q16). 6. SJCC's 95 % foreign donor dependent, hence vulnerable in case they withdrew (SJ.1S – Q16). 7. SJCC arranged sanitation competitions with partners: CLARION, CEDMAC, and MS KENYA help to organize to improve management of toilet facilities (SJ.2S – Q5). 8. SJCC partnership with CLARION has facilitated training of 10 community members in Budget Monitoring (SJ.2S – Q8). 9. SJCC feels that it should market itself more to broaden networks/partners (SJ.2S – Q12). 10. SJCC collaborated with UNDP and Ministry of Planning & National Development to sensitize the MDG and tied it to devolved funds (SJ.2S – Q13).	1. ECC is an autonomous organization of PCEA but which operates professionally. Decision making takes place in ECC but governance comes from the church (EC.S1 – Q14). 2. The Timotheus Church in Hannover, Germany has partnered with ECC for over 35 years. The partner has been providing financial aid to ECC towards children's education, vocational skills training, etc (EC – D1). 3. ECC has donors who they sincerely tell that they do not have to have money in order to develop the community (EC.S1 – Q26). 4. ECC is an FBO that is trusted by the community because of how they value humanity. ECC has partnerships with several CBOs and has good relationship with their main German donor Kindernotheife (KNH) (EC.S3 – Q8). 5. ECC revenue streams include donations and grants from Churches and NGOs, and fees from services (EC – D6). 6. KNH which aims at supporting children in the poorest countries has been partnering with ECC in supporting primary school education and VCT since 1986 (EC – D1). 7. ECC is working towards developing a strong committed community team to partner with donors and other stakeholders towards achieving community goals (EC – D1). 8. The people's institution that ECC is creating will be a partner to the development arm and strong enough to demand for provision of services (EC.S1 – Q3). 9. ECC has strong links with many other organizations that work in the slums and is popularising their new approach of non-handouts. The new approach is working well now (EC.S1 – Q20). 10. ECC seeks and develops partnership, collaborations and linkages with other organisations (EC – D6). 11. Nairobi Youth Counselling Centre, German embassy and youth groups are very supportive partners of ECC (EC.S2 – Q11). 12. ECC intends to increase partnership with likeminded organizations for more activities towards addressing the emerging of children and youth (EC – D1). 13. The Reformed Mission League (GZB) has been working closely with ECC in various children initiatives such as the primary school educational support (EC – D1). 14. ECC collaborates with other churches, NGOs, government, and local authorities to support its services to the urban poor. E.g. Kindernothlife, Timotheus and Matthai community church, Reformed mission league, etc (EC – D6). 15. NEMA acknowledges ECC for its linkages with the youth groups in garbage collection (EC.S2 – Q8). 16. ECC enhances linkages with the 12 youth groups in garbage collection (EC.S2 – Q9). 17. ECC links CLAs and SHG other organizations and local donors that they can work with towards meeting the community needs when ECC phase out (EC – D5).	22. ADN started PROMIC in 2000 with funds donated by Swisshand of Switzerland (CN – D9). 23. The Justice and Peace office in ADN in collaboration with UNDP and the Electoral Commission of Kenya did voter registration nationally (CN – D9). 24. The CPJC did election monitoring in collaboration with Kenya Elections Domestic Forum and Chagua Amani initiatives. Lenten Campaign Collections funded (CN – D9). 25. CRS/Kenya has funded two phases of the peace building project (CN – D9). 26. ADN and NCCK jointly implemented the Diakonia Youth Empowerment Programme mainly funded by Diakonia – Sweden (CN – D9). 27. ADN has a good working relationship with Bishops in America (CN – D9). 28. St. Teresa parish has several external FBOs e.g. Mama Africa-Italia that support its initiatives (CN.S2 – Q4).0 29. ADN collaborates with the NCC in cleaning campaigns (CN – D9). 30. The Church so far does not have access to public funds for development and ADN is looking forward to a time when the government will start entrusting development projects to the Church (CN.S1 – Q4) 31. ADN also partners with the government on issues of the environment (CN.S2 – Q7)

