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Foreword

It is my pleasure to present the final report of the project "Youth-Led Development in Kenya – Challenges and Opportunity" which we carried out from 12 September to 7 October 2013. It was an extremely challenging and ambitious topic concerning the future development of Kenya. The Youth Programme of UN-Habitat provided its support considering that, particularly in the developing countries the question is highly relevant.

According to official data, approximately 78% of the Kenyan population is below 35 years old. Youth out of work make up the largest part of the unemployed persons in Kenya, living without any perspective therefore constituting a huge potential for social political conflict in the future. There is a young turbulent population growing up, yearning to work, which feels politically and economically excluded and which one day might violently demand its right for a dignified life – with about 800,000 young people entering the job market every year. It is a collective duty to create opportunities that translate to meaningful participation of youth in the development of their communities and the nation.

Due to inadequate employment and livelihood opportunities in rural areas, the tendency is that young people migrate to urban centres, especially to Nairobi looking for possibilities of getting access to employment. Beside that rapid population growth, insufficient vocational and professional skills training of the youth, poor ability of the labour market and dissemination of stimulating labour market information, lack of structural reforms, poor infrastructure and high labour cost are the most frequent explanation of the causes of youth unemployment in Kenya.

In spite of all those negative factors, it is amazing how creative and determined the youth in Kenya is in developing their own business ideas. This is exactly what our project was aiming at. We intended to show that initiatives "from below" have the potential to generate income, which in turn can contribute towards improving the living conditions of young people and their families as well as to enhance their communities. Regardless of the poor working conditions, young Kenyans seem to benefit from an internal and infinite power resource, meaning never resigning to their own fates but fighting for a better tomorrow. Their innovative business ideas result in a strengthened community, networking and convincing alternatives to the status quo.

The students worked in seven sub-topics:
1. Renewable Energy
2. Technology
3. Urban agriculture
4. Talents in Arts and Sports
5. Peacebuilding and Governance
6. Media and Education
7. Environment and Slum Upgrading

Politics and economy in Kenya is well advised to support this creative potential in order to prevent possible political, economic and social disruption. Ultimately, our project could also help to address the objectives of a sustainable policy in Kenya with more engagement.

The students of the Kenyatta University and Trier University have put immense effort and dedication in their work. I would like to pay gratitude to the excellent work of the students. For both sides it was a unique intercultural and interdisciplinary experience they will never forget. This project was an exceptional example of young academics impacting on positive change and I hope that this outstanding collaboration between the two universities will bear many more fruits.

I would like to randomly pick two of the important skills to show the extraordinary performance of this group:

Self-organisation: The seven research groups had to go through the topic findings, preparation and actual research process as well as organising a final workshop and presenting their outcome and last but not least writing the group reports. Within a group of four to five mixed students, this process is never frictionless but all groups managed to organise their research findings more or less by the given time.

Intercultural competence: The students lived in a developing country while carrying out this project with students and interviewing partners of this guest country Kenya. The experiences made were both positive and negative, but the openness during the discussions in between the total group portrayed a high degree of self-refection. The motivation to learn from both sides was extremely high. They all learnt from each other's sometimes different thinking which they had to understand in an intercultural context.

Finally, I would like to thank all the people and organisations that supported our project. People we met, interviewed and worked with, people funding the project, especially the *AStA* (the Student Union) and the *Freundeskreis* (circle of friends) of the University of Trier. We greatly appreciate your support in helping us to realise this study.

Kwa kweli tulijifundisha mengi sana kutoka kwenu hata kuliko mlivyonufaika kutoka kwetu. (We learnt more from you than you from us) Asante sana, Thank you dear Kenyan friends.

Our motto has been impressive for all of our partners and the normal people we met during our stay in Kenya: **"Vijana tuko na maendeleo"** (Youth are enlightened about development), we were wearing on the back of our T-shirts.

Johannes Michael Nebe

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Methodology

When we carried out this project on "Youth-Led Development in Kenya – Challenges and Opportunities in September/October 2013 it became apparent that it would be best to divide our total number of students (each 14 from the University of Trier and Kenyatta University) into seven different teams to be able to give attention to several aspects with the necessary diligence and care. Each team consisted out of two up to three German and Kenyan students. That way we wanted to ensure that our project is considered from different perspectives and not only from the European point of view.

Sometimes in the evenings we came together to discuss the achievements of the teams, to exchange opinions and to give suggestions to the other groups. The intercultural learning between the Kenyan and German students have influenced the outcome of the study significantly and for both sides it was a unique and fruitful experience everyone will keep this in mind.

We used the qualitative research methods. The expert interviews were deliberately decided to be done with the help of structured communication guidelines. The advantage of this is that the interviewer is able to commit himself to the respondent in a better way and therefore is more room to spontaneously engage in the conversation and ask further questions. Consequently, the intensive interview is a significant method for gaining insights into an individual's and an organisation's thoughts and actions. Although interviews of this kind take time, they have a higher cognitive value.

Like in our project and as typical for qualitative research, one acts on the assumptions of case studies. Hereby, work is done with samples that are considerably smaller than in a quantitative social research. Instead, it is attempted to achieve an in-depths research by giving the interviewees a chance to speak freely. By talking directly to the people who are running an organisation we got a first-hand impression of what the work on the ground with the youths looked like. Due to this open and often trustful atmosphere in the conversation, we were able to get the information we wanted. Those were of high interest for us and increased our understanding of the topic.

Besides the qualitative approach, also quantitative data was gathered from the many organisations in each group we were working with. The mixture of various types of survey was crucial for our research. In this context, the indispensable method of observation must not be disregarded. It enables further and detailed insights into the object of study. The more the participants of a project are aware of the various methods of an empirical approach before the actual study, such as its advantages and disadvantages, the more committed the survey is likely to be. This again makes the results of the research more reliable and meaningful.

During the project flexibility and trust were crucial elements of work. The adaptability of the participants was necessary, especially in changing conditions and requirements during the survey. The influence of both emotional and cultural factors always required rationality and objectivity.

Renewable Energy – Finally a chance for the Kenyan Youth

Written by David Schmidt, Leonie Weber & Mercy Mwangi,
Supported by David Onyango Adhola

Renewable energy resources are those whose sources and availability can be replenished, regenerated and maintained continuously over time. They are generally non–environmental degraders and their production ensures that the nature's ability to support their continued production is sustained. Kenya is endowed with the potential for the economic harnessing, production and consumption of all the possible renewable sources of energy (also referred to as green energy) that include: Biogas, briquettes made of recycled material, Solar Energy, Wind Energy, Geothermal Energy, and Hydroelectric Energy.

The most widely exploited energy resource with regards to the above stated energy sources is the *hydroelectric energy* due to its relatively low cost of production as compared to the rest such as wind and geothermal energy resources generation. *Biogas production* is basically practiced in small scales by mostly low income people especially in the rural areas where the raw materials are easily and readily available for the production of the same. On the other hand *wind and geothermal energy* that is relatively very expensive and requires large sums of money to produce. *Wind energy* resources are so far being produced in small scale by the government of Kenya with the financial aid from the developed nations and the World Bank. There already is one commissioned wind power generation plant generating approximately 14 megawatt of electricity at Ngong hills in the Kenya's Kajiado County. There is also a relatively larger wind power plant that is still undergoing construction and the associated scientific researches herein referred to as the *Lake Turkana Wind Power Project*. The *Olkaria Geothermal Project* is the one developed of its kind so far in Kenya even though there are several other potential areas and adequate amounts of the geothermal steam around the Kenyan Rift Valley.

Solar energy production is also another source that is harnessed in small scale by mostly single households almost all over Kenya.

The main focus of the following study lies in small scale, youth-led renewable energy projects, that are placed in the slums of Nairobi. The most common forms of renewable energies in these areas are biogas and recycled briquettes. The study seeks to come up with a concrete basis from which the future sustainability of the youth-led renewable energy producing organisations can be monitored and enhanced for the continued benefit of not only the present stakeholders but also those that shall come into the management and/or the overall operation of the organisation and finally the consumers.

Five main objectives developed during the research. The study's first concern is to analyse the gender role in the success of the renewable energy production and utilization or consumption among the youth in Kenya. Secondly it is important to determine the key constraints that the youth face in adapting the idea of youth-led development in regards to commercial renewable energy generation. Thirdly one has to ascertain the key sustainability constraints that the Kenyan youth encounter in their quest for establishing renewable energy production systems. Fourthly you have to identify the relevant opportunities that exist for the Kenyan youth in regards to

investment in the renewable energy production for sustainable development. At last it is crucial to understand the link between the youth-led renewable energy production in Kenya and mitigation and adaptation to climate change. What importance has renewable energies for the Kenyan youth? In what context do they stand compared to more developed countries – which role do they play in the daily life?

Gender equality?

In most of the organisations which deal with the use of renewable energies there are more men than women. Apart from the girls of the *Pioneer Youth Group,* who are all women, the general proportion is 75% male to 25% female youth members. Male performance is generally preferred in the biogas production. Additionally most men prefer to work with male counterparts instead of the female once. There are also relatively more men in leading positions.

Otherwise the organisations have an increasing interest in hiring female workers as they will receive financial support from the government the more balanced the gender circumstances get.

Despite of that there are several reasons why only fewer women are employed. At first it is very probable that young women will leave their community and stop working after they got married. Another reason is the special requirements which a person has to fulfil to become a member. The organisation of the *Twaweza Bio-Centre* in Mathare wants only one member of a family in their group so that every member has the same rights, same power and will not be advantaged because of the belonging to their family, for example. This is the way they try to avoid conflicts between the members. This makes it more probable that the leading man of a family will become that member and not the housewife whose main challenges are the housework and the breeding. The acceptance of the energy source, especially in the biogas sector, has also a very important role. Compared to their male co-workers many women decline to work here because of the possible contact with the human excrements. Furthermore it is difficult for women to get an employment as they are occupied by taking care of their households. Those women who are employed are often seen as unreliable by their co-workers because if they have problems at home they won't be able to show up at work.

In contrast to that the work and success of the ladies of the *Pioneers* show how important it is to help the women to become more independent and give them a chance to break the old patterns. Despite all that it should be an aim to get more women to work in this sector. By the work and the community around this work they give their co-workers orientation and motivate them by the goals of the projects. Additionally this is a place where they could talk about their problems and can get help. Here work can be also a backup for the youth.

To sum everything up there are still many problems with the gender balance. Because of the worldwide desired gender equality and the profits which the work can give the youth, there should be support to enlist more women that they can also profit from the youth-led development.

Problems to face in the beginning

At the beginning the founders had to overcome many challenges. Most of the groups complained about inadequate financial resources. If there wouldn't have been any donators, the groups would have started with nothing. In fact they all began with the help from relief organisations. The similar biogas building with the big reservoir under the house, the toilets, the showers or the cooking-station and the room for meetings of the community on the first floor were all given to the groups of the biogas sector from the relief organisation *Umande Trust*. In return for these services the groups had to pay back ten percent of their income, so that they could get the insurance, if something at the centre got broken it would be restored. To realize further own ideas or to earn money there was not enough profit.

The *Huruma Youth Group* was the only one which collected the ingredients for the charcoal briquettes by themselves. An external person, who had the knowledge to produce the briquettes, took these ingredients from them. They had no one in the renewable energy sector to provide the production with machines and materials by themselves. That is why they had to stop with the use and collection for the briquettes when this person left the area. Despite that the wish to use and produce the briquettes is still in their minds.

In the beginning all of the founders had an idea that they would like to build toilettes or to produce renewable energy products for their community but had to take the help and direction of others to begin.

The acquisition of the land was also very important for the establishment, but very problematic. You have to respect the rules of the government and also have to pay a lot for the land, so that they would be dependent on donators again.

Furthermore there were and are also difficulties to conceive the target groups to join the project. The providers of the biogas centres and the briquette producers had to increase the knowledge about the use and sustainability of their projects, so that the people could understand the potential of it. This was not only for recruiting new members but also to have customers. For example the *Kibera Kids Youth Organisation (KIDYOT)* offered workshops to introduce and explain the process of the biogas energy. That was important to give especially the workers the insight which work should be done and why. In contrast the *Twaweza Bio-Centre* had to explain to their customers that they could use the cooking station without any worry that the biogas itself could contaminate their meals, because it is neutralized when it burns.

Briquettes

This is the most common form of renewable energy. It is also versatile since the composition of the briquettes ranges from charcoal dust to coconut waste. Most of the Kenyan population is below poverty level. This means they rely on cheap methods of energy. With the increased electricity and kerosene prices, briquettes serve as the best option for most people. Briquettes are important since they enable the use of waste products or production. They offer an affordable source of energy with little smoke emitted to the environment while also creating employment opportunities for the people.

Biogas

Biogas use in Kenya mainly takes place at a domestic level with over 4,500 domestic size units installed (averaging from 3 to 15 m3). Biogas has been promoted and demonstrated throughout the country by the Ministry of Energy and other government institutions. Many projects have been put in place with the help of organisations like Umande Trust. Several other projects are being undertaken by the Ministry of Energy and other players. Biogas has several advantages: It helps eradicate waste, substitutes wood-fuel and charcoal use and hence reduces the depletion of natural resources such as forests and soils, improves household hygiene and health conditions and provides a source of cheap fertilizer for farms. This means that development of biogas improves the living conditions of many people.

Renewable & sustainable energy?

After discussing the challenges and opportunities, youth is facing during establishing a business or a group within the renewable energy sector, our focus now lies on the challenges and opportunities that occur when the investigated group is already established and working. The following chapter will deal with the challenges first.
There are many different problems and issues that almost every youth group, working in the renewable energy sector, is facing. One of the biggest issues would be the financing and funding. It turns out that after getting started every visited organisation has problems to continue financing their project. The low income makes it difficult to pay the employees and to fund future extension plans of the group. So it is essential to find a balance between a product which is affordable for everyone in the community next to the youth organisation and a product which works on a profitable base to pay of the group's employees and possible expansions. Financing and funding is probably the biggest issue for every group in the renewable energy sector and affects every other issue coming up.
Other very basic challenges are the lack of resources and the lack of knowledge. Most of the visited groups and organisations are located in the slums. So there is not given a proper connection to electricity and water supply. Water often is provided by the *Nairobi Water Company* and stored in tanks close to the facilities of the youth centre. Clean water is of great

importance for them. Especially the organisations working with biogas rely on it, because all of them offer public toilets and possibilities to have a shower or wash oneself.

The lack of knowledge refers to the group member itself but also to the people living in the community nearby the centre. The awareness of environmental problems and the acceptance of green energy within the society are necessary to run a business in the renewable energy sector. So a big duty for all the youth groups is to provide educational advertising to everyone who is connected to the centre. That includes the employees and the community. They often use their facilities as meeting points and offer workshops about renewable energy matters and try to create a greater awareness of the topic.

But it is not just important to have a general knowledge about the topic. Working with renewable energies requires a big set of skills and the know-how to produce products like charcoal briquettes and biogas. What happens to a group that does not have this technical knowledge will show the following example.

The *Huruma Youth Centre* in Huruma started producing charcoal briquettes with the help of someone from the outside, not being a member of the community. He brought the knowledge and the equipment to produce the briquettes. But someday he left the group without any warning and it turned out that he was basically exploiting the other group members and using them for gathering the materials that were needed for the process. The community actually never profited from the product itself – he sold the briquettes outside of Mathare. After the group was left behind they did not have the equipment and the knowledge anymore to continue producing the briquettes. They had plans to restart the project but failed to find any leading person to provide the guidance they needed. This little example leads to another basic issue the groups are facing – the lack of networking among each other. Other groups that have the knowledge to produce charcoal briquettes could have helped the *Huruma Youth Centre* restarting their project in providing the know-how. Most of the groups narrow down their work to the nearby community. But to achieve a greater publicity and better acceptance within the society proper networking among the different groups is essential.

Water tank provided by the Nairobi Water Company

At the office of Huruma Youth Centre

The visited biogas centres were always facing facility and storage problems. They don't have any possibility store the gathered biogas in a proper way. Tanks with a bigger capacity are too expensive. There is neither a chance to store the gas for private purpose for people using the biogas centre. The so called *Puksin Bags* might be one possibility to keep the gas within the households. But these bags cost around 25000 KSh per unit and are too expensive to afford for most of the private users. So the current status is that the organisations don't know how to use the biogas outside of the centres itself. Facility and storage problems lead to another problem – maintenance issues and exhausting issues. The human waste that piles up during the process somehow needs to be disposed. But there is no waste disposal in the Nairobi slums so the groups have to pay for an external company to get rid of the accumulated waste. Some organisations use chemicals to dispose the human excrement. But in terms of sustainability this wouldn't be the right way.

As already mentioned another popular way to use renewable energies in the Nairobi slums are charcoal briquettes. Let's show up some challenges that occur during the process. First of all you'll need more resources than during the production of biogas. Main ingredients are saw-dust and charcoal-dust. The price for saw-dust is around 200 KSh per 90 kg, for charcoal-dust you'll pay around 200 KSh for 50 kg. These two ingredients get mixed up with water and paper. Now you have to get the water out of the mixture again, press the briquettes in form and dry this product in the sun. The rainy season and the cold weather make it difficult to dry the briquettes and slow the whole process down. In terms of sustainability the producing of charcoal briquettes is definitely disputatious. Especially when there exist other possibilities to produce briquettes – one can actually use any biological waste to make briquettes that can be used for cooking and heating. So there would be no need to buy additional resources for the process. But most of the groups trying to manufacture briquettes don't have the knowledge, not to mention the missing equipment.

Sewer at the KIDYOT

Charcoal briquettes produced by the Pioneer Youth Group

Renewable energy: A gift for the youth

The following chapter tries to expose the opportunities the Kenyan youth can experience when working with renewable energies. One can differ between general opportunities that appear to all

of the organisations profiting from the renewable energy sector and specific opportunities that occur to the groups dealing with biogas, briquettes and solar lanterns.

In general

There are several opportunities for the members of the organisations and the community using the centres.

Speaking of the members' knowledge building and training is probably the most important achievement they are getting through their work with the organisations. The centres give them the opportunity to learn something about renewable energies and their great importance today and in the future and simultaneously they offer them a place to work and sustain themselves and their family with a little payment. For people in the slums where proper jobs are rare and earning money is difficult these youth centres often offer the only chance to employ themselves.

We'll come to another point that was already mentioned in the chapter before. A lot of youth groups that are running a renewable energy business are eager to expand their organisations and get profitable. They aim for not just sustaining themselves with the money they are earning – they try to build their future within these centres and want to live on the money they earn there. Another point that was already mentioned is the challenge in proper networking with other organisations. On the one hand it is a challenge but on the other hand it is obviously an opportunity to gain more knowledge and experience on the topic they are dealing with. So one main aim for them is to get to know other groups working in the same sector and share their knowledge and experiences.

Of course there are several opportunities for the community nearby the centre as well. The centres are used as an information portal, workshops are taking place and are educating the people in environmental issues. But the youth centres are not just used for workshops but for other activities like sports and theatre plays.

They are also benefiting through the environmental engagement itself. A lot of the organisations have other additional programs like garbage collection in the slums that provide a cleaner environment and better livelihood for the people nearby. In the end they certainly profit from the product itself the centres are offering. The *Twaweza Bio-Centre* in Mathare, as an example, offers a public cooking station in their facilities that runs with self-produced biogas that can be used by everyone for a little recompense payment. The *KIDYOT* offers a little garden in the backyard which is fertilized with the skimmed human waste they are gathering in their facilities. The planted fruits and vegetables are sold to the community.

Solar-lanterns: A way out of the dark

The idea for the organization *Sustainable Development For All-Kenya (SDFA-Kenya)* was born out of Evan Wadongo's personal experiences living in rural Kenya and facing daily problems like not having any access to electricity or running water. As a child and a young man he was forced to use kerosene lamps to study for school and had to share these with his whole family.

But the lack of kerosene and the fact that they had to share the lamps were not the only problems Wadongo and many other children had to face. Respiratory diseases, lung cancer, and blindness are all consequences that are caused by inhaling the kerosene fume or exposing your eyes to it, while studying close to the lamps.