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Appendix: 12.1. Segment summaries: Staff motivations in servicing the urban poor

Appendix:12.1.1. *Segment summaries for Calling to be God's representative*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Calling to be God's representatives	1. With a determination that could only have stemmed from a deep faith and reliance on God, we soldiered on (SJ – D12) 2. SJCC staff motivated by the calling to serve others (SJ.1S – Q14) 3. SJCC staff sees the community as fellow humans having a potential to grow and to change. They are motivated by being able to give hope to the hopeless community (SJ.1S – Q14). 4. As a Christian FBO, SJCC staff are motivated by being called to bear one another's burden (SJ.2S – Q13). 5. Satisfaction of SJCC staff in serving community comes in many ways. They fill that they represent Jesus in the community (SJ.3S – Q5). 6. SJCC staff motivated by passion for the disadvantaged community (SJ.3S – Q5). 7. Faith in God greatly motivates SJCC staff. Also the feeling of having given out something to the community motivates staff (SJ.3S – Q5). 8. SJCC staff believes in the power of prayer and always pray for the community needs (SJ.3S – Q6).	1. ECC staff are motivated by their desire to emulate Jesus Christ through community service (EC.S1 – Q21). 2. ECC staff motivated by Christian faith and the knowledge that God created them to serve His humanity. To them worship to God is that all that they do should bring glory to God. Also serving the community is a divine calling and they feel good when they restore hope to a community member (EC.S2 – Q13).	1. What we do has everything to do with our call mission to evangelise to all people guided by our Christian principles to follow the example of Christ who had an option for the poor (CN.S2 – Q7). 2. The faith of serving God in all that I do motivates me greatly and material possessions are of no importance to me in this service (CN.S1 – Q5).

Appendix:12.1.2. *Segment summaries for transformation of urban poor community*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Transformation of urban poor community	1. SJCC staff motivated by seeing positive change in the community's life (SJ.3S – Q5). 2. After the paradigm shift of the late 80s, the source of motivation for SJCC shifted from mere philanthropy and empathy with the poor to empowering the poor towards addressing the causes of poverty (SJ – D12). 3. With a determination that could only have stemmed from a deep faith and reliance on God, we soldiered on, encouraged by the pockets of progress that were being achieved in the most unexpected quarters – children! (SJ – D12) 4. SJCC staff motivated by seeing community being transformed through information empowerment to the point of them being able to demand for their services (SJ.2S – Q13). 5. SJCC staff motivated by seeing positive change in the community's life (SJ.3S – Q5). 6. SJCC staff treasure to see community transformation after working with them (SJ.3S – Q5).	No evidence in this case study to suggest that ECC staff were motivated by the transformation of the urban poor community.	No evidence in this case study to suggest that Caritas Nairobi staff were motivated by the transformation of the urban poor community.

Appendix:12.1.3. *Good relationship with urban poor community*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi
Good relationship with urban poor community	1. SJCC at the grass roots hence quite accepted by community hence an entry point in development (SJ.2S – Q11). 2. SJCC an entry point in development as can mobilize the community. Recently sensitized community on MDGs (SJ.2S – Q13). **3.** SJCC staff motivated by the community's goodwill in comparison to the bad relationship between government and community (SJ.2S – Q13).	1. ECC staff sees the slum communities as their fellow human beings, and believe in empowering, not giving money (EC.S1 – Q21). 2. Staff appreciates the community as human beings that are no lesser than they and faith has helped them in this aspect (EC.S1 – Q21). 3. ECC understands the urban poor well and also draw a lot of trust from them (EC.S1 – Q20). 4. ECC highly accepted by the community as what they do for them is appreciated (EC.S2 – Q11).	1. Love for humanity, and helping the weak and poor is great motivation (CN.S1 – Q5).