At the age of 19, Evans Wadongo had the idea to replace the kerosene lamps with solar-powered LED-lanterns. By then he already was a student at the *Jomo Kenyatta University Of Agriculture And Technology* and this concept occurred to him during an experimental performance at school. The lamps should be locally made and simple in manufacturing, helping the rural areas in Kenya to find a cheap way to light up their homes.

But this was just the beginning – Wadongo launched the *Use Solar, Save Lives program* in 2004 to give families and especially the youth a chance to even earn money with these solar lamps. The aim of the program is to improve the livelihood and education in areas without electricity, by providing households with solar energy. It includes getting the materials for the lamps, designing a model for local use and providing the training for young people how to produce the solar lanterns. At least 50 % of the lantern is made out of recycled material. The lanterns are now distributed to mainly young women already preforming in groups within their villages or communities – the first lanterns are given to them for free. *SDFA* wants them to get used to the new product and accept the solar-lanterns instead of the kerosene lamps. The money they're not spending for the kerosene can now be put aside as savings. Once there is enough money accumulated, *SDFA* helps the women to use their funds for some economic venture. But it will always be the women's and the community's decision where to invest their savings. All in all, the program tries to improve education and health, reduce carbon emissions and economically empower communities. (source: http://sustainabledevelopmentforall.org/)

The organisation *LivelyHoods* found a different way to deal with solar-lanterns and empower the youth. They created a non-profit sales network as a job opportunity for the Kenyan youth, giving them a chance to sell innovative products in their community to improve their livelihood. The variety of products includes for example solar-lanterns, cooking stoves and sanitary articles.

LivelyHoods recruits highly motivated young people living in low-income areas. After a short personal interview the youth participates at a two weeks training class including classroom teaching and field experience that teaches them in basic selling skills. Once successfully graduated they have the opportunity to work as a sales agent at *LivelyHoods*. As a sales agent it is your choice which product you want to sell in your community and to refund the cost for the products, only after successfully selling them. One is also very important in evaluating new products and part of the decision process if the new product actually comes to the market. If the sales agents review some products as not good or useful enough they won't go in sale.

A lot of young people already have been selling something for their living. LivelyHoods now gives them a chance to receive professional training improving skills they already had before. It helps them to take care of themselves, to make their own money and to improve their and their community's livelihood

Twaweza Bio-Centre

In 2008 the group of the *Twaweza Bio-Centre* developed out of fights between the different communities within the Mathare slum after the elections in 2007. In the beginning there were around one hundred members who took part. Currently there are only 35 members with 20 active once. The member's average age is between 20 and 30 years. None of the women joint in directly after the election. At our visit there were already four women involved, but still not in the management. The gender balance to get financial support of the government, on which they depend, increased the wish and equally the actual recruitment of women. Despite of that they don't want more than one part of a family in their organisation. Thereby they want to prevent equality between all the members so that the organisation can work peacefully without conflicts between the members because of their belonging to the same or different family. Additionally most of the women left when they got married which is another reason why their recruitment is difficult.

The Swedish relief organisation *Umande Trust* has initiated this project with financial support in the beginning and built for them the biogas Centre. Its formation is similar to the building from *KIDYOT* which also got the support of *Umande Trust*. You can see it on the next page. The external organisation had the idea of the biogas centre. But the wish for sanitation of the people from Mathare was the origin of the project. Because of the collaboration with *Umande Trust* they have to pay 10% of their income and get therefore the help-insurance from them if they need something to be repaired.

This Bio-Centre consists out of public toilets on the ground floor, a big cistern for the excrements under the house, a room for meetings on the first floor and a room with a cooking station on the ground floor which is operating with the biogas. For a little money the people can use the toilet and also the cooking station. It costs 5 KSh for using the toilet and 10 KSh per cooked meal. Per day the community can earn 510 to 560 KSh. The expenses are 700 KSh per week. Additionally every member contributes 500 to 600 KSh. The main reason why they take part in the project is the community and that they enjoy the time which they spend together. To sustain their lives and families they have to do other jobs.

When we met the group we recognized that they have many new ideas and wishes to develop their work. They got the information about the portable storage of the biogas in boxes, so that they could sell the biogas directly to the households, but that is too expensive at the moment. They thought about to using the biogas outside the centre to connect it with other cooking stations but have not found any solution, yet. Another idea is to offer *flying toilets* to circumvent many problems like the opening time or the distance to the Bio-Centre. You can see an image of the presentation of the *flying toilet* two pages forward. It is something like a potable chair with a

little mobile bag in it for excrements. They also would like to expand their project to create more income and to get more room from the government to apply more loans from the state. All in all we met a very ambitious and passionate group with much potential to develop.

KIDYOT main building

Cooking station at Twaweza Bio-Centre

The Ladies of the Pioneer Youth Group – charcoal briquettes

The *Pioneer Youth Group* is divided in three subgroups. There is a group which consists only of male youths, a group for children and a group with young ladies. We met the young ladies because they produce charcoal briquettes out of recycled waste.

The Pioneers exist since 2006. At this point of time they were only one group with male members. Most of these boys had the mentality that girls can't lead and that is why a new group built up. In 2009 some girls of the Mathare slum started their own group, the ladies of the *Pioneer Youth Group*, to provide their wishes and rights. Their aim was to encourage the self-esteem of the young women, to get them to work and to give them orientation. They wanted to give them a place where they can start talking. At the moment they are around forty women above the age of eighteen.

The ladies' group started projects to earn money. The first was the production and selling of soap. They bought the chemicals, made the soap and filled it in collected old but cleaned PET bottles to dispose them. The second project in which we were particular interested was the assembling of charcoal briquettes. At this point of time when we met them they were in the pilot-phase. They tried to get to know how they could optimize their process to get charcoals which in use form only little smoke and last long. So you can see they worked very ambitiously and conscientiously on it. The knowledge for the production they got from one member who learned it in an international climate change program at school. In addition they got help of a man which donated them a machine to press and form the briquettes, which accelerated the process very much.

To produce the briquettes they needed to buy the saw dust, charcoal dust and collected old paper. The process of making them began with the soaking of paper in water. In the next step they added the saw and charcoal dust and mixed the ingredients that it became a consistent mass. After that they used a machine to form the briquettes and press the water out of the paper dust mixture (at the next picture). Finally they dried the product in the sun. Through this process they are able to build 20 briquettes per day.

Despite of the general challenges in their group that they don't have the guidance of a leading person and that it is hard to get all the members to take part in the projects, they also have challenges during the projects. At first they need the ingredients from someone else. They paid for ninety kilograms of the sawdust two hundred KSh and for fifty kilograms of the charcoal dust also two hundred KSh. Furthermore it is very problematic that they need the sun to dry the wet briquettes. If a briquette is not dry enough it develops more smoke so that the user will have his house full of smoke which is very uncomfortable and unhealthy for the user. That is why the process is dependent on the weather. Rain and the cold climate slow down the whole process.

But these briquettes are a big advantage for the community. The girls want to sell them at a cheap price to make it accessible in the whole community. The user can use them for cooking and boiling water. Also the soap which they sell at a cheap price can help to provide the hygiene factor in the Mathare community. Another big win out of this project is the orientation which the girls get by the work and the working community.

The girls of the *Pioneer Youth Group* presenting their briquettes machine.

The importance of renewable energies in Kenya

Compared to economically more developed countries, the renewable energy sector in Kenya has a slightly different significance. In countries where the people can live in prosperity, count on a social care system and don't have to fight hunger and poverty in their daily life, different merits predominate the society. Post-materialistic thinking becomes more important and the people try to reach a greater value system, uncoupled from every day materialistic needs. Including for example healthfulness, freedom, luckiness, culture, education, animal protection and environmentalism. For many people in Europe and North America the renewable energy sector comes along with environmentalism, especially in the private field.

The people we met during our research did not see their work in the renewable energy sector as something like a side employment or side activity. They tried to make a living out of it, saw a chance to employ themselves and prepare for a better future. In areas where job opportunities are bad, financial support from the state is not available and proper education often is not affordable the renewable energy sector seems to be a relatively easy and good alternative to work and to earn money. Products like biogas and recycled briquettes are cheap in fabrication and are in demand and necessary for the people, due to a lack of a proper electricity infrastructure. In some districts these alternative power sources represent the only way to have access to electricity or heating.

Nonetheless the people never established the renewable energy projects or groups just out of selfish reasons. Even if they had a chance to become profitable someday the collective always came first. They saw the drawbacks in their community and tried to find an adequate solution for their problems with the help of approaches in the renewable energy sector.

To sum up, in contrast to western wealthy countries the renewable energy projects we visited mainly did not develop out of any idealistic thinking or environmental credo. They rather got established by the youth to employ themselves and try to improve their and the community's livelihood. The biogas and briquette production is a job opportunity and a way to finance their living.

ICT & Youth Development in Kenya

by Andreas Stahl, Dan Ojumah, Stephan Kroppen

Whenever ICT is mentioned in relation to poverty alleviation, one may assume it to be a rather indirect way to help increasing the standard of living of an Eastern African society. Above that, supporting investments in ICT is quite a new concept since the necessity of such technologies is often to be found secondary on the agenda of governments of developing countries - sometimes even labelled as an irrelevant fancy luxury.

This chapter intends to prove otherwise. The potential of ICT to develop the strength of a country's labour force on the one hand and fostering intra-community interactions on the other should not be underestimated. It offers a perspective that displays the power of ICT to take action in various social fields as for instance improving access to education and disseminating new ideas that can act from fighting corruption up to having long-lasting peace keeping impacts.

ICT serves as a strong link between the demand of a citizen and his access to governmental services. Economic and political progress is also highly dependent on the quick exchange of information. Moreover, the whole transition to a knowledge-based society and the restructuring process that is needed to build up a modern industry can only be accomplished when supported with strong ICT policies. Apart from the broader economic reasons, ICT can work as a fine instrument to let people meet their basic needs. Thus, this chapter concentrates not only on explaining the overall benefits of ICT for a country, but in particular points out how organizations and official departments make use of ICT in direct face-to-face work on a wide range of fields such as slum-upgrading, agriculture and, above all, education. The country of preference to illustrate the far reaching effects of well embedded ICT is Kenya.

ICT making headway in Kenya

Information and Communication Technologies are well-known in Kenya. As it can be seen on chart one, the rise of the mobile phone alone has already covered more than 70 percent of Kenya's population during the last 10 years. What does it make so popular that it is already perceived as a basic need to so many Kenyans? A little more than ten years ago creative minds of the Eastern African people have discovered that the use of a mobile phone does not end at being a communication tool all alone. They started to use airtime as a currency-like medium to wire money. Since then the system that is known as M-Pesa made use of this idea and established countless stores that are in immediate vicinity to the majority of the Kenyan people. The offered services extend from paying bills to depositing money and so on. Think of it as the key to manage not only personal financial needs but also to have a keen way to cover the country with a dense network of easily accessible bank services. This system has made massive waves and its role model function has been pointed out in different international magazines.[1] M-Pesa is used by approximately 70 per cent of the adult population, who use it for transactions amounting to

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[1]   See Der Spiegel 48/2013.

1.5 bln. USD. Due to these kinds of services, Kenya's rising use of ICT is referred to as "Silicon Savannah".[2]
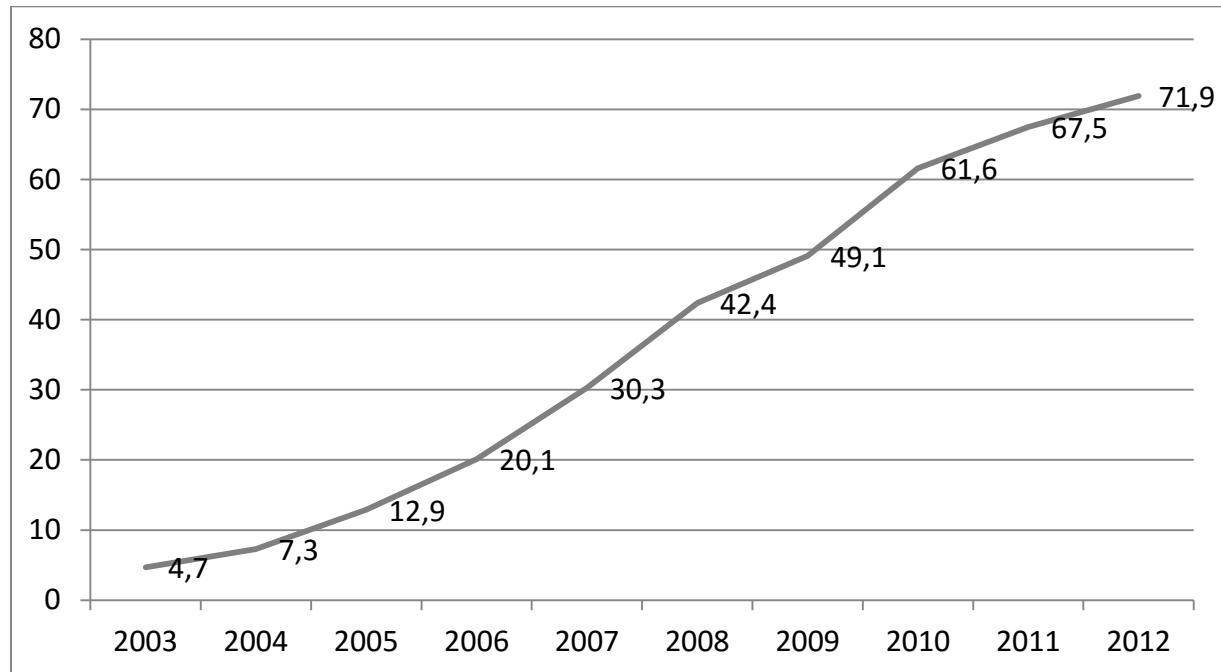

Chart 1: Mobile phone subscriptions (per 100 people) - Mobile telephone subscriptions are subscriptions to a public mobile telephone service using mobile technology, which provide access to the public switched telephone network. Post-paid and prepaid subscriptions are included.[3]

But of course there is a broader use of ICT. The connection to the internet has made a huge leap in the last 5 years (chart 2). In this time the numbers have tripled and went up to more than 12 million subscribers. But where the mobile usage is a showpiece of Kenyan ICT integration, the deployment of Internet hot spots and the provision of broadband connection lacks behind. Only 0.1 percent of the Kenyan population have subscribed to a broadband internet connection. The vast majority of Kenyan users are still using their mobile phones to access a rather condensed version of online content. Broadband connections are needed for streaming videos and making efficient use of new media.

[2]   Frankfurter Rundschau (2013).
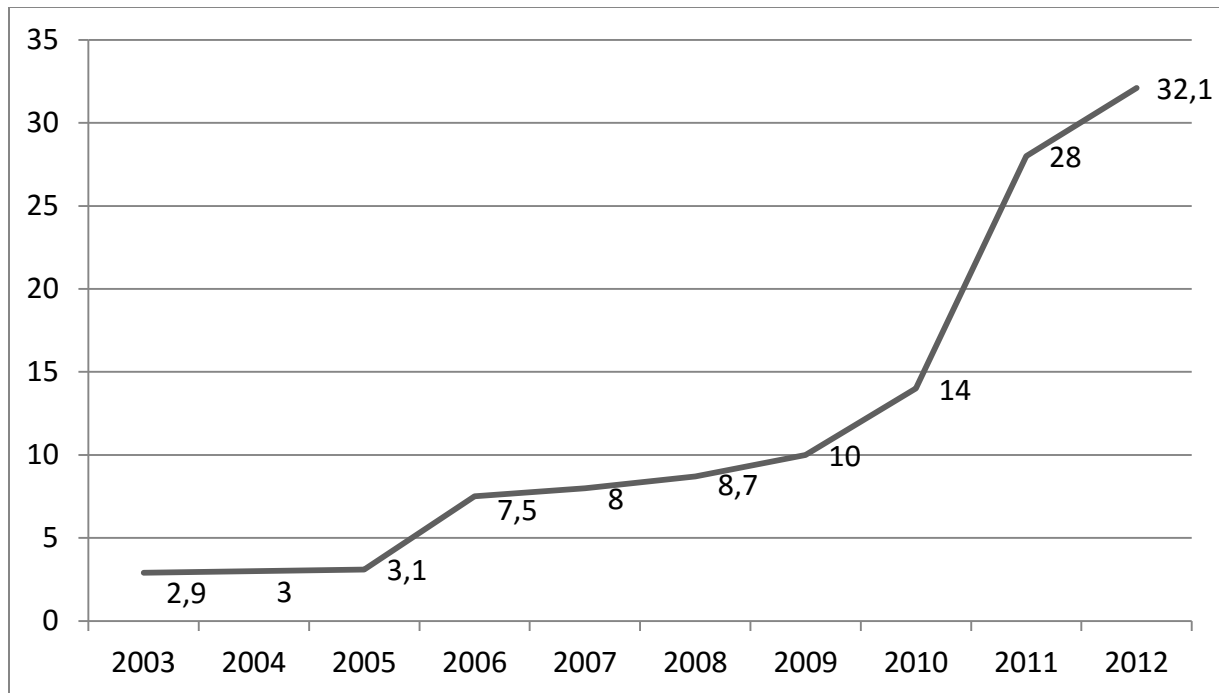[3]   The World Bank (2014).

Chart 2: Internet users (per 100 people). [4]

One of the reasons for the poor supply of fixed digital broadband lines is the shortage of cable modems and other necessary infrastructure. Even though the import of ICT goods that is mandatory for giving the Kenyans access to internet and other media has significantly increased since 2005, the country's own specialization of its industrial capacities on this field is still very low. As chart three points out, the gap between ICT imports and exports increases more and more. The ICT industry would do good to meet the growing demand of the Kenyans. It offers a potentially big job market and would help to decrease foreign trade deficits.
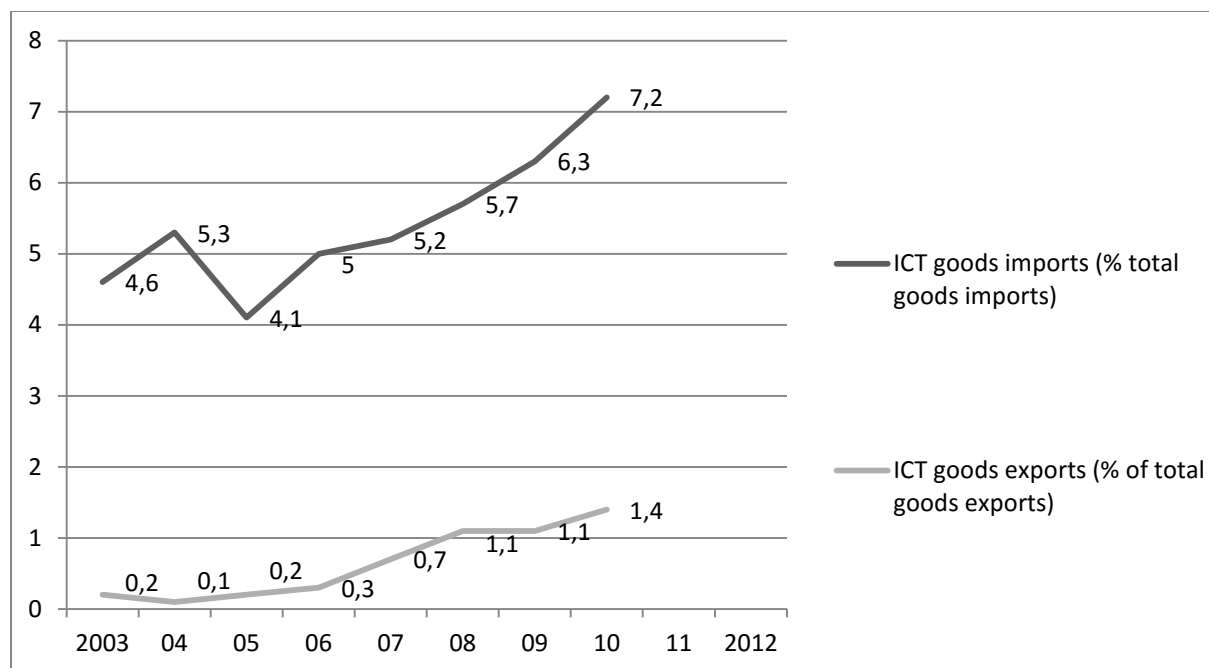
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[4] The World Bank (2014).

Chart 3: Information and communication technology goods imports include telecommunications, audio and video, computer and related equipment; electronic components; and other information and communication technology goods. Software is excluded. [5]

As a sign of understanding, the government of Kenya has set up more and more plans to provide the population with ICT. The goals contained in the plans represent the latest development of the job market where employers increasingly desire to hire applicants with strong ICT skills. ICT already has become a stepping stone for highly qualified jobs. The strategy of the Kenyan government is highly pitched. The ambitious agenda for 2017 is not less than to create the biggest hub in Eastern Africa for global players in the ICT branch. To achieve this, it sees the need of a knowledge-based society, which is only possible if every citizen is connected to the worldwide web via a computer. Cost savings by supporting the people to use public services online and offering important data to professionals in agriculture and elsewhere is on the list too.

This may improve political participation and help the Kenyan economy to create new income possibilities and more creative and innovative entrepreneurships. Another important key role for Kenya related to ICT is its ability to socialize. Having the chance to strengthen long-distance social networks is crucial to fight the country's tribalism and consolidate solidarity and cohesion among the people.

Accessing the population to empower it with ICT happens through a broad range of organizations. A detailed presentation of several exemplary organizations of this type shall be presented in the following abstract of this chapter.

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[5] The World Bank (2014).

Types of different organizations

First of all it is essential to mention that there exist various types of organizations that follow different ideas to improve the status of ICT in Kenya. On the one hand there are big companies like DOT (Digital Opportunity Trust), which is based in a modern building in Nairobi where they employ 18 salaried employees and 100 interns. Being represented in 39 countries, DOT's headquarters are located in Ottawa, Canada, and they operate worldwide. On the other hand there are a lot of smaller groups that are trying to use ICT as a way to improve the situation of their communities. Slum Code for example is an organization of only 10 people, based in the slum Huruma in Nairobi. Slum Code has 5 full-time and 5 part-time employees made up equally of men and women. The average age of the team is about 23 or 24 years. The members, who are students for the most part, share that they are "focused on a dream". One guideline of Slum Code is to build their team by including people from different communities in order to promote variety. Furthermore there are individuals like Mike Asudi who use their acquired knowledge in the field of ICT. Asudi studied Business Administration at the Kenyatta University (Nairobi) and finished his master's degree in 2012. He operates as an entrepreneur as well as a consultant for organizations who deal with ICT. For individuals like Mike Asudi, good social networking is essential for their work. In Asudi's case it is interesting to note that he works together with DOT.

It becomes apparent that there are different approaches and perspectives of individuals and organizations that are concerned with ICT in Kenya.

Target Recipients

Most organizations target areas where ICT access is limited, for example in rural areas or slums. Their common goal is to equip people of lower social status from communities with high unemployment rates with ICT. While some organizations focus especially on empowering the disadvantaged like young people, teenage parents and women, with the opportunities of ICT, others have a wider target group. In those cases however it is apparent that the services offered by the organizations are mostly made use of by males. According to Slum Code, this phenomenon is due to the fact that "boys are more aggressive", while girls are more reluctant and tied to their social duties, which keep them from engaging in ICT education in the same way that boys do. Furthermore there are organizations that cooperate with schools to introduce ICT to children at an early age.

In general the organizations aim at including everybody - people from all tribes - in their services. However there are still smaller organizations that at present focus mainly on their own community.

Methods

One possible approach to promote ICT knowledge and skills can roughly be broken down into three major phases:

1. Mobilizing equipment and funding

Depending on the type and size of the organization, sponsors or partners need to be found. Some organizations are provided with funds from an umbrella organization or get support from specific governmental institutions. DOT for example receives its resources from the CIDA (Canadian International Development Agency), MasterCard as well as the Kenyan Ministry of Youth Affairs and Sports. Self-governing organizations are financially dependent on partnerships with companies, donations or other means of support. Respectively Slum Code has had more than 20 partners in the past, among them renowned companies like Nokia, Google, Huawei and the Equity Bank. ITU (International Telecommunication Union), a British company that has been supporting the establishment of ICT centres in low-income areas in Kenya since Mike Asudi contacted them, collected and donated computers in the UK.

2. Setting up community centres

Possibly the most important step is the establishment of ICT centres in low-income communities and rural areas. The DISC Initiatives', which is an organization based in Donyo, goal is to establish fully equipped and frequented ICT centres as well as expanding their area of influence, especially to rural areas in Western Kenya. DOT gives a good example of how community centres can be opened. They view themselves as a provider of trainers and materials. They recruit university graduates with basic ICT skills who come from low-income communities and educate them to later become ICT trainers in their home communities themselves. The idea is to use "young people as a resource", as DOT puts it. The future trainers receive a four-week training in order to acquire knowledge of advanced ICT and teaching methods. The training is divided into two units: operating with offline applications and using the Internet. Once the fully skilled trainers work in their communities they are in frequent contact with their supervising field officers, which in turn are controlled by the program managers. Through DOT's concept ICT knowledge can be brought to communities that are difficult to access either geographically or socially while at the same time the recruits benefit by "improving their personal skills and developing their potential to earn a living". Furthermore the trainers function as role models for young people in their communities. Since the space for the centres cannot be provided by DOT themselves, they organize rooms by contacting churches and local administration offices.

3. Teaching basic and advanced ICT skills

One main goal is to introduce ICT to people who have never been in touch with modern technology like computers or mobile phones. These kinds of classes are usually free, like the ones offered by the DISC Initiatives in Donyo or by Slum Code in Huruma, Nairobi. In addition to that there are organizations like YIKE (Youth Initiatives-Kenya) in Kariobangi that offer advanced ICT classes, but demand payment (KSh 1500 for a ten week course)

DOT Kenya

Digital Opportunity Trust (DOT) is a non-profit social enterprise established in 2002, in Ottawa-Canada with local operations in 14 countries around the globe, including Kenya with a mission to connect people with technology; to build human capacity and provide the tools to promote community-led economic and social development. Combining the power of young people, technology and innovative community partnerships, DOT programs stimulate economic opportunity and create a framework for community development that is led by young local university and college graduates and local community members. DOT Kenya was established in 2005 to address the critical need to build capacity among local communities to apply ICTs to:

1) Support economic and social development;

2)Improve rates of employment and business start-ups; and

3)Enhance the role of women in the economy and society.

Since 2002, DOT has mobilized more than 3000 young interns who have equipped more than 600, 000 people in developing economies with technology and entreprenuership skills.

The Mission
To eradicate poverty, vulnerability and gender inequality by giving all people the skills and knowledge to use technology to achieve educational, social and economic opportunities.

The Vision
To eradicate poverty, vulnerability and gender inequality by giving all people the skills and knowledge to use technology to achieve educational, social and economic opportunities.

Programs Overview
DOT Kenya is currently implementing Reach-up! , Startup! And Corporate Leadership and Volunteering programs in all of Kenya's eight provinces.

i. **ReachUp!** Is DOT Kenya's foundation economic program. It trains young university graduates in developing their self-confidence, business and technology knowledge to become leaders of change in their communities while engaging the women, youth and marginalised communities in leading sustainable livelihoods

ii. **StartUp!** Initiated in April 2010 as a step along the continuum of private sector development. This unique program trains young Kenyan Interns to become business coaches in their communities, and to support emerging local entrepreneurs.

iii. **Corporate Leadership and Volunteerism**
IBM Corporate Service Corps in Kenya
DOT has been an IBM partner since 2010. DOT selects cities and host partner organizations from the public, private, academia and NGO sectors and develops assignments for IBM volunteers that contribute to economic and social development

IT pool of the DISC Initiative

Introducing IT knowledge at DICS Initiative

The contents of each class depend on its particular recipients. Courses for beginners convey basic skills of using devices like computers and mobile phones, for example the handling of

keyboard and mouse, in order to teach people how to use ICT to their advantage. Participating in ICT courses can enable people to get in contact with potential employers, to compile job applications and to sell their goods on the Internet. It is "something you can use for your life", as the DISC Initiatives put it. In addition, it "helps to develop logical, mathematical and English skills".

Organizations that cooperate with schools talk to parents and teachers in order to allow the children the participation in ICT courses.

Advanced ICT courses, such as the ones DOT's trainer recruits receive or the ones YIKE offers, mediate specific ICT knowledge that opens up new fields of work to the graduates, as they learn how to operate particular software and obtain technical skills.

Challenges

As mentioned in the title of the project, one main aspect is to find out which challenges exist for the organizations to enhance their influence on the communities and on Kenya in general.

With ICT in mind, it is essential to talk about the technophobia in big parts of the Kenyan society. Typical statements like "online-business is not our culture", as Asudi said, prohibit a successful integration of ICT in some social classes. But this technophobia cannot be explained monocausally. It is partly the consequence of a defective ICT infrastructure in Kenya, especially in rural areas. The internet access, which is essential for dealing with ICT, is concentrated on towns. It is easier to earn money with ICT in towns than in rural areas. "Some people do not even know what a mouse is; they are afraid because they think that it is an animal which operates on their desktop", as Asudi pointed out. It becomes obvious that the ICT education in Kenya's rural areas is far from being accomplished.

Another challenge for the organizations is to arrange rooms for their centres and find partners which are willing to support their trainings. A great amount of money is needed for the payment of electrical bills and rent. Additional costs arise for computers as well as the payment of salaries. Therefore some organizations like YIKE charge fees for their ICT courses. Others like Slum Code try to find microfinance partners for individual investments.

Offering affordable courses for the people in the communities and keeping a sound finance is a balancing act for the organizations. Finding ICT experts who are willing to work in low-income communities also proves to be a challenge. In addition to that "insecurity is a key challenge", as Slum Code put it that is to say organizations must feel break-ins and theft.

Most organizations express their dissatisfaction with the government. Some criticize the lack of support for macro-political affairs like the installation of a countrywide ICT infrastructure. Others demand the establishment of community centres with laptops by the government.

<u>YIKE</u>

YiKE

About Youth Initiative Kenya

Youth Initiatives-Kenya (YIKE) is a non-profit organization registered in July 2003 at the Kenyan Non-Governmental Organization (NGO) bureau. It was started as an initiative after realization of the significance of youth groups in the development of the society (this was from an academic research by the founders of YIKE on the 'Role of youth groups in Development of their communities'). YIKE aims at assisting marginalized and disenfranchised youth, through youth groups, to help them create and sustain income generating activities, lead a healthy life, access the benefits of ICT and have a better understanding of their rights as citizens. Hitherto, YIKE has worked with 84 Youth groups in the slums/informal settlements all over Nairobi.

Objectives

- ✓ Undertaking capacity building for individual youth and youth groups in order to enhance knowledge and skills on how to protect and manage their social and physical environment.
- ✓ Networking with other like-minded organizations locally, regionally and internationally in furtherance of the organizations objectives.
- ✓ Ensuring that the organization in collaboration with the youth and other organizations gathers and provides information on youth development issues.
- ✓ Engaging in policy advocacy in order to ensure full participation of the youth in national political, social and economic spheres including safeguarding youth rights and representation in appropriate national institutions that affect the youth directly or indirectly.
- ✓ Mobilizing resources for the purpose of promoting youth related projects.
- ✓ Organizing events in the ghetto areas in order to give the youth exposure and sensitize the community on social, environmental and political issues affecting them

YIKE is manned by a staff of 10 i.e. the Executive Director, Director International Office, Programme Officer Administration, Programme Officer Field, Resource Centre Officer and Systems Administrator

Geographical location

Sanoda House, 2nd Floor, Kamunde Road, Kariobangi North Kenya.

YIKE giving IT lessons to local students in Huruma slum

Map Kibera Trust

Since 2009 Map Kibera Trust empower youth residents of the Kibera community to create the first digital map of Kibera. Map Kibera Trust has continued efforts to transform a marginalized settlement which was previously a blank spot on the map into an increasingly visible and vibrant community. Now a full citizen information and media project, they use tools like mapping, SMS, blogging and video.

Following a successful take-off in Kibera, Map Kibera Trust has since replicated its model in Mathare and Mukuru slums of Nairobi.

Map Kibera has become one of the few remarkable examples of how technology and new media has been successfully harnessed to foster visibility of marginalized communities and promote citizen journalism platforms to residents to share their own stories with the world.

Opportunities

ICT offers a broad spectrum of ways to improve the situation of socially disadvantaged or low-income individuals. Having access to and being able to use the Internet enables people to educate and help themselves at relatively low costs. Furthermore it provides a way to quickly connect

and communicate with others. Through social media like blogs or social networking people can obtain information, express themselves and participate in political discourse.

Regarding the job market ICT acts like a stepping stone which means that people with knowledge of ICT have better chances of being employed or starting their own business. They have for example the possibility to "open a business for printing, copy or photography", as the DISC Initiatives claim.

If people are more involved in ICT, the general acceptance for modern technology will consequently rise. For instance, the DISC Initiatives got "99% positive feedback by the community".

All of the above mentioned challenges and opportunities show the importance of the ICT branch for the development of the Kenyan society. Yet there are still major steps to be taken in order to fully grasp all the chances resulting of the ICT boom in Kenya. Thus the following abstract presents a number of recommendations collected in the course of analysis of the current stand of ICT in Kenya. These recommendations shall be understood as direct improvement measures to the existing problems as well as a guide for further development.

Recommendations to challenges facing ICT

1. **Focus on semi-urban areas.**

More energy should be directed towards increasing ICT access in marginalized areas. This can be accomplished by deployment of more ICT staff to conduct specialized training in areas pertaining hardware maintenance and basic software applications development. A lot of programs should also be initiated through setting up of a variety of communal ICT access points to ensure as many people as possible are covered. This tremendous access would eventually go a long way in ensuring that the socio -economic development aspect of the marginalized areas is realized as a result of harnessing ICT potential.

2. **Clearing Infrastructural obstacles.**

Development in ICT infrastructure has attracted considerable amounts of investments, and generated significant fiscal revenues and employment opportunities in developing countries especially for youth and women and promoted trade and competitiveness through exports.

Lack of proper and adequate ICT infrastructure poses a great threat towards realizing ICT development in both rural and urban areas. They may include; unavailability of ICT equipment; lack of internet connectivity and in access to electricity which is vital since it's required to power the ICT tools. Therefore a lot of government and N.G.O donor funding programs should be put in place to enable the access of this equipment. Surplus equipment by these agencies can also be donated. Reliable internet connectivity tools e.g. WI-FI antennae's should be installed in earmarked communal ICT access points, cellular phones having internet access should also be

made affordable to people in urban and marginalized areas. They should be encouraged to use them. Lastly pertaining to power, the government should speed up its rural electrification programs and to ensure that a lot of people are covered as possible. Additionally, solar charged ICT equipment can be availed to these areas. In urban areas power supply should be made very reliable at all times through implementation and power-backup plans and use of efficient alternative sources of reliable energy.

3. Reducing the costs of ICT equipment's.

The government can play a major role in subsidizing the prices of ICT tools e.g. radios, T.V sets, cellular phones, WI-FI antennae's and fibre optic cables by zero rating taxes on their acquisition and use. This would achieve the milestone of wide spread ICT use in all sectors of the country and it would go a long way in bridging the gap between the haves and the have not since both would have equal opportunities in tapping the great ICT potential for the betterment of their livelihoods.

4. Gaining trust in ICT.

ICTs have the potential to make significant improvements in the lives of people in marginalized settings by allowing them to enhance their social and economic integration and enlarging the scope of activities available to them. This is through making them access web services, mobile devices, Television and A.T.M Services. As a result a lot of efforts should be instituted in ensuring that people in marginalized areas are well educate concerning the potential massive benefits of embracing ICT for the greater benefits of their community. Therefore for them to fully embrace ICT s they should play a key role in stimulating the introduction of ICT enabled solutions adapted to the needs of their communities e.g. e-health ,e-agriculture and e-enterprise amongst other applications. ICT promotes innovation and can trigger fundamental economic transformation and unleash the potential of creativity and human capital.

5. ICTs for vocational skill development and employability.

While the rapidly developing information and communication technology sector can offer opportunities to young people for learning, skill development and employment, many developing countries have limited access to vocational training centres and institutions that offer technical-oriented ICT training. More middle level and tertiary institutions that focus more on teaching and developing ICT skills should be set. This would go a long way in equipping the various communities in both rural and semi-urban settings with the necessary pre-requisite and advanced knowledge needed to tap the numerous ICT benefits for socio-economic development.

6. Inadequate government support to ICT oriented community-based NGOs.

The government should play a key role in ensuring that ICT is within reach of most communities in both the rural and urban settings by providing their respective ICT pro-active N.G.Os with

funding and capacity building. The legislature should enact ICT friendly laws in order to achieve widespread ICT use.

7. Lack of enough training personnel.

There exists an inherently huge gap in terms of properly trained ICT personnel even in most urban settings within a society to fully initiate and undertake ICT programs and projects, which needs to be filled. This can be done by setting up of various ICT focused academies and incorporating ICT Courses in almost all programs at tertiary and higher education. The basic education sector should not be left behind either, this is to ensure that everybody is ICT conversant by the time they finish schooling.

8. Poor networking between community-based organizations and government/private entities.

A strong relationship should be encouraged and developed between various community organization and government/private entities. This would ensure that the various problems faced by these community based organizations in terms of funding and capacity to initiate and undertake a variety of ICT projects are well addressed. This is because the two latter entities have the needed adequate resources and capacity to provide great aid.

9. Lack of mentorship and role-models in the societies.

There is a need to showcase the successes of various ICT entrepreneurs within the society. They can act as mentors and role models to the various members within the society who would want to fully embrace ICT into developing their socio-economic live-hoods. They can act as motivators through a variety of organized public conferences as well as patrons and sponsors of various ICT start up projects within the society. With that a huge milestone in ICT development in the society would be realized.

10. ICT exhibitions and awareness campaigns.

ICT exhibitions and campaigns go a long way in show casing the various types of ICT products and innovative solutions in the market. Events which enable the active participation of the community in activities e.g. basic software applications development clinics and troubleshooting of various ICT tools and equipment should be greatly encouraged to ensure that we fully evolve into a 21st century ICT dependent economy. These initiatives will also help to raise awareness of the benefits and the potential gains in adopting ICT towards spearheading rapid socio-economic development which in turn will elevate ICT to a priority area in social and economic strategic planning.

Green revolution: Agriculture has come into the cities

By Jan-Peter Schulz, Kevin Momanyi,Entela Kallamata, Hellen Bitieka

Need brings change

Urban agriculture is today present in cities all over the world; to people who have chosen to make the most out of it, farming in the city means a lifestyle as much as an employment. In Havana, New York, Berlin, Accra or Hanoi, the starting point, the extent and the form reflect different contexts, but they tell always of changes brought about by people who 'needed'. In developing countries urban farming is mostly related to subsistence: lack of food and unemployment; in cities of industrialized countries, like in New York, it is commonly about public health, and in Berlin it is coming out of the concern for the environment, the need to escape away from urban areas into a place within them which you can create by yourself and share.

There is a story of the beginning behind the words ′urban agriculture′ and there is a story told by its development till the extent of today, and it is remarkable the recurring need to go back to the beginning to search there for standards of the actual. Agriculture is naturally related in our time to a rural way of living, to life in villages, but this is an association which we can find until the Industrial Revolution back; before it agriculture had been a determining and conditioning activity in people's settlements, part of life in cities. The Industrial Revolution gave way to fundamental economic and social changes which developed along with urbanization, transforming together the meaning of cities while these transformed in form and expanded; the new urban areas, modernization, from there on should not include agriculture, the social and also economic position of a man doing farming declining compared to employment in industrial production or financial services[6]. ′Urban agriculture′ today, with naturally and necessarily specifying that agriculture is being done in urban areas, holds in itself this view of what a city comprises and what it does not.