Appendix: 13.1.   *Segment summaries: Effect of FBO activities on basic services*
Appendix:13.1.1.   *Segment summary for urban poor run services*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nbi
Urban poor run basic infrastructure services	**Health and HIV/AIDS services** 1. Through the HIV/AIDS programme, SJCC established PLWHA support groups with over 200 people in village level support groups in Pumwani. Each group meets monthly to discus issues affecting them (SJ.1S – Q2). 2. In 2006 SJCC trained 79 volunteer care givers from Pumwani slums under the HBC programme. They were then issued with care kits which are replenished regularly (SJ – D12). 3. Volunteer home based care givers continued to offer their services to the Pumwani community under the stewardship of the Programme Nurse. This reduced the SSDD towards PLWHA, increased community's willingness to be tested for HIV, and released hitherto children care givers to go to school and interact well with other children (SJ – D12). 4. After empowerment, the Pumwanni residents were in charge of various development initiatives in their community e.g. Promoting HIV prevention and positive living with HIV, creation of IGAs for young people, increased household income via self help groups, keeping environment healthy amongst other initiatives (SJ – D12). **Water, sanitation and garbage collection** 1. After empowerment by SJCC, the 22 sanitation groups provided vital services and improved the living standards of Pumwani (SJ – D3). 5. The toilet block in Kinyago was doing well and the sanitation group had other IGAs – car washing, water distribution by handcart, rent from timber yard (SJ – D3). 6. The community groups managed the two blocks comprising of toilets and bathrooms that were constructed in Kitui and Kinyago villages (SJ – D3). 7. The level of cleanliness in the slum improved after rehabilitation of toilet blocks. But, intensive community sensitization and training on preventive health was needed (SJ – D3). 8. The Pumwani Youth Group Network is an umbrella of 20 sanitation and waste management groups. The Network negotiated a subsidised lease of toilet blocks in Majengo with NCC Environment office for KES 70/block/day. From the capacity building the Network got from SJCC, earnings from the toilets increased from KES 5000 to 8000/month. They also revived dysfunctional toilets in Kitui (SJ – D3). 9. Since the Pumwani Youth Network was formed in 2007, there was coordination in the management of toilet groups with improved management and responses to environmental issues in Pumwani (SJ – D12). 10. After over 60 youth from various groups in Pumwani were trained on participatory project management by SJCC, they reported improvement in the running of their activities (SJ – D12). 11. Once the broken toilet blocks were rehabilitated, the community agreed that the youth be entrusted with the O & M of the toilet facilities. Each toilet block is managed by 20-30 who youths live nearby (SJ.1S – Q2). 12. Youths managing toilet blocks diversify into microenterprise (SJ.1S –Q3). 13. 25 sanitation groups operate in Pumwani who have now formed the Umbrella Group for Sanitation in Pumwani to oversee sanitation in Pumwani villages (SJ.1S –Q3). 14. Umbrella Group engaging NCWSC regarding management of Water and toilet facilities in Pumwani. Recently had rent for toilet block reduced to KES 70.00 from KES 150 charged elsewhere (SJ.1S – Q3). 15. The youths managing facilities are now very organized – they schedule and manage their own meetings (SJ.1S – Q3). 16. The Majengo water project has been very reliable as the taps never run dry (SJ.1S – Q8). 17. Today the youths are lobbying for good environmental practices (SJ.2S – Q4).	1. The Water and environmental sanitation programme wants to liaise with youth groups in environmental cleanliness and river beautification (EC – D2) 2. Today even the community is involved in solving the problem of littered garbage (EC.S3 – Q6). 3. Through ECC, 12 youth groups are now in garbage collection and an umbrella organization made up of two reps from each of the 12 groups also exist (EC.S2 – Q9). 4. Youth groups are now collecting garbage from households for disposal and are succeeding. Community now recognizing them and more youth groups for garbage collection are forming. Community is now acting as watchdog against dumping after the youth have collected garbage (EC.S2 – Q8). 5. ECC works with youth groups within the project area on effective garbage management and appropriate disposal (3 cleaning-up campaigns have been conducted (EC – D1). 6. CLA discuss matters affecting SHG members. The CLA reps bring feedback to the SHG and also train them (EC.C3 – Q3). 7. The social action plan subcommittee of five members in the CLA deals with issues of insecurity in the community (EC.S3 – Q4). 8. Conflict Resolution subcommittee in CLA deals with resolving conflicts between members e.g. defaulters of SHG loans. The subcommittee also resolves conflict between youths/children and parents. ECC trains this subcommittee through a continuous	No evidence in this case study to suggest that urban poor run their basic services.