During the colonial period in Kenya, use of land for cultivation and livestock keeping was excluded from city development planning, especially within the capital, Nairobi[7]. In developing countries urbanization has often been a delayed phenomenon, typically accompanied by massive migration from rural areas towards the newly growing cities; in Kenya urbanization advanced rapidly after the independence. This occurred without proper urban policies and spatial planning and most importantly, in conditions of insufficient economic growth that brought to stagnant employment opportunities[8]. Illegal cultivation began as a consequence of this socio-economic

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[6]   For this discussion see Pyar Ali Memon, Diana Lee-Smith. 1993. *Urban Agriculture in Kenya*: Canadian Association of African Studies, or also Mwangi, Alice Mboganie. 1995. *The Role of Urban Agriculture for Food Security in Low Income Areas in Nairobi*. Nairobi: Ministry of Planning and National Development, 54.

[7]   Dick Foeken, Alice Mboganie Mwangi. 1998. *Farming in the City of Nairobi.* Leiden, The Netherlands: African Studies Centre, 30, page 6-8.

[8]   Mwangi, 1995, page 2.

context. Farming practiced in Nairobi and Nakuru came to the attention of academic researches around the '80; since then, by providing scientific analyses of the extent, the causes and socio-economic implications, the fight has been to change the position of urban farming as outlawed and furthermore, to include it in governmental policies and plans on urban development.

Eventually, the conception of farming as an activity confined to rural life, constructed with the industrialization process, incorporated in the law, was to constitute the major obstacle for the development of urban agriculture in the decades later on. The simple need for food overcame the social and legal barriers of a period now past.

In Nairobi, because of food insecurity, lack of job alternatives or because of a personal passion, young people take interest in farming, hence it was included as one of the perspectives of the study the kind of development they are leading – either bringing about or taking up - through urban agriculture. The second paragraph describes in what has consisted exactly the everyday work of the project, which data were collected, as also the limitations. The third paragraph goes through a short review of the current policy on urban agriculture in Kenya, necessary to understand the source of the challenges and the opportunities, and therefore the development. The fourth paragraph presents the outcomes that were obtained from the research, interviews and observations of the group. Perceptions based on experience, opinions and critics collected from the young people, the local authorities and institutions interviewed are framed in the last paragraph, what should make the account of a youth-led development in Nairobi as complete as possible in this project.

Where and how to dig holes and find the seeds

The research work consisted in collecting examples of crop cultivation or livestock keeping from youth in Nairobi and information about them. In each case, of particular focus were how youth groups were created and the starting point of their activity, the coming to the idea, initial steps as well as access to basic factors of production: to land, finance and knowledge. The benefits of their work to them as individuals and to the community were the next important focus. The final part of the research were the visits to governmental and non-governmental institutions along with literature review in order to know the evolution and status quo of urban agriculture in Nairobi as also the role played by both institutions in regulating urban agriculture, empowering or facilitating the youths in their initiatives.

Collecting the seeds

Primary data was collected through interviews based on structured questionnaires reflecting the approach described above, through observation and also photo taking from the farms of the various youth groups and individuals visited.

- The groups include: Mathare No. 10, Whynot Community Development Group operating in Mathare, Huruma Town, Harlem Youth Group and Madoya Tumaini Youth Group

operating in Huruma, Garafa Group in Githurai, Kibera Youth Initiative for Community Development in Kibera Slum and Gathondeki Youth Bunge part of Yes Youth Can operating in Uthiru.
- Individual farmers include: Sara Itambo in Donholm, Naomi Kwamboka in Mwiki area.
- Non-youth farmers visited include: the farm of Mr. Francis Wachira in Makadara and the group Annuru Ventures in Buruburu.

Secondary data were collected from institutions again through interviews based on specific questionnaires adjusted as to their functions.

- Governmental institutions: Ministry for Agriculture, Kenya Agricultural Research Institute (KARI) and Kenya Industrial Research Institute (KIRDI).
- Non-governmental organizations: Mazingira Institute and the Solidarites, in Nairobi.

Following the purpose of the research, out of the primary data that it was possible to collect, combining together also the data from the institutions and literature, conclusions were drawn on the challenges and opportunities of the young people in their undertakings.

Holes which were not dug

The overall number of youth groups and individual farmers subjects of the research, who provided the primary data is nine; the corresponding areas of Nairobi, in association with the level of income as well as with characteristics of the land, are represented in most of the cases by only one example (young individual or group), while several other relevant areas of the city could not be included. Also not fully represented are the activities of the value chain of agricultural produce following production, like marketing and food processing, which could have further completed the outcomes. The limited time period of three weeks during which research was carried out on the spot constituted the main reason for the limited extent of the study project.

Dust the law

Urban agriculture includes the production, processing and distribution of food and non-food items through cultivation of plants, tree crop, aquaculture and animal husbandry within urban and peri-urban areas[9].

The Constitution of Kenya of 2010 devolves agriculture to the functions and powers of the county governments; specified are crop and animal husbandry, livestock sale yards, and fisheries (among others).

A first draft national policy of urban and peri-urban agriculture and livestock was developed by the Ministry of Agriculture in 2010[10]. The objective is to regulate UPAL development complying

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[9] As defined in Ministry of Lands. 2007. *National Land Policy.* Nairobi.

with principles and laws on land use, public health and environmental issues, but as well promote it in function of food security, creating employment and reducing poverty. It introduces a policy framework for a sustainable development of UPAL in the future drawing on constraints and deficiencies that have been identified in the last decades through experience and scientific studies.

Following the structure of the draft, the policies, laws and regulations that address urban agriculture are reviewed below:

According to the 2010 Local Government Act (Chapter 265), a local authority, which is a municipal, county or town council, shall require that food-insecure households plant famine relief crops in the area where they live, Section 155 (c). *Food-insecure is a condition accepted as sufficient for granting the right to cultivate on a public land, indeed for requiring cultivation in the city by law.*

A local authority may prohibit cultivation by unauthorised persons on unenclosed and unoccupied private land, governmental land or public land, Section 154 (c). On the other hand, it may grant any person a license to temporary occupy any land in its possession, Section 144 (5).

According to the Land Control Act of 2012, land in the Nairobi Area and any municipality, township or urban area, which is declared by the Minister for land in the Kenya Gazette to be 'agricultural land', may be transacted: sold, leased or divided in smaller parcels under separate titles between several individuals. *There is no minimum land size required to enter into each one of these and other transactions[11] whence it can be implicated that any reasonable size of agricultural land can be transacted; this way there is space for urban dwellers of lower income levels to engage in farming while conforming to the regulations.*

A local authority shall provide for services that improve agricultural and livestock industries in the county, municipality or town, and on the other hand, shall take measures for preventing the outbreak or spread of diseases, Section 155 (b). In order to maintain health, safety and well-being of the inhabitants, good rule and government, and to prevent or suppress nuisance a local authority may also issue by-laws, Section 201 (1).

According to the 2012 Public Health Act (Chapter 242), if the growing of any crop or the irrigation of any land within a township and three miles of its boundaries is shown to be unhealthy or insanitary, the Minister for matters related to health has the power to prohibit these activities and cancel any related authorisation granted to a person by the Ministry of Agriculture, Section 157 (1). T*he operations of farming or livestock keeping - mostly in their early stages of development, hence often not 'minding' standards - remain a source of friction with matters of*

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[10]   Ministry of Agriculture. 2010. *Draft National Urban and Peri-Urban Agriculture and Livestock Policy*. Nairobi.

[11]   As to the Land Control Act of 2010, a minimal agricultural land size of about 1 acre was required to enter into a transaction; this provision has been removed in the latest 2012 revision of the Act.

public health, safety and the environment, despite the willingness to enable a completely supportive legislative and regulatory framework.

Relevant is also The Urban Areas and Cities Act of 2011 (No. 13). The fifth part of the Act gives provisions for an integrated development planning of urban areas; one of the objectives of this approach is to provide a framework for regulated urban agriculture, while concerning informal commercial activities, the objective is to nurture and promote their development[12]. Agriculture is mentioned as a purpose of urban land use, land sub-division, land development and zoning along with commerce, industry, transport etc. in the section dedicated to the functions of the board responsible of a city or municipality; on the other hand, stated in section 40 of the Act, the integrated development plan of a city or municipality is to have a regulated agricultural plan as part of its content.

The National Land Policy of 2007 is formulated based on several principles, the first of which is equitable access to land for subsistence as well as commercial productivity (among others); land use planning needs to include considerations like the economy, safety and environmental sustainability (among others) about human activities that are practiced, Section 1.5.1. The planning of land use for urban and peri-urban areas shall be in function of their development, which namely involves housing, commercial, industrial and infrastructural development, Section 3.4.1.3; specifically urban agriculture planning shall be based on a multi-functional urban land use principle, Section 3.4.1.4.

Interestingly, informal activities which have not been before part of the land planning in Kenya, are now regulated in a different section of the land policy; these are recognized to form a crucial part of the economy as a source of livelihood having arisen as a result of rural-urban migration in conditions of inadequate employment opportunities or income generating activities, the context being pretty much the same as the one out of which urban agriculture arose. In order to enable the development of informal commercial activities, the government shall facilitate provision of land for this purpose and designate areas where such activities can be carried out, Section 3.4.1.5. *Based on these provisions of the National Land Policy, it can be inferred that the support for agriculture and informal commerce is in principle the same however steps towards the legal development of the later are more definite. Unlike commercial activities, the introduction of agriculture explicitly in the development of the urban and peri-urban area is still missing; depending on the application of a multi-functional land use principle, this sub-sector remains rather indirectly involved.*

The integration of UPAL into a national governmental policy that aims at its growth is an acknowledgment of urban agriculture as a livelihood strategy of the urban poor and unemployed in the country, and at the same time, of its relevance, which is what many scientific studies in the past decades have been trying to give evidence of[13]. A complete and integrated legal framework

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[12] For a discussion about urban agriculture in relation to the informal sector see Memon and Lee-Smith, 1993.
[13] The Mazingira Institute, Nairobi, is a pioneer in the scientific treatment of this matter.

in support of this policy and explicit regulations are however only 'reluctantly' following. Probably, the main restricting factor is the conflict of actual farming and livestock practices in Nairobi with public health, safety and environmental matters.

In the end, this implementation is a function and a power of the Nairobi county government: the Ministry of Agriculture for each of the districts of Nairobi; this may slow down the process (among other reasons), but it also means that the possibility to participate in 'small' decisions which affect every group that wants to undertake a project of urban farming is fairly direct as public officials cover narrow areas therefore can have direct contacts with young people who show interest and will to cooperate.

Outcomes

Harming or farming

The motivation of young people in Nairobi for taking up urban farming reveals from very close the problems at a point in time of the community where they live; the benefits are those very problems as tackled from them through farming and livestock keeping.

Most of the young groups visited were created during the turbulent post-election period of 2007-2008 in Kenya. Lack of income and therefore of food because of unemployment had been leading to theft, drugs or alcohol consumption among youth. *Criminality* and *food insecurity* were the most immediate concerns within communities. To be sure, in the very poor areas of Nairobi - in the slums, food insecure is since decades an almost continuous state in which children grow up, and which draws them to criminality; otherwise, the hopelessness that rises from long time unemployment gives way to idleness, what can inhibit young peoples' possibilities to construct a better future for themselves. Young people who have chosen to organize in a group and engage in urban farming see in this activity a means to provide food in the neighbourhood and create employment. They have small farming plots, several gardening sacks, in some cases also livestock, mainly chickens or rabbits, and the hours they dedicate to them are only a part of their daily working time. These are of those young people who want to try to do something, however small in size or extent; they shall complete it with alternative income-generating activities and make out of it a useful and meaningful whole. In some cases, they are of the same youth that used to be involved with criminality or was stuck in idleness.

Empowering other young people is a supplementary motivation among the young groups visited, on the other hand a very important benefit to the community. The groups offer trainings on urban farming practices and livestock keeping this way approaching other jobless youths and giving them the opportunity to engage in an activity.

Livestock at H. Town Youth Group in Huruma

Sack gardening at Whynot Youth Community Development Group in Mathare

Likewise, in several cases the decision of the groups to take up urban agriculture has been accompanied by ***environmental considerations***, the environmental benefits being not less but crucial for gaining the tolerance of the local authorities towards practicing farming on public land in the capital city. The plots where groups practice farming today used to be mostly dumping sites, right in the middle of the slums, next to school buildings or along the river, and in all the cases manure out of organic waste of animals is used as fertilizer for crops.

All these motivations among young people for taking up urban farming have in common a sense of community, this tackling an existing problem on community basis, not on individual and not on family basis. It is especially the case in the slums; economic adversities alienate and detach people from one another, everybody involved in his own burden, trying every day to find ways to carry on for himself and his family. There is another way to cope with them though, to be found after one realizes it is the same burden that his neighbour has, and feels how 'carrying on' might have other colours when it is everyday all together in it.

A very different dimension of urban agriculture is observed when the produce reaches the market, whereby the potential to become a business and full-time employment is exploited. Engaging in urban agriculture as a way of ***generating income*** was the case of individuals or groups, who have obtained access on a large piece of land for cultivation in the peri-urban areas of Nairobi, avail themselves of urban agriculture technologies (in conditions of limited space) or else, who have directed their production activity to value addition. The passion for farming is characterising the most successful stories of young people who have chosen urban agriculture as a way of living.

Cultivation in peri-urban areas, at Gathondeki Youth Bunge

Cultivation in peri-urban areas, Naomi Kwamboka's plot in the Mwiki area

The land I cultivate is not my land…!

Land is a central element of urban agriculture therefore access to land a central issue concerning the development that has been possible until today as also the potential of urban agriculture in the future. In the city people could practice farming on *public* land or on *private* land.

In case they want to cultivate on a public land, allowance has to be obtained from the local authorities. This has been possible in most of the cases after youth groups have rehabilitated sites in the vicinity of their community and have presented a request to the local authorities for cultivating crops instead of leaving the site idle. In Nairobi's illegal settlements (the slums) the youth groups refer to these pieces of land as property inherited from parents, who have been earlier settlers in the area. They are typically of a small size, less than one hectare, what limits the income potential of urban agriculture, the supply of the produce confined to community consumption only, this way restricting the possibility of the low income young city-dwellers to improve significantly their financial situation through farming and livestock keeping.

Private land in use for cultivation is rarely own property acquired by the groups or individuals; alternative financial resources are necessary, which youth commonly do not have. On the other hand, renting or leasing land owned by someone else is more frequently a solution youth group have found. In these cases the piece of land is situated at the peri-urban areas of the city, it is of a considerable size[14] and a weekly produce is enough to be brought in the market.

After production

The activities of the individuals and youth groups involved in urban agriculture, subject of the research project, are examples of primary activities of the value chain through which, the agricultural inputs, transformed into produce and further processed, reach the consumer's market. They are performed in rather simple ways requiring, for the most part, basic knowledge on cultivation or livestock keeping, hence basic methods and technology. Production is the most common activity, which young people in Nairobi undertake; the distribution either of inputs or of products is not much represented among them, what can be expected due to the rather isolated functioning of urban farming in Nairobi and hence the limited supply; basically for the same reasons marketing and sale services were also not common and were not encountered among the young groups subject of the research project. On the other hand, young groups do venture in value addition, the processing of the produce into other forms of food or goods. In these cases, it was observed that they collaborate more with older people of greater experience[15] or rely on further knowledge, special training and financial funds, although the processing is still done mostly manually by the group members and the supply of the processed product is created out of the work of all the members together.

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[14]   Gathondeki Youth Bunge leases a piece of land of round 6 ha.
[15]   The case of Annuru Ventures

The groups, who practice farming in their neighbourhood, usually produce for family or community consumption, charging lower prices or at times also no price; profit is not the aim of their production activity but complementing other alternatives of providing for food. They are low income young people, descending from a low income family.

Other groups or individuals have been able to access the formal market, selling to larger traders directly from their plots or bringing their produce to the market through intermediaries. They charge market prices and expect weekly profits from their activity.

Furniture made of bamboo, at the working place of Madoya Youth Group in Huruma

I would dare it to walk through troubled water, *but I do not have the right shoes…*

Today most of the young groups can count on already several years of experience, on a certain expertise and have a more clear vision of what they want to reach in the next years by doing farming and other activities. Nevertheless they still face challenges, which could be seen as a handicap of a sustainable development of urban agriculture. Six main problems are presented below in detail.

The majority of the youth groups and individuals [8 cases] stated that *lack of funds* is the main challenge they face. Urban agriculture, especially in cases when the produce is not sold in the

market, cannot sustain itself. Members of the groups make monthly contributions and reinvest profits from their alternative income generating jobs into the UPAL projects: to buy seeds, equipment or rent a car to transport goods. In other words, they redistribute their income in order to sustain the farming activity. If they want to grow, for instance, if they want to expand livestock or improve the cage construction or build a greenhouse, they need extra financial resources. These could be loans, funds or grants however, many young people do not have information on how to access them, and in case they do, they are reluctant to take risks, considering the problematic and temporary character of urban farming.

The second challenge is *land tenure* [7 cases]. Because most of the land used for agriculture activities is public land or land occupied by early illegal settlers, any day local authorities, applying the current regulations, might prohibit its cultivation. The possibilities to obtain a permission to cultivate depend upon the willingness or the acceptance by the local authorities, which in turn, depend on how the farming practices comply with standards and regulations on public health, the environment, safety, and quality, likewise on the actual urban development plan for Nairobi. And even when permission is obtained due to the rehabilitation of dumping sites, the right of utilization will still be temporary by law. Dealing with this uncertainty is especially difficult in the agriculture business. Its main capital, the land, is not transportable while cultivation and animal husbandry are practices much dependable on the soil, the location or the yearly seasons. Basically, UPAL undertakings are middle-term or even long-term projects therefore farmers in the city need to rely on the legal right to land use for a longer time.

The third main challenge is the *limited space* [7 cases], closely related to land tenure. In cities generally space is a limited resource of a high value, needed to build residence or business buildings, for transport, for parks and so on. Space is continuously a matter of conflict because of different interests and different city concepts - what kind of a city do you want. To start urban farming people do not need more than a backyard[16], but to extend it in order to supply more people or to produce enough to sell, one has to farm on larger pieces of land. Particularly in the slums space is scarce and garbage collecting cannot be the final solution for obtaining land. Most of the visited groups complained about limited space, because of which they cannot extend their agriculture and livestock activities. City concepts that involve UPAL as in integrated part are necessary; the dichotomy between agriculture and a modern city must be transformed: modernity needs both if it is to assure a sustainable healthy life.

Flooding is a natural phenomenon that constitutes a serious challenge [4 cases]. Several groups had their piece of land located near the small rivers of the city. Their waters are often contaminated from rubbish and toxic substances. Alternative sources of water are used for the irrigation. During the rainy seasons the rivers overflow the harvest on its banks contaminating the produce and the soil too; the farmers have to dig the whole ground and plant again with new

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16   See the paragraph on technology below.

fresh seeds. One of the groups has been planting bamboos at the riverbanks[17]. Bamboos work like sticks of sponge and can absorb toxic substances in water and help prevent foods. Nonetheless, this is a factor significant when their number is large and so the size of land planted. For this reason, some of the youth groups have decided to cultivate in the dry season only, which has a negative effect on the food security and the informal community market supply.

"…there is a missing link between youth organizations of the slums…" argues the leader of one youth group doing farming and several community service activities in Kibera slum.

The lack of collaboration among the youth groups [4 of them] is a challenge of another kind. Different interests and an attitude of mistrust are mentioned as the main reasons. When working together, standards in quality, quantity and time limits have to be maintained thus communication and trust among urban farmers is necessary. A common work necessitates also a common vision of the future. The stated objective of some young farmers is to reach the market; others want to stay small and only support their communities. However, urban agriculture is not pure business, there is certainly more in it, an attitude which every individual or group visited tacitly shares. The common vision doesn't have to be either one interest or another; it may be collaboration itself. The network can be based on a cooperation framework accommodating different objectives, of different levels.

Other challenges mentioned by urban young farmers include: diseases, corruption, lack of drainage, sanitation, electricity, fake fertilizer, market access, lack of water, weather conditions, heavy taxes, rats and no constant supply.

…well, then I could better find a bridge over troubled water!

When starting with the opportunities of youths in Nairobi, it is of special value to point out in parenthesis the general ***lack of information*** among them. It is a disadvantage present 'in the background', related somehow to each of the challenges described above, whence follows also the reasoning behind the need for more collaboration – for a network. In spite of difficulties and restrictions, there are ways to access financial funds either from the Ministry of Agriculture or from NGOs: the fact is that, in sharp contrast with the majority of the youth groups visited, a few others did receive funds, even more than once, which they have invested for the expansion of their farming projects. Likewise, there are ways to make the most of the limited space available with proper technologies of integrated farming based on simple mechanisms and with vertical constructions especially for livestock keeping. Considering the cases of this research study, particularly lacking of information are young people of low level of education or part of a very low income community.

What is the advantage of forming *a network*? First of all an economic advantage, the synergetic effect: the groups deciding to work together, pool their resources, financial and technological;

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[17]   The case of Madoya Youth Group.

they can make a professional division of the work, whereby gain time and productivity, can exchange their knowledge, experience, their equipment, share solutions to problems, increase the quantity and improve the quality of their products; fundamentally important, they can build information bridges between individual farmers or youth groups of low income areas. Each member has the chance to share best practice examples (to learn) and worst practice examples (to avoid them).

Madoya Tumaini *Youth Group is engaged in farming, garbage collection, providing for sanitary facilities and in other small services directed to the community. The first members joined together in 2006 in response to the criminality and food insecurity in their neighbourhood. Since then, they have been specializing themselves in bamboo planting and carpentry acquiring the first knowledge by a foreign Italian NGO and then further, through assistance and trainings from the Ministry of Agriculture, the Ministry of Youth as well as through follow-up programmes offered by specialized centres in Kenya. They want to establish themselves in the market for furniture, what has presented difficulties due to the characteristics of the bamboo tree; however they aim at developing an income generating activity.*

The group has 32 youth members, 8 of which are women; 5 of them have a high education level, having either graduated or still following the studies at the university.

Their vision is to buy a bigger plot outside the city where they can practice agriculture, build their own house and also give for rent.

As more people work at the same issue, professionalism increases. For the young groups alone it is difficult to ensure that market requirements are steadily fulfilled, because of the uncertain environment where they operate, particularly in the slums. When there are deficiencies in capital like funds, seeds, and fertilisers, damages in infrastructure or river flooding, a network can tackle the problems more efficiently than groups on their own can.

The advantages of a network of urban farmers reach other dimensions also. Young urban farmers become visible, which is the first step to being recognised; as they become more visible, they become politically stronger, able to defend their interests and require a change from local, regional and central authorities. And again, cooperation simply involves youth in social relationships, makes them part of a bigger community, where they receive attention, support and also protection. The whole can be an orientation point for choices they make in life, by offering a way to be followed to teenagers and other youths who, amid the difficult socio-economic environment where they grow up, fail to engage in something sound and constructive. Shiftlessness, social fears and a feeling of worthless can transform into engagement,

independency and appreciation. The prejudice that agriculture is only for less educated people living of the rural areas is being replaced by a new generation of the youth who sees a business in keeping livestock and doing farming. Doing agriculture is not only an emergency solution because of scarce livelihood means, but it is becoming rather a job-creating sector, a perspective.

The Ministry of Agriculture offers trainings and extension programs to young people interested in farming. The later were developed by the Mazingira Institute and adopted by the local authorities. The quality and the quantity was criticised by some young groups. Of course, the implementation of the new regulations on urban agriculture is still in early stages. Nevertheless, they offer possibilities, which young farmers can take and combine where not sufficient.

The lack of space was mentioned as one of the main challenges in doing UPAL. Especially the nucleus of Nairobi city doesn't have much space. In the slums it is difficult to keep sanitary and hygiene standards because of the lack of infrastructure in the first place. However, outside from the city centre, in *the peri-urban areas*, there are many lower population density and unutilized land of larger sizes that could be used for cultivation and livestock activities.

Gathondeki *Youth Bunge leases a land of 6 ha at the peri-urban area of Uthiru in Nairobi, where they cultivate several crops; the produce is sold to the local supermarkets and a remaining part also to the community. Each member is responsible for cultivating an own shamba and receives the share of the profit proportional to its produce. The group conducted a market research on potential buyers as well as crops mostly on demand already before engaging in the business. The size of the land as the clean water resource allow for a sufficient supply of a good quality. Transportation of the products to the market is done by rented vehicles, every week.*

The group has 18 members of the age between 16 and 34; 8 of which are women; 10 of them have either graduated or are following studies at the university, while the others have completed high school.

One of their projects for the future is green-house production in order to avoid crop diseases for which they are in search of extra financial funding.

Leasing is the new common way of accessing these pieces of land and for those youth groups who have done so, agriculture and livestock-keeping in the peri-urban area is other than a food security choice. The space available is enough to obtain a large enough produce to bring it to the market creating an income generating activity. Infrastructure and transport are still problems in this case. Transporting the goods from the peri-urban to the urban areas costs time and money. Youth groups mostly do not own a car or pick-up; they have to rent one in order to be flexible for

the markets. All this notwithstanding, the advantage of displacing agriculture and the livestock activity in the peri-urban areas can be higher.

A corollary of this opportunity is the effect on the Nairobi city centre. If employment possibilities increase in the peri-urban areas through agribusiness, people could increasingly decide to leave the nucleus for the outskirts. This movement might have effects on the transport in the inner city, the hygiene, the pollution and in the end, on the changing of the attitude about life in the city about rural migration.

Knowledge and training is a part of the urban agriculture activity in which young people mostly need the collaboration with older, more experienced farmers. In itself, this is again an opportunity they can exploit, one without restrictions, since the older generation commonly welcomes initiatives of the youth and accommodates their interest and their engagement. Besides, it is an example of success they are able to offer them. This is what the research group appreciated at the farm of Mr. Francis Wachira in Makadara, as many others have done before.

Small households normally do not have enough space to do crop-farming and livestock keeping at the same time. Thus they might have to choose between the two. This decision is once again, more a matter of knowledge than a matter space. In the last decade in Nairobi many *innovative technologies* have been brought in. Technologies of urban agriculture are structures, methods or practices for cultivating or keeping livestock developed in response to the limited space and input resources available in cities. They are based on the integration of several farming processes, which elements are compound into one sole mechanism; through it wastes from one stage are used for another one. They also typically make use of planting and animal husbandry knowledge identifying basic requirements and the cheapest ways to fulfil them.

More attention is necessary to be drawn on these innovations, to introduce them and explain their operation to households and farmers. The ideas behind them are simple and come from the ground, indicated by the needs and limitations of people who have passion, and because of that, can bring about development from below, through new opportunities.

Some main forms of constructions and cultivating methods for urban areas are illustrated and shortly explained below: _Aqua farming_ is the farming of fishes or other aquatic organisms. Under controlled conditions (temperature, salt content etc.) freshwater and saltwater populations can be cultivated. It is a commercial activity which allows a big harvest of wild fishes that can be sold to the local market.

Sara Itambo has started farming in 1999. Her activity is production, selling, value addition and teaching. She works in a network of 20 members to reach the market keeping the quality and quantity standards required. She has received several times loans by the Women Development Fund and by the Youth Enterprise Development Fund.

In her not exceptionally large piece of land, Sara applies integrated agriculture: manure from animals is used as organic fertilizer and the crops are used as food for the livestock; has special cages for the rabbits and chickens that include an easier feeding-system, an easier egg-collecting system and a manure collection system; utilizes vertical cage constructions in order to make the most of her space; works with a recycling water-system to avoid wasting water and has also tanks for harvesting rainwater; practices mulching and has moist gardens (with plastic sheets) for water conservation.

Sara Itambo does farming because of a passion she has since her childhood, from her parents. She believes the knowledge on urban agriculture can benefit the community and wants to be an example to them.

Aqua farming construction, at Sara Itambo's farm in Donholm

<u>*A greenhouse*</u> is a building where plants, protected from cold weather, can grow faster. The structure is generally made of a plastic or glass roof and plastic or glass walls, through which the incoming sunshine is absorbed inside creating favourable conditions for plants to grow in any season of the year.

<u>*Integrated livestock and crop farming*</u> is a space and resource saving technology. It consists of two or three stages. The first stage can be used for aqua farming, the second one for rabbit

keeping and the third one for crop farming. Old leaves from the plants could become food for the rabbits; the excrements from the rabbits are used as food for fishes. Three different types of farming can be done on a small place without much extra efforts.

Integrated farming, at Nairobi International Trade Fair ASK, October 1ˢᵗ, 2013

Compost is organic matter and/or manures that have decomposed until they resemble loamy soil. Decomposed compost contains humus with which the original soil can be improved. This way, plants receive more nutritive substances, growing better and faster.

Plastic sheets refer to the practice of using plastic materials in agriculture operations. They are compound of many different kinds of plastic plant/soil coverings. Generally they include a soil fumigation film and irrigation tubing. Irrigation water stays longer inside the shambas (the plots) without oozing out and without being absorbed from the ground.

Plastic sheets, at Sara Itambo's farm in Donholm

A sustainable development or quick money:
The role of governmental and non-governmental organisations

NGOs are one major stakeholder concerning the urban agriculture sub-sector. Their activities involve usually training, providing for equipment, funding and research.

Youth groups argue on general terms about NGOs, without particularly mentioning any of them, while the problem they see in their approaches and their work was stated clearly. The projects carried out by NGOs in the area of Nairobi have revealed to be of short reach; considerable amount of money flows during the time a project is implemented, many young people joining as employees instead of developing an own idea with the experience of struggling. After it is completed, relevant, sustainable improvements have been made neither at the community level nor at the individual one. The latter is subject of deeper concern for the leaders of the groups interviewed. Youth which take part in the projects presented by NGOs in the area where they live, tend later on not to approach employment alternatives left, like urban agriculture or others, as their income generating potential is of course lower and they require long time commitment. In somewhat different words of another youth group leader, NGOs eventually leave a status quo in the slums because education is not an objective in the projects they conduct; they are rather

confined investments, which make the youth more alert to the financial funds than to any constructive training they receive.

The objective of the national UPAL policy formulated by the Ministry of Agriculture is not only the regulation of the urban agriculture sub-sector but also its promotion and growth. The latest development planning of Nairobi along with the land use planning are concerned with the framework for regulated urban agriculture, but the provisions of the corresponding Parliamentary Acts do not reach further. The implementation of the policy draft has therefore still a long way to go. Perhaps, indeed the willingness to promote growth of farming in Nairobi is as much a question of food security, unemployment and poverty as it is of the kind of city stakeholders want to have.

Currently, the local authorities of the Ministry, covering the districts of Nairobi, allocate financial funds in grants as well as organize trainings and extension programmes for youth groups who apply for. Some of them think, these trainings have been too short and only in rare cases accompanied by follow-up-programs; classes were too big, the topics too complex, the language too academic and the programs short-handed.

The Mazingira Institute is a non-profit NGO which scientific research has been leading the changes in the attitude of the governmental authorities towards urban farming since the first appearances of the practice in Kenya during the '80s. On their work and role the youth groups visited either had no information or had a quite different opinion as compared with NGOs generally. Indeed, to the programmes 'on demand' applied by the Ministry of Agriculture for the participation of young people in urban agriculture trainings, they have added extension programmes aiming at assisting closely their projects and raise the interest among youth. The Nairobi and Environs Food Security, Agriculture and Livestock Forum bulletin (NEFSALF) reports on the ongoing work to build a network of collaboration among the government, the

More could be done - recommendations.

Based on the information collected during this study, research and on opinions of young groups and individual farmers, the following improvements regarding urban agriculture and youth could be relevant:

- Sections 154 (c) of the Local Government Act of 2010, whereby cultivation in idle governmental or public land is prohibited, should be reviewed in favour of urban agriculture, permitting the utilisation for its practices until it is agreed by the authorities on the land's final destination.
- The Ministry of Agriculture should extend their training programmes to include marketing and value addition of the agricultural produce, by advisory boards, providing for equipment and appropriate trainings.
- A larger number of training officers could be engaged from the Ministry of Agriculture in order to ensure the assimilation of the learning material and improve the effectiveness of the trainings and extension programmes.
- The Ministry of Agriculture could organise workshops aiming at sensitizing investors to the potential of urban farming.
- A major governmental project of cleaning the rivers of Nairobi and largely planting bamboo trees as a natural purifier alongside their banks should be considered.
- Benefits of urban agriculture should be publicised more through the media and workshops or related subjects could become part of the school curriculum in order to change the attitude towards the activity as a useless venture.

Change yourself, join others, and let the whole follow or not!

Agriculture in urban areas is an activity that emerged in Kenya following the massive urban-rural migration of people as a consequence of the deteriorating living conditions and unemployment. It developed, improved, grew and today has the potential to become a business with the necessary investments, surpassing the dimensions of a subsistence activity. However, the first UPAL National Policy supportive of urban agriculture, recognizes only its basic dimension, that of a subsistence activity necessary for poor or low-income urban dwellers. Ultimately, the illegal settlements, food-insecurity or poverty are yet considered abnormal conditions of life in cities deriving basically from past and continuous lack of economic growth, and as such they 'must' be temporary. Likewise, the access to urban agriculture for tackling these problematic 'should' have a temporary character. The necessity aside, the expansion of farming in the city remains an abnormal phenomenon as to most peoples' conception of development.

The development led by young people in Nairobi venturing in urban agriculture comes from their need to do something, to change themselves and the community, to improve their lives. It is a particularly significant perspective of youth-led development considering the social stereotypes of practicing farming in the city, the conflictual position towards the law thus the governmental authorities as well as the commitment it requires and the slow process of generating income while often no profit. Most of them have started small, out of depressing

socio-economic environments. Many still remain small, but have obtained knowledge and experience during these years, not only of farming. They have now a vision for the future of the group, which they intend to pursue while continue to contribute for food-security in their communities. Others have started from an own passion, which has brought them far, making of urban farming a business, a full time employment, a research. They emphasise education, work, self-reliance, constructive financing and the search for opportunities. Through youth's initiatives urban agriculture is growing to an inner city movement that is crossing social classes and tribes.

Talents in Arts & Sports
A (still) neglected field of social empowerment and sustainable development

Written by Andreas Boneberg & Christina Kuhlmann,
Supported by Phyllis Gathoni, Sarah Kagoya and Vitalis Ogur

Arts and Sports is much more than just Singing, Dancing & Playing.
A claim for more recognition!

Whereas the facilitation of economic and political empowerment of the population is commonly of great interest in every kind of developmental program, the field of cultural and personal enrichment is often neglected. In this case, Kenya is not an exception. Engaging in any kind of arts as a professional has not been valued by the society in general in the past. Professions in the field of arts are not seen as serious and equal professions, the importance of artistic expression is not recognized, neither the importance of forming artistic competencies. The general lack of resources to provide a broad education in different areas, such as natural sciences, languages, culture, arts, music or sports goes hand in hand with a neglect of the importance of teaching and fostering the later ones. Hence, it is not surprising that children receive nearly no kind of formation in this area at school. The grassroots initiatives visited and interviewed by this focus group recognized this deficit and also the opportunities that go along with fostering talents in the area of arts and sports, also in the context of economic and political empowerment. Drama, music and other kind of arts can serve as a mouthpiece for political messages, since it is a way to call peoples' attention and not lastly, open their minds and their hearts by provoking emotions and likewise, make them think and cause sustainable change in their attitudes. Consequently, the importance of arts as a useful tool of education should no longer be neglected. Furthermore, supporting talented people in making use of their capabilities is a promising way to create a potential branch on the employment market and to foster innovation in general. Therefore, taking a closer look at the young Kenyan talents in the field of arts and sports is worth the effort.

The focus group "Talents in Arts and Sports" focused primarily on alternative strategies of young Kenyan people, using their talents to actively overcome poverty, despair and lack of prospects caused by unemployment as well as political and economic negligence. These alternative strategies could consist of any kind of project promoting the young peoples' talents, whether it was about sports, theatre, literature, art or music. Besides attracting interest to this often neglected field, another aim of this group was to bolster the youths to make use of their talents and give them confidence and encouragement.

Through a direct contact to projects and initiatives of any kind, apart from giving a voice to these organisations we wanted to find out what ideas, issues and motives move the young Kenyan generation in these still difficult times of political instability and the aftermath of the Post-Election-Violence. What creative strategies organisations come up with to deal with this situation and what is still required in order to be more successful? What have been the achievements in the past and which ideas exist for the future? Are the organisations supported by the government or other institutions or are they maybe even hindered by certain circumstances? Finally, by presenting our findings at the workshop organised by the whole project-group, we wanted to reinforce the promotion of promising talents in the field arts and

culture, as well as to provide a platform for the single organisations to collaborate and share ideas and experiences.

Theatre as a powerful catalyst for participation and change: A brief excursus

Kenya and Nairobi have an unbelievably vibrant art scene. Uncountable numbers of either groups or individuals dedicate themselves passionately to arts of any kind. When it comes to the theatre scene, Kenya has a long-term history full of interesting pieces and playwrights. The status of theatre as a powerful social tool can only be understood in light of its own, moving history. In this vein, one of the most famous Kenyan playwrights, Ngugi wa Thiong'o, started to use theatre in the 1960s as a means to provide political and social change by criticizing the stiff political structures and by demonstrating the difficulties of especially the young population between tradition and modern times. The fact that he has been incarcerated and tortured for about a year due to his critical way of writing under the Jomo Kenyatta government in the late 1970s exemplifies the enormous potential force of theatre to pose a threat to an apparently overpowering regime. Although Thiongo's plays have been written a long time ago, many of the issues he dealt with are still true today. Especially his methodology based on the works of Augusto Boal and Paulo Freire is still prevalent in modern-day Kenya. Drama groups from the slums have adopted the commitment to socially relevant theatre.

In many of their plays or shorter skits the groups use a participatory approach. In this way, the stage is transformed to an interactive forum or round-table where people can discuss on issues affecting them in an innovative and redemptive manner. First, the groups figure out which conflicts are moving the community and present some scenes mirroring and reflecting on this particular issue. Then, the whole audience is invited to utter their personal solutions on the stage and find out if these suggestions are helpful. In this way, the community is able to investigate several ideas and see if they provide a way forward. The process of stimulated communication and mutual understanding among conflict parties is not only initiated but also sustained. Many theatre groups we talked to said that they continually find people who assure them that they changed their life. Hence, theatre is not only an entertaining tool, but also an important aspect of causing sustainable change. The theatre groups deserve respect and recognition for their outstanding contribution to a more open-minded and peaceful society.

Presenting the talent factories and individual artists

The **Hope Theatre** was founded back in 2009 by the Austrian playwright, director and actor Stephan Bruckmeier. The group started as a result of a theatre work between children, teachers and youths of the organisation *Hands of Care and Hope* in Korogocho and works self-administrated under the umbrella organisation *Theatre for Development C.B.O.* today. The group consists of around twenty youths aged between 18 and 30 years. Intercultural dialogue and exchange are one of their core principles: the theatre group tries to establish a style that takes up national and international traditions and interrelates them with issues that are moving the young people. In addition, the group regularly tours in Europe in order to perform there, at times with an ethnically mixed ensemble consisting of artists from Germany

or Austria and from Kenya. Pieces like "Romeo and Juliet" (2009), "The Dream of Getting a Job" (2012) and "Fair Deal - Fair Act - Fair Trade" (2013) all tell stories of young people who are trying to find their way in life and have to cope with the diverse difficulties they encounter there. Although the group has reached a high level of popularity and professionalism, it is still very difficult for them to earn a living with the money paid for the performances. This rather depressing phenomenon appears to be one of the general challenges artists in Kenya have to face.