18. Umbrella Group has made significant change. Youths have introduced a garbage collection pattern and bin bags (SJ.2S – Q5).
19. After SJCC rehabilitated the toilet blocks, the Pumwani youth with the assistance of SJCC, undertook to manage them (SJ.1C – Q1).
20. The youth run the toilet blocks on contracts whereby the pay the NCC a daily rate. The Pumwani Youth Group Network negotiated this contract to KES 70.00/day (KES 2100 pm). The toilets operate between 6.00am and 11.00pm in shifts, but has a regular operator who receives KES 200 for upkeep. Project earns KES 600/day by charging users KES 5.00 per visit or KES 50.00 pm/person (SJ.1C – Q3).
21. The toilet block project by the youth has improved both cleanliness and security. The community used to be mugged around the project site but this has changed as the youth group has provided securityin to the community (SJ.1C – Q5).
22. SJCC brought in donors, rehabilitated the block 41 (WHICH WAS COMPLETELY BLOCKED), restored water supply, and facilitated youth to run it. The youth has since been operated it at a rent of KES 70.00 per day from NCC (SJ.2C – Q3).
23. The whole of Majengo has 14 toilet blocks in operation. Each block has of 14 toilets and four showers. Youth running block 41 charge daily: KES 5.00/toilet visit/; KES 5.00/shower visit/person; unlimited family use (shower and toilet) KES 50.00/month (SJ.2C – Q2).
24. The youth group runs the toilet block in shifts between 5.30am and 8.00pm. The operator collects all the revenue in a shift. From our average daily collection of KES 250, we pay KES 70 to NCC, KES 50 to our self help group and the rest goes to the upkeep of the operator. Our water is free as we also get it free from NCWSC. When repairs are needed, I ask the villagers to give voluntary contributions (SJ.2C – Q4).
25. Azimio la Maji SHG manages the water services in one of the Majengo toilet blocks (SJ.3C – Q3).
26. After refurbishing the toilet block, the youth were assigned to run the toilets while the SHG took over water supplies (SJ.3C – Q4).

Non-Formal Education services
1. The satellite school in Motherland – Pumwani was to be handed over to the community once its committee installed electricity to the school (SJ – D12).
2. In the advocacy program for children, SJCC has been training the community on how to handle issues of children defilement. The community has been doing very well in this area (SJ.1S – Q2).

Paralegal services
1. In the last 6 years 20 youth groups sprouted and took charge of development initiatives thereby transforming Pumwani. They provided paralegal services to the community (SJ – D12).
2. Paralegal graduates offer free advice to community (SJ.1S – Q12).
3. Empowered Lobby groups doing very well e.g. Women Rights Defenders have a drop-in centre at Digo and Majengo lobbying for child rights (SJ.2S – Q2).
4. Recently, when the local chief's was short dead in town by police, he consulted our local paralegal trained lobby group for assistance (SJ.2S – Q6).
2. After paralegal training, a community member has given community paralegal advice, information needed by community, advocacy, and also participated in community development affairs e.g. governance (SJ.1C – Q2).