The umbrella organisation **Theatre for Development C.B.O.** which was also founded by Stephan Bruckmeier, carries out an annual theatre festival which brings many slum-based art groups together and helps them in this way to reach a wider audience, to start networking and to share their knowledge. This platform offered by the *Slum Theatre Festival* is very important for young artists to reach the next artistic level on their way to professionalism. Furthermore, it introduces the young actors from the slums to the visitors, mainly belonging to the city's middle class - two social groups who rarely enter into a dialogue. Therefore, the festival provides an essential stage for exchange and communication. Yet, opportunities like the *Slum Theatre Festival* are unfortunately a rare exception in Nairobi.

Winfred Akinyi

"I first started doing theatre in the Kibera slums and was discovered by someone from Mathare who wanted me to help them in doing theatre. A little bit later, Stephan Bruckmeier, the founder of Hope Theatre, started to organise rehearsals in the slums of Nairobi and my group was privileged to show him what we do. He saw my talent and decided to invite me to Hope Theatre Nairobi. It was a great honour for me to meet new people and new talents. I became a good dancer and a great artist. Furthermore, they discovered that I can be a very good and understanding leader who is also doing the same things as everyone else. By now, I organise the Theatre for communication project that brings all the theatre groups from the Nairobi slums and Kenya together to create a platform, publicity and networking. I personally have gained a lot through Hope Theatre because I meet so many different people, get exposure and have the opportunity to create awareness."

The **S.W.U.G. Crew** is a drama-group of the *Slum Sanaa Art Centre*, which takes care of musicians, dancers and actors. S.W.U.G. stands for **S**how **W**hat **U** **G**ot, what means that every group member is dedicated to show his or her potential to the fullest. The social issues the group is dealing with are varied: peace-building, HIV, teenage pregnancy, drug abuse or rape; actually everything that is moving the community. The approach the S.W.U.G. Crew is using in their plays and skits can be described as Participatory Theatre. The group has visited the *Slum Theatre Festival* and joined other culture programs (e.g. music performances at the Goethe-Institute). Furthermore, the group also performs in prisons on a regularly basis. Here, they give hope to the inmates by creating a positive atmosphere and manage it simultaneously to prevent them from further criminal activities by condemning felonies sharply. For all the members it is highly important to be role models for the whole community, young people can look up to, be inspired of and follow their way instead of getting on the wrong path of life: this is the reason why professionalism and a drug-free lifestyle are key criteria for admission and permanent membership at S.W.U.G.

The Kibera-based group **Wasanii Sanaa** is highly dedicated to theatre and drama. Their group was founded in 2011 and consists of about 25 male and female members. They are skilled in various other artistic styles: traditional dances, poetry, singing, narratives and percussion rhythms belong to their original repertoire what makes their performances to a mixture of different elements. Above all else, the foremost self-imposed task they are committed to is social education through critical thinking. Therefore, they even participate in workshops (e.g. dealing with the upcoming police reforms) led by experts to become informed about current issues and develop a play on the basis of the impressions gained. As we interviewed the group after one of these workshops, one of the members drew the convincing comparison between the group's main mission and the corrugated-iron huts which are so typical of Kibera: "We don't want the minds of the people as rusty as the roofs they sleep under!" Hence, the group completely devotes itself to simultaneously educate and entertain the community and, in return, the own members (through the participation at the workshops). The group meets every day for two hours for rehearsals and practice sessions, which means that nearly all of them dedicate their entire free time for the project and sometimes makes it difficult, especially for the young mothers within the group, to find time for practice. The main aim of Wasanii Sanaa is to encourage young people to actively change their own situation; raising the awareness for HIV, crime, premature mothership or dubious governance processes etc. is the first and most important step to initiate change and reorientation. The inspiring work gives them enough motivation to keep up, to express their pride and self-confidence at the performance and to show that, although they are from a slum, they are not at all poor in talent and mind.

Family Health Options Kenya is an organisation located in Eastleigh with many different sectors of activity. We met the coordinator of the organisation's drama group,

Mr. Bilal, a famous actor in Kenya by now and according to his own statement "a product of Family Health Options Kenya" himself. For the youths in his drama group he is a role model, someone they can look up to and see that they have their chance if they just work hard enough for it. All of the members are volunteers between 18 and 25 years old and have to be passionate, positive and committed at the same time in order to become and stay a member. They practice three times a week, each time for two hours – in order to produce a skit the group takes about two weeks. The group is able to actually perform on multiple issues. The skits often deal with social issues, but also have political implications. Furthermore, they perform for corporate companies to keep up a persistent payroll, yet financing is still a problem according to the rather rare bookings. In Bilal's opinion, theatre has an enormous impact on society: first and foremost, it provides something visual ("seeing is believing") which stays in the spectator's mind for longer. Important information to create social responsibility can be transmitted more easily. In this way, drama groups played, for example, an active role in raising the awareness about HIV/AIDS issues which was close to zero not very long ago. Therefore, the group organises so called "community outreaches" or "magnetic theatre" which means that they meet in the streets and start singing. Together with the growing and curious crowd they move to a certain place and perform there. One of the reasons why the group is creating its own stage in the streets is the fact that there simply exist no other platforms for artists and young actors in Nairobi.

Dennis Wekesa is a young talented poet who studies English literature at the Kenyatta University. He is interested in poetry since high school and his pieces of art are full of symbolism revolving mainly around love and peace. To him, literature is always a mirror of society and therefore key for active change. Nevertheless, it is still hard to receive the appropriate appreciation. It is still a long and difficult way with many stumbling blocks in order to publish your work as a writer although things are opening up a little bit. One of the core issues for young artists is still the lack of institutions or talent nurturing official organisations in Kenya to push the youth, give them possibilities to network with others and prevent them from wasting their tremendous artistic talent.

"Song of a Patriot" by Dennis Wekesa
We will have to break the cycle
that has confined we in this circle.
We will have to divorce from the norms
that divisions they have brought of all forms.
We will have to shun hatred
that has claimed blood from our kindred.
We will have to engage therapy to wipe out the cancer,
tribalism
that has instigated the virus of nepotism.
Like tributaries let's flow in the river of unity
that many a generation can thrive out of such an opportunity.
We will have to reverse the cycle
that we may expand the circle.

PAWA 254 considers itself as a social enterprise that fosters young creative professionals- graphic artists, photographers, musicians or poets- to create social change. Founded after the Post-Election violence by Boniface Mwangi, an award winning photo activist, its vision is a powerful and united Kenya. Another aim is the professionalization and social appreciation of the Kenyan art scene. Hence, they provide a platform for young Kenyan artist that can be used to share ideas, skills and knowledge. Moreover, open activities for young Kenyans, such as regular training programs, workshops and photography exhibitions are offered. Their vision is a just society where everybody, especially the youths, take over responsibility. Participating in one of the poetry slam sessions held regularly by PAWA254 left us with the impression that the feeling of community induced by the shared love for arts and the wish for a peaceful and responsible Kenyan youth has an enormous potential and power to make a change.

Carolina for Kibera is one of the best known NGOs in Kenya. Founded in 2001 by Rye Barcott, it started off with a soccer team. With the help of funding from the Ford foundation and the collaboration with American volunteers, they established more and more departments and programs, most of them dealing with community development and aiming at empowering young people and making them participate in society and develop solutions to current problems. They also engage in the field of arts. Besides different sports and drama groups, they recently started a drawing, painting and photography program especially for girls with 50 Kiberian young women participating. The purpose of this group is to offer these girls a new possibility to express themselves and a way to find self-confidence. Their vision of sustainable development also implies the idea that whatever you train to young people will impact the community because even if you only reach one of them, this one will reach someone else in his surroundings and like that, the snowball effect will provide the distribution of the message. Within the drawing- painting and photography group, the girls are fostered very individually according to their special talent. Opening the door for a career as a professional artist for very talented young people is another vision of the trainers.

Amani People's Theatre (APT) is a community based organisation dealing with participatory theatre that is mainly concerned with conflict transformation and peace building. The organisation was founded back in 1994 as an answer to the violent tribal incidents of the year 1992. In these days, when Kenya was still a one-party state, it was very difficult for a group like APT to work trouble-free. The main aim of the group has always been to reach out for the youths since they are the most important and at the same time most vulnerable members of society. Their plays are based on the works of Augusto Boal and Paulo Freire and usually open-ended what means that the audience has to search for solutions on the stage. In this way issues could be tackled from both perspectives, spectators become spect-ACTORS. Therefore, this methodology makes it easier to bring estranged parties back together and simplifies the dissolution of long-time conflicts. The group consists of 20 volunteering members all between twenty and thirty years old. They often go on tour for one or two weeks,

mainly in the rural areas where long lasting traditions sometimes prevent sustainable development or emancipation. In this way, they intensified their conflict preventing work in the Rift Valley, a place of heavy uprising after the 2007-08 elections, and contributed to a peaceful outcome in 2013. They also offer training sessions for slum-based theatre groups since they have already gained lots of experiences over the years other motivated artists can learn from.

SHOFCO is another good example for the enormous power sport and alternative activities can have on youth led development. He started the organisation in 2004 when he had nothing but a soccer ball and the belief in the power of his people, as he says on the SHOFCO website. Located in Kibera, SHOFCO has since then worked with about 3000 people on different projects. Besides AIDS education, women's empowerment and microfinance, departments focus on soccer and theatre. Recently, they also started to engage in martial arts. The drama group creates plays about important community issues and regularly performs these plays for the members of the community, educating them on topics like rape, health issues or domestic violence.

The Ghetto Light Youth Group started in 2003. In the beginning, it was a bible club that soon offered different social or communal activities, such as garbage collection or recycling and other income-generating activities to provide meals for the mostly hungry kids. The initiative is part of an umbrella organisation and is supported by the American Church of Ecclesia. By offering a soccer team and a dance and theatre group, their aim is not only to train the kid's communicational and social skills, but in the first place, to provide opportunities for them to generate their own income and start a career in this field. Some of the members already signed a contract as a professional soccer player.

The **Blessed Youth Group** was founded in 2008, also due to Post-Election violence and consists of 24 youths. They use theatre in order to sensitize about the issue of HIV/AIDS. Theatre serves for them as a vehicle of direct communication with the society. They also perform in high schools in order to raise the awareness about social issues; so they are peer educators of Huruma. The most important and innovative idea to provide sustainability is a car wash station run by the members. The money earned there is put back into the theatre group (150 Schilling per car – 50 Schilling for the drama group). One of their achievements is the application for the National Youth Fund which helped them to buy machinery for the car wash. Furthermore, Blessed Youth Group helps to keep the youths together and pull them out of criminality.

H_ART the BAND is a music group of three young men: Mordecai Kimeu, Kenneth Muya and Wachira Gatama. During rehearsals for a play on cancer awareness at the Kenya National Theatre in late 2012 the three discovered their shared passion for music, the spoken word, comedy, dance and fashion. Their music is inspired by daily experiences which are represented in their smooth and danceable music and create a fresh and new style called Afro-

Poetry. Their versatile artistic repertoires make a long-time impression on the concert-goers and gives hope that the band will make the nationwide breakthrough. H_ART the BAND is a perfect example for the creative potential that lies within Kenya's youth and shows that if these talents are nurtured adequately, an important step in the right direction is being made.

The three members of H_ART the BAND at one of their fascinating live performances.

The organisation **Kibera Hamlets** was founded in 2004; the name refers to the English word "hamlet" meaning village. Besides different education programs, the Kibera Hamlets have an impressive Drama and Acrobatics Group. This artistic platform, a space for theatre, traditional dances and acrobatics serves to empower the youths from Kibera and give them self-confidence through artistic expression, as well as the performances are supposed to raise awareness for community issues and also partly refinance the educational programs. The organisation supports 200 children going to primary school there. Moreover, they offer activities in the field of poetry, free writing, music and soccer. Enhancing their talents in these areas helps the trainers to encourage the children to make them take over responsibility for their own lives and to understand that education is the key to change their situation. Also, offering activities keeps the young kids away from the streets. We had the opportunity to witness the energy and the spiritedness the children transmit in their performances that easily infect the audience as well.

The Kibera Hamlets' drama group performing a skit on premature mothership at their venue.

The **Huruma Centre Youth Group** was founded in 2008 as a reaction to the devastating circumstances and living conditions for youths in the Mathare slums, many of them engaging in criminal activities or neighbourhood fights. By generating their first income throughout garbage collection and recycling, they established different environmental and educational programs, among them, also an arts and culture department. Within this program, artistic skills, such as dancing, singing, acting and writing are being taught and nurtured to help the kids gain confidence and pride. Apart from that, they also produce handcrafts and ornaments which are sold and thereby support the funding of the educational programs. At the moment, 40 children are going to school there. Furthermore, they are currently in the process of planning their first own play. In general, they view the engagement in sports and arts as a possibility for the children to show what they can do, as well as a chance to fight against stigmatization. Being good in sports is also a possibility to get a scholarship and receive a good education. Hence, the HCYG also support talents in football and other sports, coaching them and offering the possibility to take part in tournaments.

The **Huruma Theatre Arts** is a drama group that consists of 20 members. It was founded in 2007 after the Post-Election violence to promote peace, nurture talent, and earn a living and to educate other youths and the community in general using traditional dances and other artistic elements like skits or cultural dances and secular rap. They practice in their free time and hold performances at the week-ends. According to them, music and dance enabled them to

appreciate their culture and gain personal fulfilment. Without any sponsor or external funding, they completely fund themselves through the performances.

The group of Huruma Theatre Arts during one of their rehearsals.

The Community based organisation **Mathare Youth Talented Organisation (MYTO)**, which was founded on the 2nd of May 2004, has a wide range of social activities. It was founded originally due to the rising pressure of the HIV/AIDS issue and became very successful in sensitizing the community and the youths. Today, the organisation provides education to 267 young and needy children of Mathare. As we were visiting the organisation, we found all the buildings and classrooms in a very good shape, the teachers and the volunteering interns were highly motivated to show us around the area and the children of every class welcomed us with warm welcoming songs. Besides primary education, the organisation also offers a theatre, drama and poetry group where the children learn to express their feelings through their talents. Here, the kids are educated in art or theatre for development in order to address ecological and social issues like domestic violence to the whole community. In addition, the organisation has a music club in which the children can acquire the ability to play a traditional musical instrument like the Wandende or the Kayamba. Furthermore, there is a sports group, a team of scouts and an environmental club. Each of these activities is headed by a volunteering teacher. All these activities should contribute to the society's progress towards reliability, self-esteem and personal responsibility. Hence, the children who are visiting the school are trained to become role models for their community when they have grown up. MYTO also collaborates with other organisations dealing for

example with gender based issues to make sure that every child receives adequate and personalised help with their individual trouble.

The young theatre group of MYTO performing a skit mixed with traditional dances at their venue.

Mathare Youth Sports Association (MYSA) is an organisation working in the Mathare Area. Sports, especially football, create a bonding between the 25.000 members. It was founded in 1987 by Bob Munro who was working for sustainable development in Kenya by then. In the beginning, the idea was to use football as a motivating tool for start other community activities concerning education on health issues and related topics. Young talents were not only promoted in the field of sports; the passion and the skill for playing football was combined with scholarships and schooling, as well as education in other areas, such as leadership trainings. Giving young community members the chance to participate and to upgrade their personal but also the community life, the organisation grew quickly, today offering projects in many different areas, such as education, environment, HIV prevention, disability and anti-child labour. The soccer teams brought out many professional and today famous soccer players, the Mathare United FC is one of the four top teams in Kenya. Hence, over the years, MYSA accumulated many success stories they can tell about today. The idea of using sports as a way of reaching out to people still remains one of the ground principles which was extended by the arts and culture program Haba Na Haba. Artistic activities are used to bring together and empower

youths by expressing and developing their artistic potential and spreading their messages throughout regular performances in the community.

Nzumari Africa (Kiswahili for clarinet) is a Youth C.B.O. based at Huruma, Mathare. The group is composed of young people from Huruma, Kariobangi and its environs. The organisation has been running since February 2000 and consists of 35 members, 20 men and 15 women. Nzumari Africa has already reached a higher level of popularity since they are well-known in the Mathare Slum and have even made it to perform in other African countries. One of their aims is to change the community for better livelihood through behavioural change among the youths using performed arts, edutainment activities and training. Educational theatre plays play an important role in the artistic repertoire of the crew – a problematic situation is communicated to the audience and afterwards the whole community is asked to find a solution together with the group. Especially their puppet show is an important aspect of their work since many people are attracted by the puppetry which is therefore used as a means of gaining the attention of the audience in the first place. The street theatre functions to mobilize people in the society and educate them on FGM (female genital mutilation), child protection, peace & conflict issues, environmental problems and HIV/AIDS. They own a caravan which enables them to travel around and established partnerships with other organisations in order to gain knowledge about the work of other groups. Since the youth is the backbone of every society, Nzumari Africa focuses mostly on young people: In this way they already changed the minds of many youths in their surrounding and gave its mostly young members a meaningful purpose. The members increase their self-confidence and personal fulfilment, remain fit and relaxed, and gain humbling experiences. They are able to earn a living out of the performances and are able to call themselves professional artists. It is their vision to create jobs, enhance creativity and use theatre as a unifying tool.

"You, my child, want to become an artist? Learn something more reasonable!" The Challenges faced by the organisations and the young talents

Since the challenges faced by the organisations visited within the project were similar to all of them, we want to outline the main problems they have to deal with in this section.

The main difficulty for the non-profit organisations was, not surprisingly, the question of funding. None of the initiatives received any kind of funding of the government; they all fund themselves by financial support of private well-wishers, the church or income-generating activities run by the groups themselves. Although all the groups were aware of the importance of financial independence by generating income in order to provide sustainable development, this poses a challenge to them since most of the groups were not paid for their performances but rather had extra costs for transports and material.

Many groups also combined the training and formation of talented artists with education programs, so that they also had to pay for classrooms, teachers, lunch, books, school uniform and materials. In these cases, it was especially challenging to provide higher education for the participating children and thereby guarantee sustainable development, since scholarships for

high-school or university require long-term financial support. Since the issue of earning a living is a challenge for Kenyan youths in general, facing a high unemployment rate and relatively low incomes, another challenge for the members of the organisations was to find the necessary time for the daily training sessions. The young people normally need to fulfil a range of expectancies of their parents, for example, take care of younger siblings, do some housework or try to make some extra money to support the families' income. Hence, it is difficult for the youths to find the time to meet their families' expectations and at the same time, develop their talent at the maximum. Often, they have to stand up against their relatives. The founders of the organisations often meet resistance by the parents. Especially for girls, it is often hard to explain why they come home late after a performance, what they do when they are not at home because of training sessions and why they engage in arts at all. The difficulty of meeting families' resistance goes along with a general lack of appreciation for their work. Although most of the times, in spite of a general lack of appreciation of arts as a profession within the society, the youngsters can convince the audience during their performance, but when the messages they try to transmit are being ignored, on the long term, this can lead to frustration.

Another challenge, but at the same time a huge motivation, is to keep the kids away from the streets with all its dangers like drugs, crime and violence. But once they manage to make the kids come, they normally succeed quickly in convincing them to stay away from these activities. Naturally, the work with the young people itself involves some difficult aspects as well. Many of the participating children come from backgrounds where they experience problems like poverty, violence, alcohol-abuse or sexual harassment. The trainers have to deal with these children without receiving any kind of professional psychological support or counselling, which sometimes leads to a feeling of excessive demands. But even without these problematic backgrounds of the participating children, the trainers' work is very challenging, since most of them did not receive any kind of formation or training of how to work with the kids, nor in managing an organisation. Their actions are based on the principle of trial and error and many of them wished to have some educational support.

Another challenge that is implied in the children's difficult background was a lack of self-worth and recognition of their talent by themselves. Many of the kids who come to a training session for the first time believe that they can't do anything or that they don't possess any kind of talent. Hence, the trainers need to put a lot of effort into encouraging them, make them develop trust into themselves, take small steps and thereby make them progress little by little. Furthermore, some of the youngsters are seeking identity and are struggling because they don't know what they want to do in their lives. Here, the trainers of the organisations try to act as role models and guide the young people in finding their way. All in all, it becomes clear that the initiatives visited within this study mean much more to the kids than just a place where they can foster their special talent in arts or sports. Rather, it is a place of hope and support in various areas of the children's lives, where the trainers and heads of the programs serve as persons of trust and guidance.