participatory process (EC.S3 – Q4).
9. Women in SHG are already advising which groups to benefit from ECC empowerment (EC.S1 – Q18).
10. SHP group members decided own their own to increase contributions from the initial KES 10.00/week to KES 30/week (EC.C4 – Q1).
11. Urban poor training other urban poor on group leadership, electing good leaders and business management. This was done through CLA of the SHG (EC.C3 – Q3).
12. The empowerment work of ECC is facilitation and not giving handouts. Recently, empowered women who 2 years ago had no direction in life decided to show case their development and managed the event so well. Those women who were previously receiving KES 10/wk currently have over KES 600,000 (EC.S1 – Q3)
13. Women in SHG are already advising which groups to benefit from ECC empowerment (EC.S1 – Q18).
14. SHP groups about to install water tanks for resale in their communities. ECC is working on licences (EC.S2 – Q10).
15. After the Mungiki cartels hijacked and monopolized the water project in Mathare, the empowered community intervened by involving NCWSC who helped them to get back their water. NCWSC also installed stand pipes (EC.S3 – Q7).

Appendix:13.1.2.   *Segment summaries for urban poor demand for basic services*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nairobi.
Urban poor demand for community basic infrastructure services	1. Empowered sanitation groups are engaging the public health office, NCC and local leaders to improve environment in their villages by provision of services and enforcing the law, e.g. arresting people directing human waste to the river. The maintenance of the rehabilitated toilets by the sanitation groups reduced flying toilets incidences. (SJ – D3). 2. Through advocacy, the secretary of the Pumwani Youth Network was elected to the Ward committee. Through his advocacy all the toilets in Majengo were renovated through the CDF (SJ – D3). 3. SJCC trained the community through lobbying and advocacy to demand for services from leaders (SJ.1S – Q13). 4. The youth groups have access to devolving funds. Through SJCC they know how CDF works (SJ.1S – Q4). 5. Community is now thirsting for Information, has become aware of its rights and is now fighting for those rights (SJ.2S – Q6). 6. Preparing community through consultative forums for next level of empowerment to engage leaders in demand for their services (SJ.2S – Q6). 7. Budget monitors have been sensitizing issues of CDF through theatre – together with SJCC disseminate information. These trainers of trainers-Budget monitors facilitate these forums (SJ.2S – Q8). 8. SHG approach empowers the members to demand for improved services from their leaders. Recently the groups lobbied through their MP for land to erect their offices (SJ.3S – Q8). 9. CLA members are now able to engage NCC, government officers, and other organizations and demand for improved services. They can now ask for attention as they demand for services and get it. Each group has a community agenda in all their meetings (SJ.3S – Q8). 10. Empowered community leaders recently approached CDF (on their own) to finance repair of toilet block. Four toilets now being repaired via CDF. Community leader confirm they could not have done this before (SJ.1C – Q6).	No evidence in this case study to suggest that urban poor demand for their basic services	No evidence in this case study to suggest that urban poor demand for their basic services