Since most of the organisations share the same challenges, the creation of a network or a platform where members of different organisations can come together and exchange ideas and develop solutions to these problems is of great importance. Since everybody brings in different competencies and experiences, such a platform could provide the basis for an

educational program. For example, more experienced leaders of certain groups could offer workshops for their certain topic and, in exchange, receive helpful information on different issues from other people. Platforms like the *Slum Theatre Festival* or poetry slams organised by *PAWA 254* are exemplary and promising events, yet there still need to be many, many more. In terms of the high number of slum-based theatre groups, more comparable platforms have to be established in order to strengthen their voice and to keep up their encouragement. Here young artists could not only "test" their skills and reach the next creative level, they could also gain inspiration and motivation. Lastly, these events bring not only people from different areas and diverse social backgrounds closer together, but also show spectators from the middle class what the drama groups out of the slums are concerned with. This is the reasons why these events lead to a better social understanding among each other and stimulate the sense of togetherness. A further starting point to alleviate difficult situations with relatives or families is their integration into the programs. By making them participate, some organisations reported an increased sense of responsibility and collaboration on sides of the parents. Once they saw what their children are doing exactly, they were more willing to support them because they recognized the potential of their projects.

Also in the question of fundraising, leaders of organisations can support one another and profit by sharing ideas and solutions. Most of the initiatives recognized the importance of a sustainable and independent funding, but still they lacked ways of assuring it. Anyway, there were interesting and inventive ideas on fundraising. One organisation combined a car-wash and a drama group, paying the performances and all the routine costs going along with it with the earnings of the car-wash. To sum up, what is missing is a network of experienced and experiencing leaders and members if organisations working in the Kenyan sports and arts scene providing resources like knowledge, exchange of information and personal support.

"No, Father and Mother, I want to be an active and self-determined part of society that will make a difference!" The Numerous Opportunities of Supporting Creative Potential

Regarding the enormous responsibility the organisations have to deal with while supporting Kenya's young talents, it also becomes evident that these responsibilities imply a huge potential and expansive opportunities on various levels.

First of all, supporting young talents in sports and arts has important implications on a social level. Sports and arts can serve as a powerful tool to provide information and education. Transmitting a message by using drama, pictures or music is very easy because the artist can easily catch peoples' attention and provoke emotions or reflections by introducing irritating or surprising elements. Such a confrontation with social or political problems that causes emotional reactions has a much greater effect on the audience than the simple provision of information and can lead to a sustainable change in society, as well as it nurtures the ability of critical thinking in the members of society. In general, arts can serve as a mirror to society by depicting problems or difficulties and at the same time, creating solutions, as in the case of the Kenyan drama groups presenting a conflictive scene and making the audience think of possible solutions. Furthermore, a professionalization of the artistic sector would create employment and thereby reduce problems caused by unemployment and poverty.

On a community level, the issue of using arts as a mean of education is equally important. With their pieces of art or drama, the young people sensitize the community for current issues as HIV, crime, premature motherhood, family planning or domestic violence. At the same time, by offering activities for children and teenagers that serve as an alternative to hang out on the streets, problems like drug abuse or criminal gangs diminish automatically. Meanwhile, engaging in collective activities like the training sessions and having a common goal, like for example the performance of a play creates a sense of unity within the members of the community. Many participating members of the organisations reported to finally experience a feeling of belonging somewhere. And last but not least, the talents and success stories brought up by the organisations lead to a minimization of stereotypes against the people living in the slum-areas because the members of the community get the chance to show their talents and their power.

Finally, on an individual level, we heard many stories where the organisations saved the lives of youths who engaged in drugs or other criminal activities and of children who didn't have anywhere else to go. For many of them, engaging in the programs means finally finding a purpose in life and a chance of self-realization. On the one hand, the development of one's special talent is a source of self-confidence, pride and appreciation, as well as a way of expressing feelings and attitudes. On the other hand, it serves as a possibility to gain acceptance by others, in spite of the social status. Furthermore, for some it is only way to access education when the promotion of the talent goes along with a scholarship, which might even lead to the chance to start a career. Lastly, engaging in artistic activities is fun for the youngsters, as well as for the audience and it is a healthy way to escape the daily hassles.

Politicians, it's Time to Act: The Conclusion of our Experiences

To sum up, first of all, it must be said that all the organisations we have seen in the context of our-research project emanated hope, energy and the willingness to make a change, as well as the belief in themselves and others. Like that, they were warm and welcoming places in surroundings that might as well cause resignation regarding the problems that have to be faced day by day. Witnessing the huge potential of the Kenyan youths and this transmission of positive energy can only lead us to the conclusion that calling attention to the young peoples' ideas and talents is of great importance. Not only do arts and sports function as a media which can help to cause change through social and political criticism by displaying the living conditions of the whole community and hence create awareness for their social surroundings and disadvantages. Also, these young and vibrating Kenyan youths are the ones who are going to influence the following generations; they have an enormous power and will to make a difference and it really wouldn't need a lot to channel this energy to create a united Kenya that will be able to fulfil everybody's social and individual requirements.

All in all, we believe that the Kenyan youths possess a great creative and innovative potential, as well as the enormous willingness and energy to overcome their demoralizing situation through a self-employed lifestyle and a fulfilling occupation which should not be wasted and neglected anymore.

The Focus Group at an interview with a representative of MYSA at the Mathare Slum.

Peace and the political participation of the youth:
A promising future or a rocky road?

By Alex Gitau, Benjamin Koerfer, Clara Kandie Chepkemoi and Laura Köhler

Introduction

"Full implementation of the letter and spirit of the constitution is crucial to realize the promise of a democratically stable and prosperous future for all Kenyans."[18]

December 2013 marked Kenya's jubilee after independence. With the progress from the first count to the fiftieth count of post-independence years, there have been significant democratic changes in the country from the days of single party to multiparty politics. Similarly, there have also been changes in the governance system of the country with the peak of the changes coming with the promulgation of the new constitution in 2010. Governance is more often related to political processes and to some extent determine the existence of peace in any state of the world. World over, peaceful countries are known to have tolerable governance systems while the not so peaceful countries do not have desirable governance mechanisms in place. Events like the peaceful demonstrations against an oppressive media bill on December 3rd seem to prove not only the existence of a powerful media sector but also the existence of a lively civil society.[19] In addition, Johannes Zutt points out (according to the new Kenyan constitution) that "over time, decentralization and improved checks and balances will have a profound impact on Kenyan life"[20]. This means that with the support of the new constitution, the media together with the civil societies have a profound contribution to good governance and subsequently peace in the country.

The importance of involving the youth in politics is fundamental, as the statistics show. Nearly 300 million people in sub-Saharan Africa are aged between 10 and 24, and that number is expected to climb to about 561 million by the middle of this century. Africa has the highest concentration of young people anywhere on the planet. This situation contains both big chances, as well as high risks. On one hand, the huge market potential and the large labour force that is created by the youth is an economic advantage. On the other hand however, the number possesses an immense conflict potential when left unattended. High unemployment rates among the major number of young people means they are left exposed to manipulation, especially by the political class. In such cases, the young people turn out to be a wasted resource.

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[18]   Crowley, Philip J. (2011): Implementation of Kenya's new Constitution, Press Statement, Washington D.C., http://www.state.gov/r/pa/prs/ps/2011/02/156826.htm, seen at 15th April 2013.

[19]   Nation Team: Journalists across the country hold protests against oppressive media law, in: Daily Nation, http://www.nation.co.ke/news/Media-Bill--Uhuru-Kenyatta--Parliament--Journalists-/1056/2097636/-/8phsgc/-/index.html, seen at December 4th 2013.

[20]   Johannes Zutt: A new Constitution for Kenya, http://blogs.worldbank.org/africacan/a-new-constitution-for-kenya, seen at 4th December 2013.

*Peace message due the General Elections, seen in Mathare Slum, Nairobi*

Riots during the Post-Election Violence 2007/08

Until this study, not many researches have been carried out on the youths' perception of peace in Kenya and their understanding of governance. Therefore this study aims to assess peacebuilding and governance in Kenya with specific focus on the challenges and opportunities that the youth in Kenya face. Consequently, the two main questions that will guide this report are: How far do distinctive governance structures exist and work in Kenya? Is the country perceived as a peaceful coexistence among the people? The challenges and the opportunities that lie within these sectors for young people are of great importance as well. This report will summarize our findings and major results. To achieve this aim, the visited organisations will be described and characterized in the beginning, followed by a definition of the two main terms, 'Governance' and, 'Peacebuilding', by reflecting on the scientific understandings as well as the ones given by our interview partners. To generate the research findings, expert interviews structured according to the above mentioned objectives were used. The research targeted youth-led organisations in Kenya, non-governmental organisations and individuals who are active in peacebuilding and governance on either international, national or community based level. After describing the organisations' activities, to focus lies on the challenges and opportunities of both the peacebuilding and governance sectors.

Finally, the group wants to thank our interview partners and represented organisations for their time, engagement and information. Hopefully our results will be of good use for your work too.

Organisations visited during the project

The visited organisations differ in many ways: some dealt with peace building initiatives, others focused on governance while some dealt with both. Moreover they distinguish in their source of finance. Some of them depend on donations, while others engage in income generating activities to finance their work. In addition, the organisations operate on different political levels; grass-roots level (community-based), national level (having branches operating in different counties) and at continental or even international level. This differentiation will be used to structure the following description of the organisations that have been visited, witnessed and interviewed during the project.

Starting on the community based/grass-roots level, the first organisation to mention would be "**MOPIC**". It is located in Ruiru Town, north-east of Nairobi. This youth-led organisation was registered in November 2010 and includes 14 active members (19-25 years old), who mostly work on voluntary basis. The main aim of "MOPIC" is to do civic education by making the opportunities of the New Kenyan Constitution understandable for their community. To stay afloat and to finance their activities, the members generate income, by printing t-shirts with peace messages and film-screening in the community. This is done with the assistance of the local administration.
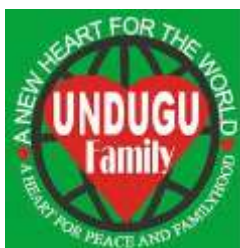
In Nairobi, grass-root organisations are mostly engaged in the informal settlements and slum areas. For example in Kibera – the biggest slum in Kenya, "**The Undugu Family**" (which means Brother- or Sisterhood), is trying to improve the sanitation and the general living conditions in

cooperation with the community. In the beginning the organisations' work mostly concerned the inter-religious between Muslims and Christians in the slum. They emphasized to the communities the need for inter-religious and inter-cultural tolerance, realizing that they faced similar problems, mainly poverty and poor sanitation, which required their joint efforts. But after the Post-Election Violence in 2007/08, the organisation's activities were spread to new fields, like garbage collection, financial aid for community members trying to start a business, and programmes to create awareness of HIV/AIDS. Their income generating activities are making handbags or jewellery out of collected garbage.

In Huruma, another informal settlement area of Nairobi, the organisation "**Ngei 1 Development Youth Group**" was founded in 1997, with a vision of a society with an employed and self-reliant youth, actively involved in the community development. All of the 40 members (23-44 years old) are recruited from the community and were unemployed when the organisation was started. So their main motivation was to overcome their own unemployment problem and to become role models for others. The activities of "Ngei 1" are various: they built a community hall, a cybercafé, public bathrooms and toilets, buying school children school books and uniforms, organizing clean ups as well as recycling programmes, group discussions, peace walks to promote the peace situation in the area. To finance these activities, they sell collected garbage, and also get donations. Moreover they try to help the security agencies of the state by reporting crime and arresting the criminals, sometimes even sending them into exile, which should contribute to create trust among neighbours.

The "**Resource Institute of Peace and Legal Education**" (RIPLE), is another youth organisation which is based at the Kenyatta University of Nairobi. It was founded by students of the School of Law in September 2012 who are engaged on voluntary basis. Although their main aim is to offer legal counsel to students in the University, they also organize discussions and workshops inside the university on topics like tribalism, governance etc. The average age of the students is between 20 and 25 years. Since the organisation has not been successful in generating income or getting donations so far, they have to use the university as a platform (mostly for advertising, e.g. through mail lists) to do their activities. The members hope that the students will take the discussed ideas to their communities.

National organisations differ from grass-roots organisations in essential aspects: the apparent difference is of course their organisational structure but furthermore and more importantly they differ in their source of funding. Almost all organisations on the national level are funded by donations and have no other sources of funding or income generating activities. As mentioned above, most of the grass-roots organisations generate their financial resources on their own.

"**Peace for Africa and Economic Development**" (PAD), a non-profit organisation, was founded in 2008 after the Post-Elections-Violence in 2007/2008. PAD focuses on Governance in terms of leadership and peacebuilding. PAD is run by 13 members in Nairobi (5 board members and 7 management members, not included are interns or volunteers with special

sponsorships or stipends) and a countless number of volunteers working all over the country at the grass-roots level. Their primary founding reason was to contribute end the Post-Election-Violence but now their mission has shifted more towards economic empowerment of young people by helping them to be self-sustainable and by providing them with professional advice according to the specific talents of the youth. This can be achieved by attending the organisations trainings on business plans and fundraising or conferences which give the youth knowledge as well as contact to PAD's partners who give them start-up funds. Focusing on economic empowerment as well as on peace, PAD gives the youth the chance to qualify themselves as Peace Ambassadors through a special training.

An example for an organisation focusing on peacebuilding on the national level is "**Peace and Development Network Trust**" (PeaceNet). Established as a NGO in 1992, "PeaceNet" operates as an intermediate organisation building a bridge between the political system and the people. With a total number of regular employees of 245 in Kenya (15 of them working at the headquarters in Nairobi), their activities include trainings and capacity building e.g. on gender based violence, installing a conflict early warning and response system, promoting conflict transformation, educating and creating awareness on HIV/Aids, especially in Islamic dominated areas. Their financial resources mainly consist of donations which are bound to specific projects.

Interview with "Peace and Development Network Trust" (PeaceNet)

"**Network for Youth Advocacy**" (NYA) is an organisation mainly dealing with Governance. Founded as a community-based organisation in Mathare slum from 2004-2006, NYA was registered as an NGO in 2012. NYA is a youth-led organisation with 8 members working at the headquarters in Nairobi, 47 elected county representatives and as well as at the village level and over 50,000 active members in the whole country. The organisations functions as a platform and a voice for the youth and provides communication between the youth and the government. They carry out their activities by resorting on donations, networks with similar organisations as well as on income generating activities. NYA has been involved in daring public demonstrations mainly against what they call the 'excessive greed exhibited by Members of Parliament'. Among their most famous actions are Occupy Parliament and Occupy Parliament reloaded (demonstrations which saw them parade pigs outside the precincts of Parliament, to demonstrate against the MPs actions to increase their salaries), the Heal the Nation documentary done by Boniface Mwangi which shows the horrible events that characterised the Post-Elections-Violence of 2007/2008.[21]

Another organisation working on the national level is "**Youth Agenda**". Its motivation is to redefine the role of young people in governance and to have young people engaged in the political processes of the country by educating and creating an awareness of their opportunities and rights. The organisation consists of 1.500 members with a maximum age of 35 years and the board has 11 members. It has 10 member institutions all over the country and more could be added with time. Youth Agenda finances its operations and activities mainly through international donations but there are plans to build up an independent business arm.

"**World Youth Alliance**" (WYA) is a good example of a youth-led organisation operating on the international level. It was started in 1999 in New York. WYA operates closely with various UN agencies, trying to influence the UN on issues affecting the youth. It therefore operates as a lobby group and a voice for the youth at such a high level. Its' African office was founded in 2004. The African section maintains offices in eight different countries, including the one in Nairobi. Here two permanent employees work together with at least three interns. WYA' main motivation is to promote human dignity through the youth worldwide. To reach that aim the organisation offers trainings and workshops on terms like advocacy, leadership, culture or human rights to young people. Afterwards the trained people should

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[21]   Cathychristine nanzala Keya/Johannes Michael Nebe (2012): The Spirit of Change – A Portrait of Boniface Mwangi, in: Nebe, J.M. (Ed.): Peace Building and Conflict Management, p. 193-195.

make workshops on their own and spread what they have learnt in their communities. WYA is also doing lobby work as the voice of the youth at the UN.

Scientific Definitions and Understandings of Peacebuilding

A specific definition of 'Peacebuilding' is hard to find since the focus can be on different aspects concerning the resolution of a conflict, the prevention of a conflict, crisis management or post-conflict stabilisation depending on the specific scenario. Often the differences between these aspects are not clear and thus difficult to locate. This is why many of the following definitions combine different approaches according to different aspects in focus.[22] For example Necla Tschirgi gives a definition that links conflict prevention with peacebuilding[23]:

> *"At its core, peace-building aims at the prevention and resolution of violent conflicts, the consolidation of peace once violence has been reduced and post-conflict reconstruction with a view to avoiding relapse into violent conflict. Peace-building seeks to address the proximate and root causes of contemporary conflicts including structural, political, socio-cultural, and economic and environment factors."[24]*

With this definition the association of peacebuilding with the above mentioned aspects concerning a conflict is just a bundle of actions towards solving a problem.[25] To John Lederach peacebuilding should have a wider understanding, referring to a comprehensive approach of conflict transformation towards "more sustainable, peaceful relationships"[26] in all of its phases.[27] According to him, the approach should cover "the complex and multi-dimensional nature of the human experience and rely on broad social participation where 'the key lies in the relationship of the involved parties, with all the term encompassed at the psychological, spiritual, social, economic, political, and military levels.'"[28] John Ledrach's definition focuses on the involved parties and their experiences at all levels.

This definition's approach is perfectly suitable for the understanding of peacebuilding in the project study "Youth-Led Development in Kenya: Challenges and Opportunities". It also matches the answers given from different organisations which were interviewed during the project study. Asked about their opinion on peace in Kenya, most of the organisations

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[22] Courtier, Aurélie/Duke, Simon (2003): EU Peacebuilding: Concepts, Players and Instruments, in: Blockmans, Steven/ Ruys, Tom/Wouters, Jan (2010) (ed.): The European Union and Peacebuilding. Policy and Legal aspects, T.M.C. Asser Institute/University of Leuven, T.M.C. Asser Press, The Hague, p. 16.

[23] Ibidem, p. 16.

[24] Tschirgi, Necla (2003): Strengthening the Security – Development Nexus: Conflict Peace and Development in the 21st Century. Peacebuilding as the Link between Security and Development: Is the Window of Opportunity Closing?, International Peace Academy Studies in Security and Development, New York, p. 2, http://www.un.org/esa/peacebuilding/Library/Peacebuilding_as_link_IPA.pdf, last accessed 16 November 2013.

[25] See *supra* n. 1, p. 16.

[26] Lederach, John (1997): Building Peace: Sustainable Reconciliation in Devided Societies, U.S. Institute of Peace Press, Washington D.C., p. 20.

[27] See *supra* n. 1, p. 17.

[28] See *supra* n. 1, p. 17; See *supra* n. 5, p. 75.

Graffiti claiming for trustworthy and honest Members of Parliament, seen on a mural wall in Nairobi

mentioned the so called 'negative' peace (only RIPLE had a different understanding). This expression describes the situation in Kenya as a very delicate one that can be summarized by: Kenya is not peaceful but just calm. Having the recent Post-Election-Violence 2007/2008 and the high unemployment rate among the youth in mind, the explanation for the opinion is that the youth is the most vulnerable part of the society that can easily be used to provoke violence any time. This opinion is prevailing.