Appendix:13.1.3.   *Segment summaries for enhanced community decision making*

	St. John's Christian Community Centre	Eastleigh Com. Centre	CARITAS Nairobi
Enhanced community decision making	1. The self help groups provided members with a social base that gave them a sense of belonging and worthiness. Some groups were organizing to have all their members access quality medical services through NHIF. From the capacity building received, most groups were able to run their activities effectively (SJ – D2). 2. Through SJCC approach to empowerment, the community participated in planning the initiatives that addressed community issues (SJ – D12). 3. After over 60 youth from various groups in Pumwani were trained on participatory project management by SJCC, they reported improvement in the running of their activities. As a result, there was increased members' participation in the groups. For instance Kinyago group members mobilized their group resources and the community to complete a community hall (SJ – D12). 4. Issue-based community groups in Pumwani had many competences in a whole range of disciplines: Proposal and report writing, minute taking, networking etc. those competences opened a whole range of opportunities for those groups. Some benefited from devolved funds, as well as funding from the private sector (SJ – D12). 5. SHG rotational leadership approach develops each member to be a leader. It also built the self esteem of the members who never before believed that they could ever be successful (SJ.1S – Q9). 6. Groups make autonomous decisions and set rules on how to run their individual groups. These rules and decisions are binding. In the incidence of a member defaulting loan repayments, the local chief is consulted. The rules and decisions of each group are respected by the local administration (SJ.1S – Q9). 7. SHG members decide their weekly contributions (SJ.1S – Q9). 8. CLA members discuss difficult issues affecting community e.g. they recently addressed the issues of transparency within their groups (SJ.1S – Q9). 9. Recently 200 women members of SHG on their own decided to and staged a public event to showcase the success of their economic empowerment. They invited all stakeholders e.g. CDA, DO, Chief, SJCC staff and TV crew. A video record of the event exists (SJ.1S – Q9). 10. When SHG members meet they discuss agenda on issues affecting their community besides money matters. Recently they discussed children noticed not to go to school. The women took action and six of the eight children were rescued and returned to school with SJCC assistance (SJ.3S – Q4). 11. In another instance SGH members discovered children being abused by their parents. Action was taken and children rescued. The abusing parents were challenged by the women and the battering stopped (SJ.3S – Q4). 12. CLA members are more empowered and hence discuss issues affecting each represented SHG and/or the community (SJ.3S – Q3). 13. The SHG women groups and CLA organized and ran a high level public event. Stakeholders such as local Police boss, government officials, SJCC management, etc were invited. They were able to address issues affecting their community and also demanded their local MP to address some of the issues (SJ.3S – Q4).	1. Women in SHG already making decisions concerning community affairs (EC.S1 – Q18). 2. SHG members decide on the interest to charge on loans, when and where to hold their meetings (EC.S3 – Q2) 3. Through ECC empowerment community members suggest how to overcome their problems. Today ordinary people are even inquisitive about how to go about community problems. Community now owns community (EC.S3 – Q6). 4. SHG group members decide on how much their weekly contributions should be (EC.C1 – Q2). 5. SHG member who there before could not lead a group, talk in public and who depended on her parents, now leads, talks in public is now independent (EC.C3 – Q3).	6. The Church elders "*Jumuias*" of the parish make credible decisions in the grass roots on issues such as allocations, and evictions in our slum houses. These decisions are made with honesty and without bias, malice or "kitu kidogo". The Fr. in Charge approves their decision (CN.S2 – Q2). 7. Community care workers (Wahudumu wa afya) assess the poverty level of patients to ascertain who to get free treatment (CN.S2 – Q3). 8. The community through *Wahudumu wa maskini* in the grass roots organize and coordinate contributions towards helping the needy in their slums. They coordinate the distribution of handouts. Caritas Nairobi does not discriminate people in need. They help them irrespective of the religion or denomination that they affiliate with. (CN.C1 – Q1). 9. Grass root committees in the slum (*jumuias*) recommend evictions of errant tenants from the parish houses (CN – D6). 10. Trained community workers (wahudumu wa afya) in the parish run the care services for PLWA (CN.S2 – Q3). 11. The Peace building committee train slum residents on peace, conflict resolution, human rights, safe neighbourhoods, community policing (CN – D9). 12. After training on peace related issues, youths are encouraged to form youth networks focusing on issues like environment, sports, theatre etc. As a result, many youths came out of crime and many guns returned to parish priests and security agents. Annual peace symposia involving discussions, theatre, music and displays with a peace theme are organized in the parishes bringing together many people irrespective of their faiths (CN – D9). 13. Pastoral ecumenical committees (PEC) were formed in the communities to facilitate peace matters and conflict resolution within the community. CN has been training its members to make it self-sustaining (CN.S4 – Q1). 14. PEC is the committee for preaching peace and bringing people together in the community (CN.C2 – Q1). 15. The CN. coordinates peace building matters in the slums through the Peace Building office (CN.C6 – Q2).

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Appendix:13.1.4.   *Segment summaries on urban poor ability to afford basic services*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nbi.
Urban poor ability to afford basic infrastructure services	1. The self help groups advance loans to their members. The SJCC programme had mobilized 399 members in 21 self help groups. Due to increased income from IGAs, members were able to afford their basic needs. To them even paying rent was no longer difficult – they could afford it (SJ – D2). 2. After empowerment by SJCC, the 22 sanitation groups provided vital services and improving the living standards of Pumwani. These groups commercialized their services but ensured that they were still affordable to the community. From their improved income from their projects, the groups were even investing the stock market (SJ – D3). 3. The children in the Kinyago football team initiated a product development income generating project and a club house which serves as their resource centre and a meeting facility. They even fundraised to put up rental houses. This act inspired their parents who are now the most active in Pumwani (SJ – D9). 4. Extreme poverty in the slums inhibits primary education. Pupils lack school uniform, text books, school bags and food. Some pupils work for their food or to supplement family income. Some girl pupils even engage in prostitution for food (SJ. 10). 5. SJCC enrolled ex NFE pupils for hairdressing and beauty courses at Sunchic School of hair dressing. 56 of them became self-reliant and afford their own basic needs and also for their young siblings (SJ – D12). 6. Under the economic empowerment programme, 56 guardians were trained in basic entrepreneurial skills and supported with seed money to start individual micro-enterprise. Majority of the businesses succeeded and the guardians were able to provide for their families' basic needs (SJ – D12). 7. The children in the football programme underwent product development training. They were trained in mat making and bead work and were able to easily sell their products (SJ – D12). 8. Despite the free education some parents in Pumwani cannot afford taking their children to school (SJ.1S – Q9). 9. After economic empowerment, community now afford to pay for water services, and use of toilet facilities (SJ.1S – Q10) 10. The price of water in Majengo project has been low – always below KES 5.00 per 20lit container (SJ.1S – Q8). 11. After economic empowerment most parents now afford school uniform (SJ.1S – Q10). 12. The women in SHG now dress well. Nowadays they even voluntarily offer to cost share in the vocational training of their children (SJ.1S – Q10). 13. Through the EEP, participants feed themselves (SJ.1S – Q10). 14. Youth groups managing the toilet facilities successfully ventured in to car washing business (SJ.1S – Q3). 15. SHG group members can now afford to pay for their basic services from the proceeds of their microenterprise activities. Their economic capacity has been enlarging and oldest group now has savings KES 200,000. A member was recently loaned KES 40,000 (SJ.3S – Q8).	1. Bidii SHG now has KES 40,000 capital and is able to loan KES 5000/wk to members at an average of KES 3000 per member. After business training, 12 members have started businesses that now help them meet their daily house hold needs. Another 6 wash clothes at a fee (EC – D1). 2. SHG member borrowed KES 8000 for a cosmetic business and can now afford to repay from KES 2000 profit/Week (EC.C1 – Q2). 3. SHG member has benefitted from ECC empowerment: her children now go to school (EC.C1 – Q3). 4. SHG member can now afford to buy water for her family from the proceeds of her business (EC.C1 – Q4). 5. Basic needs of the family of SHG member is sustained by business started via ECC empowerment. The family now afford to pay for their basic services e.g. water (EC.C3 – Q2) 6. SHG member has profits of KES 150.00/day from her business and is able to meet the basic needs of her family (EC.C4 – Q1). 7. SHG member now afford house rent KES 600/month, gets free toilet facilities from rent, pays for water usage (EC.C4 – Q3) 8. SHG member gets a profit of KES 1000/week from her detergent making business. From the income all the family needs including paying for basic services are met (EC.C2 – Q2). 9. SHG member pays about KES 64/week for domestic water use and KES 50.00/month for the family's access to the toilet. Her business meets all the family's expenses (EC.C2 – Q3). 10. Now, more than 900 women and over 5000 children are benefitting from the SHG programme through these women (EC.S1 – Q1). 11. SHG members now able to organize and conduct big events. Already, there are 940 SHG members with an accumulated savings capital of KES 582,000 between them benefiting over 4500 children (EC.S3 – Q8) 12. SHG member learned making school bags from another member. She then got a loan and bought sewing machine and is now able to pay back the loan at KES 210/week (EC.C3 – Q2). 13. Trained SHG member now trains other interested members how to make detergents and also how to rear chicken (EC.C2 – Q4). 14. SHG member who had a miserable life with no focus now runs her affairs efficiently after training by ECC. She now has a business that meets the needs of her family (EC.C4 – Q2).	1. Economic empowerment through PROMIC has enabled women to afford their basic services such as water, sanitation and shelter (CN.S1 – Q3). 2. Allocation of free parish house enabled a resident afford basic services such as water and sanitation. (CN.C2 – Q4). 3. After adoption, education and mentoring, the graduates of the Boys Project get jobs and can afford basic services for themselves and families (CN.S2 – Q3).

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Appendix:13.1.5. *Positive behavioural change*

	St. John's Christian Community Centre	Eastleigh Community Centre	CARITAS Nbi.
Positive behavioural change with Pumwani urban poor	1. The residents resulted to the flying toilets thereby worsening the already unhygienic environment. Since the toilets were far apart they posed insecurity mostly to women. Robberies, rape, and assaults in the slum were rampant thereby increasing the women and children's fear (SJ – D1). 2. The youth projects engaged them in such a way that crime rate and evils associated with the youth went down. Their self confidence was boosted and their IGAs supported them and their siblings (SJ – D3). 3. The sanitation groups brought tribal harmony in Pumwani as manifested by the barely minimal violence in Pumwani during the post election violence that locked the entire city (SJ – D3) – Tribal harmony 4. SJCC initiated the football project for the children aiming at their behaviour transformation. Children were targeted because of the various negative issues impinging on them such as poor upbringing, negative socialization, exploitation and abuse, etc. These issues forced the children out of school. The project has brought together 300 children from the Pumwani community. Within four years of the football project, there was fundamental behaviour change whereby over 95% of the children in the project exhibited pro-social behaviour. Ten children quit drug abuse; vulgar language that was prevalent amongst the children became non-existent. Children previously wayward became helpful to their families and also concentrated more on school work than before (SJ – D9). 5. Through improved discipline and a set of positive values, over 80% of the children in the football project significantly improved their academic performance (SJ – D9). 6. From the weekly lifeskills training, the children became goal oriented, enthusiastic and highly optimistic. They acquired positive values that easily distinguished them from other children. A group of 80 children raised their meagre funds and purchased school uniform for one of their own who had been admitted to secondary school but could not afford – the boy was able to join secondary school through the children's solidarity (SJ – D9). 7. Previously, the community perceived the police as their enemies. That negative perception was replaced by a positive relationship. Police harassment, arbitrary arrests, and torture significantly reduced. The community started to embrace dialogue when demanding for their rights instead of the previous confrontational demonstrations (SJ – D12) 8. After SJCC organized Pumwani youth groups and also linked them NEMA, petty crime e.g. mugging nearly vanished. Now the youth groups have savings, and the youth's self esteem has been boosted (SJ.1S – Q3). 9. SJCC imparts values to the youth. As a result the youths have learned to be their brother's keeper. Recently youths 8-15 years old realised that their colleague had missed to join form1 due to lack of funds. On their own volition they contributed what they could afford (KES 2-10), bought him uniform and referred the matter to SJCC. The staff paid the initial fees and thereafter got a scholarship for the boy (SJ.1S – Q10). 10. Before the children's programme, began vulgar language and swearing amongst children existed. This has now changed to almost non-existence (SJ.1S – Q5). 11. Before, youths on the streets would flight on seeing the police. Today they can engage the police. Before the youths were confrontational, today they are constructive (SJ.2S – Q6). 12. The youth in the sanitation groups used to be hardcore criminals. The programme has now rehabilitated them into productive community members involve in honest activities e.g. car washing (SJ.2C – Q5).	No evidence in this case study to suggest that urban poor had positive behavioural change after ECC empowerment.	No evidence in this case study to suggest that urban poor had positive behavioural change after Caritas Nairobi empowerment.