Understandings of Peacebuilding by the organisations

As a consequence of the Post-Election-Violence 2007/2008 and the New Constitution of 2010, the organisations focus on various peace activities. The peace activities vary from peace dialogues and discussions about tribalism and religion with the persons affected mostly on the grass-roots level (Ndugu Family, Ngei1, RIPLE), to trainings to become peace ambassadors (PAD) and capacity building on e.g. gender based violence (PeaceNet). Another successful activity is the installation of an early-warning-system on spontaneous violence or hot-spots (MOPIC, PeaceNet). Other organisations focus on civic education, demonstrations, spreading peace messages and documentations (NYA, MOPIC, Ngei 1, Ndugu Family).

Scientific Definitions and Understandings of Governance

The 'concept of 'Governance' (or 'good governance') has become much more important in the public debates about politics as well as in the scientific theories. Due to this observation it seems to be important to describe this concept. First of all, a scientific definition of governance will be described, which will later on be compared to the descriptions of the visited organisations. According to the UN, good governance consists of different characteristics. Good Governance politics should be consensus oriented, participatory, following the rule of law, effective and efficient, accountable, transparent, responsive and finally equitable and inclusive.[29] In the context of this report, mostly 'local governance' is concerned. This is because many organisations are working on a grass-root level. Local governance means the "formulation and execution of collective action at the local level. It encompasses the direct and indirect roles of formal institutions of local government and

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[29]   UN ESCAP: What is good governance,
         http://www.unescap.org/pdd/prs/ProjectActivities/Ongoing/gg/governance.asp, seen on the 18th
         November. The UN ESCAP deals with Asia, but the definition is useful for Africa as well.

government hierarchies, as well as the roles of informal norms, networks, community organisations, and neighbourhood associations in pursuing collective action"[30].

Which of these elements concerning good and local governance was mentioned during the interviews? A member of PeaceNet stated out, that governance means giving leadership and service to the community[31], which seams similar to some aspects of the UN-definition. "The responsibility of political office-holders to their citizens",[32] was mentioned by RIPLE, coming very close to the scientific understandings. Other aspects of local government (connection between the citizens/ community and the state agencies) can be seen here. The international oriented WYA involves ideas of good governance and transparency in their understanding of governance. This one seems to be the most scientific definition mentioned in our interviews, probably due to the international nature of the organisation.

But all in all, it has to be said, that most of the interview partners just scraped the surface of the concept. Majority of them do not have a clear understanding of the theoretical concept of governance. Usually they talked about the management of resources, engagement in the society or – somehow – simplifying their work. None of these ideas could be called really false, but all in all quite inaccurate.

Having this perception in mind, it will be interesting to see the kind of activities that will result out of this inaccurate understandings and in how far 'governance-activities' are done unconsciously.

Understandings of Governance by the organisations

An important point by talking about the accessibility of the political system is the quality of the cooperation between state agencies and the organisations. Mostly it was mentioned that this cooperation does not work very well for a long time. But as a result of the implementation of the New Constitution, the cooperation seems to have improved. Hopefully that will simplify the activities of the organisations, which will be described now, in the future.

First, the organisation and enforcement of demonstrations and rallies is one important type of governance orientated activities. This strategy was mostly mentioned by the members of NYA. Their campaigns normally attract huge publicity, mainly due to the unique nature of their demonstration stunts, such as bringing pigs to the parliament. The aim is to create awareness on certain grievances in the political system and to remind the politicians of their duties and obligations to the Kenyan people. By accessing and influencing the political system on a national level, these actions connect the society with the parliament, and can be called governance activities. But it seems that this kind of articulation is not done very often enough by organisations dealing with governance.

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[30]   Anwar Shah and Sana Shah: The new Vision of local Governance and the evolving Roles of local Governments, in: Anwar Shah (Ed.): Local Governance in Developing Countries (Public Sector, Governance and Accountability Series), Washington 2006, S. 1f.
[31]   Interview PeaceNet.
[32]   Interview with RIPLE.

PAD demonstrating for a peaceful Kenya

So the most effective way of improving governance would be by educating the society. This can be done about different topics, e.g. human rights, culture, leadership etc. in different ways like workshops or group discussion. To summarize these kinds of activities the term 'civic education' will be used. It is interesting, that different organisations follow quite similar strategies in very different environments and on different levels of the political system. For example, the students working for RIPLE organise group discussions on their campus to talk about tribalism, YAA trains young people about leadership in the whole country, while WYA is doing the exact same thing in different countries. So it is obvious that the area of civic education is a very broad one. It promises that the Kenyan people will be better educated in the future to know more about their political rights and responsibilities and how to use them. That would lead to a much more active and articulated voice of the society and especially the youth in Kenya. So this better educated people will know how to affect the political system through governance strategies.

Comparing the described activities of the organisations with the theoretical thoughts leads to the finding, that the governance activities in Kenya are not very far grown. A lot is done to educate the people about all the concept of governance. But the implementation of this understanding of the political process and the importance of broad participation still lacks. So at the moment a first step of implementing governance structures (creating the social preconditions for it) has been done, the next one (a society that is engaging in politics, articulate opinions, becoming active etc.) is not taken yet.

Challenges and recommendations…

After showing which activities are done by the organisations, the main question now is which challenges they face in general and in how far there are opportunities in this sector. So this will be the integration of the governance and peacebuilding results in the whole project. The annotations will be divided between challenges for the youth-led organisations and the youth in general in Kenya. Of course some of the challenges are faced by both.

Starting with the challenges for the work of the organisations it can be said that the main problem is the lack of funds and money. Nearly every organisation has problems in financing their activities. Some are trying to do income generating activities, but it is also hard to get enough money out of that. So most of them rely on donations and funds. Additionally there is a lack of information how to get funds and resources, especially about state financial assistance programmes. So often the problem is not, that there is not enough money, but that the people do not know how to get it.

But the state can also be a major problem for the organisation's work. The corruption rate is very high in Kenya, so sometimes this constrains the work. Some particular state-organisations, like the police, also hinder the activities. For example people doing a demonstration which criticizes the police or the government can get in trouble. To overcome these challenges it would need a very good networking between the organisations – but that seems to be another challenge in itself. Many organisations find themselves in competition with each other (competing to attract members and funding), instead of sharing resources and information. So you can see a lack of willingness to cooperate there. This attitude has to be changed, to improve the work of the organisations. A guiding example for this kind of networking would be NYA.

Another big challenge is the mobilization of the people. Very often it is hard to bring them into action, because they expect something in return (not necessarily money). So if nothing is offered to them, many people will not join activities like demonstrations. This situation is made worse by communication problems. Specifically, the access to the internet must be expanded. As a result it will become easier for the organisations to get in contact with more people. It was mentioned in most of the interviews, that the internet through social networks are some of the main ways to communicate with members and supporters of the organisations – this demonstrates the importance of the internet.

The main problem for the youth in general is their very negative branding and bad image. The youth is often associated with crime, violence and similar problems. So they are sidelined and ignored. Because of that their voice and needs are often ignored by the politicians and the rest of society. Many of them have problems getting opportunities in leadership positions, locking them out of important political, economic and social decision-making processes that directly affect their lives. Therefore, many are frustrated and stay passive, waiting for their chance to come, instead of looking for it actively.

Although not every young citizen in Kenya fits this stereotype, they often face some heavy problems: unemployment, alcoholism, drugs, violence and criminality. Moreover, many of the youth are not well educated and not experienced, so there is a lack of skills and knowledge. These factors make it very hard for many young people to become active in politics. They face so many problems, that there is little or no time and energy left to engage. So it is most important to get the youth better educated. This is not only a task for the government, but for the media and the older generations as well.

Another major challenge for the youth is the high unemployment rate. As a result of high population rate in Kenya, mainly among the youth there are just not enough jobs for every young man and woman in Kenya at the moment. Furthermore this fact exacerbates all efforts undertaken by the politicians or individuals to improve the situation of the youth. But it is necessary to manage this situation well; otherwise things in Kenya could get worse. If a huge part of the youth stays unemployed and uneducated, it could be possible, that there will be violent conflicts in the future because of the youth's desperation.

…and opportunities for the youth

Despite all the above mentioned challenges that lie within the peacebuilding and governance sectors, there are also opportunities for both the organisations and the youth in Kenya.
First of all, the new constitution 2010 brings along many opportunities. Due to the new structure of the state there is a high need and demand in Kenya for civic education on specific reforms, devolution, human rights, government institutions, access to state funds and bureaucracy etc. – for both the youth and the organisations. Besides that, devolution requires also their equivalent in the organisational structures as far as national and larger organisations are concerned. Referring to the devolution structure of the state, the county levels offer major opportunities for the young people to perceive their active as well as passive political rights to participate by voting as well as by becoming leaders. In this context the organisations can take over an important role at least in the short- and medium-term by educating and by advocating. The organisations should continue to be a loud voice and advocate of the youth since the politics still tend to leave the young generations marginalised instead of stepping back to give them a chance in governance.

Secondly, since unemployment is a big challenge for the youth and for Kenya as a whole the demand and need for economic empowerment is tremendous. In this context as well, capacity building e.g. legal aid, business know-how, start-up funds, creativity and innovations are crucial. Keeping the youth busy, training them to achieve skills and qualifications and encouraging them is important to avoid criminality, drugs, alcoholism, violence and other social vices that endanger the youth.

Thirdly, the opportunities in the peacebuilding sector are short-term in nature since the aim is not to need those activities for the long-term. By installing early conflict warning systems and providing services to prevent and solve conflicts, e.g. information on gender based violence and (political) rights, violence can be avoided.

In fourth place, the most promising opportunity is to build up a network or a platform for all the organisations dealing in those sectors. Cooperation should and can be seen as a pool of resources that all of the organisations can draw from.

Last but not least, as shown by mentioning all the different work fields within the peacebuilding and governance sectors, the sustainability aspect is definitely given at least in the short- and medium-term. Kenyans can make their living out of those sectors even though it is not easy.

Conclusion

The opening questions of this report were, how far distinctive governance structures exist and work in Kenya and if the country is perceived as a peaceful coexistence among its people. Looking at the results of our research it has become clear, that the governance structures in Kenya are growing. Major indications are the promulgation of the new constitution in 2010 and the General Elections in 2013. Kenyans have seen a steady progress in the implementation of key reforms under the new constitutional dispensation. Furthermore, there are various engaged organisations that push the process of a strengthened civil society forward. There are certain improvements due to the work of the organisations and groups we have interviewed. These are expressed especially in the awareness of the need for a wide participation of the people, but above all of the youth by providing civic education and the like. And the youth is keen on doing so. Also the work and ideas of some organisations were incorporated in the creation process of the New Constitution in 2010, since the organisations' experience and expertise from their daily work in life is a unique and very important resource for the state and for politics to draw from that should not be renounced. But still the state agencies do not cooperate adequately with youth organisations or groups in many cases. The organisations and groups are seen as competitors to the 'supremacy' of the state agencies in some sectors. This comes along with the image that long established politicians have about the youth as 'trouble makers'. There is a need for young politicians and the long established politicians to share their power. The New Constitution as a basis is a good starting point, but further improvements are always required.

The civil society is truly developing and flourishing in Kenya. Unfortunately, many of the youth-led or youth-focused groups and organisations do not have the organisational structures that are required to be known and visible to other groups and organisations among their local "borders". This leads to another crucial aspect, which is in many cases the key and precondition to a successful and far-reaching work. Many of them are active in the same field within governance and peacebuilding and have the same visions as others do, but they are not cooperating with each other since they do not know about the other organisations and groups. The importance of networking and cooperation in Kenya should not be underestimated. The advantages for the organisations and groups that lie within reach from sharing information and knowledge, resolving (the same) problems to sharing basic material, such as printers, tables etc. By working together organisations and groups can achieve more and make their

work more effective. It is likely, that this process will go on in the future. A solution to overcome the problem of working separately and independent from other groups due to the unknowingness would be to create a formal or informal register for all groups and organisations.

The peace situation in Kenya is more difficult to describe, since the perception of whether there is peace or not is subjective and depends on the subjective understanding of peace as well. A general answer to 'Is Kenya peaceful?' is hard to give. On the one hand people perceive Kenya now in 2013 as peaceful compared to the Post-Election-Violence in 2007/2008, since there is less violence. On the other hand people still perceive the current situation in Kenya as not peaceful. The reason is the underlying tension within the society. This perception was given by the majority of the interview partners and expressed by the term "Kenya is just calm, but it's a ticking time bomb." So there is still need for peace building activities to improve the situation. But also in this sector a progress can be discovered. Adding the great opportunities lying in the analysed areas, it has to be summarized, that governance and peacebuilding are very important for Kenya. Only if the youth „finds their own agenda, place, and identity, looks for ways and strategies that push and propel that agenda", like Susan Mang'eni, the Executive Director of KEYDET tells us.
 Both the governance and peacebuilding sectors promise great chances for the society and the political process. Also they guarantee sustainable work for numerous Kenyans. So the importance of both sectors should not be underestimated.

Young Kenyans on their Way into the Media Industry?
– Education, Entertainment and Information
By Arthur Onyango, Hendrik Bücker, Lucas Alt

Introduction

At the start of this field study this group had to deal with two different subjects: education and media. If you look at them separately, one may ask for definitions of both subjects. So it has to be clarified what education and what media are.

On the one hand education can be seen as the acquisition of information that is relevant for a person to develop socially, economically and as a person to enable him to cope within the environment for the benefit of the society and his own person. Educating and getting educated is a lifelong activity. It involves dissemination of information and consumption of the same. Education as broadly seen in Kenya involves; school education, civic education, trainings for professional development, short courses and behaviour change communication especially in health education.

Definitely the young people are the ones who are most involved, but at what level? This is the question young people are truly involved in consumption of information in schools and colleges. Young people are truly involved in civic education as communicators. However the production of the information to be communicated is hardly done by young people. Though certain efforts have been observed to get the youth involved at the decision making level and the level of producing information.

On the other hand media can be thought of as a means, by which information is shared between people. In Kenya, media is seen in various forms though the major ones are still radio, television and newspapers which worldwide people prefer to call mainstream-, or mass-media. The greatest consumers of information and entertainment produced by media are young people, but the question is, if they take an active part in its production. Due to the interviews which have been conducted, it can be said, that however management of media and decision-making at the highest levels of this industry is still a preserve of the older people in this industry.

But social media is taking a very central place in sharing of information, the greatest users being young people. Social media has provided for young people a much cheaper means to campaign for an agenda as well as advertise their business and any other activity.

So, bringing together the two subjects of education and media, there are possibilities, that education can be provided by, through and with media, the so called „Educational Media".

This research aimed at: 1) Establishing the contribution of the young people in education and media and the impact they had. 2) Establishing how the young people can get more involved in education and in media at all level, to enhance the benefit that they can achieve.

Mainstream media in Kenya – The chances of young people and who's really in control

Media as education is an important means of passing information and that way educating. The media in Kenya is obliged to create content for the young persons of Kenya because they make a majority of the population. Thus they have to be given a special consideration. The question is do the young people get the chance they need to develop careers or maybe even

influence in this industry?

The young people truly do get the chance to take up careers in this industry, but this industry is not all that easy for the young people to get into it. For this reason there are initiatives by young persons to develop their media and produce content that is sometimes bought by the mainstream media. The Mwelu foundation is one such initiative that encouraged the talents of young people in Mathare slums of Nairobi. This may give hope to the young people in the slum.

In the process of this study it could be managed to get a glimpse of working in the mainstream media through a few interviews of some employees of Royal Media and Nation Media group. They attested the positive attempt these media groups are making towards incorporating the young people into the industry but also remarked the challenges the youth is facing as well as recipients as participants.

Getting employed in the media industry is a matter of education and talent. Working on stage as well as backstage requires a professional training, which can hardly be achieved by the majority of the young people. Even if they possess an adequate training, it's not a guarantee to become part of the mainstream media, whose employees especially the management are older than the Kenyan people in average.

Although Kenyan Media groups are dominated by older people, some of them just like Royal Media are focusing more and more on the young people as their recipients. By providing role models and by giving advice for young people via television, hotlines, social media or short message services, they are trying to educate them on topics like the importance of savings and money management, family planning and reproductive health issues.

Sexual health education and family planning are both controversial topics in the Kenyan mainstream media. While the Royal Media Group and especially their broadcasting Citizen TV handle those topics quite liberal, the attitude of the Nation Media Group towards sexual health education and family planning can be rated as conservative. Because of their strict conservative guidelines, education on those topics can only be done very cautious and discreet. Promoting a traditional family setting and the corresponding values, education is merely found in its own television-shows but is sometimes mentioned on the news. In conclusion it has to be said, that a proper education on reproductive health issues is still not provided by the media but has to be done by other organizations and peer educators.

Although mainstream media claims to provide proper airtime to young artists and talents, the young people argue that there are not enough chances offered to them. Even Bilal, who is now a famous actor and writer after being a peer educator for eight years, noticed, that the media influences the youth more than the youth influences the media. On the one hand there is a lack of education on the media and on the other hand there is still a lack of opportunities for young people on the media. Topics like reproductive health are neglected and young talents being exploited by media. So it's hardly surprising that young people are organising themselves and demand youth development in increasing numbers. This takes place for example by using the World Wide Web for organizing the platform Grosspool, which aims to bring together artists and professionals. Additionally to the use of the WWW there are organisations offering education on reproductive health issues like the Family Health Options Kenya (FHOK) in Eastleigh, Nairobi or a professional training like the Mwelu Foundation in Mathare Slum,

Nairobi.

Out in the fields - Case Studies

FHOK Nairobi Youth Centres

Young people in Nairobi do not overlook the importance of education as much as it becomes expensive for those who dwell in the slums. They acknowledge the importance of education in employment and wealth creation. The young people make a lot of efforts to get relevant education where formal education is not the only way to a successful career. Many have opted to venture in other avenues to gain relevant knowledge and skills that are important in getting into gainful employment in Kenya.

FHOK is a national non-governmental organisation that has keen eyes on reproductive health. It also has keen focus on the reproductive health of the youth thus explaining the role of PYEs (Peer Youth Educators). In that spirit it has done much to encourage the young people to take initiative to also get empowered. The PYEs empower the youth in the youth centre and those outside. The major funder of FHOK is IPPF[33] and there are other funds also. The most recent programme that the organisation has for the youth is ASK (Access Service Knowledge) and some young people are expected to get some income from this. The programme ensures that young people get access to reproductive health information and services provided by young people.

FHOK has got youth centres in different parts of the country and Nairobi is one of them, established in 1986. The Nairobi Youth Centre has 20 employees, five from the central organisation and 15 are PYEs who are volunteers. The PYEs of FHOK play a fundamental role in the daily operations of the youth centre as they see to it that the daily tasks in the youth centre are accomplished. The PYEs are volunteers for FHOK and they receive training that is sufficient to make them able to train other young people. They are trained to train in school health programmes on matters relating to SRH (Sexual Reproductive Health) as well as in other settings outside school. The PYEs reach young people in Eastleigh where it is located, Mathare, Kamukunji Starehe and Makadare with SRH information including HIV/AIDS information. The youth centre is made attractive for the youth to attract the youth to get in and access relevant information and services. The services that the young people can get in the youth centre include family planning, HIV testing and counselling and medical treatment since there is a clinic in it.

The youth centre also provides a chance for the young people to develop their abilities. They established a drama club that has provided amazing opportunities for its members. The members of the drama team practice every Wednesday thus sharpening their skills. Through this practice some of its members are now participating on a TV drama called *Hapa Kule* News (Here and there news) that shows on KTN (Kenya Television Network) every Friday. The drama team does also participate in events where they get paid as entertainers. It is remarkable that the drama team has found acknowledgement and through this have performed before the president of Kenya.

The young people in the youth centre also get dance training and practices that also can be a

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33 International Planned Parenthood Federation, supporting reproductive health services and education.

source of revenue. All the same they give back to the community by performing drama and dances during community outreaches when young people outside the youth centre are taught on matters relating to SRH.

The youth centre does not simply stop at SRH and developing talents, the young people are doing an amazing work to see that their peers who for some reason dropped out of school get empowered. Binti[34]-programme is a perfect illustration of young people getting very relevant information for the work they purposed to do. The major motivator of the Binti-programme was the inability of some young girls to complete formal education despite their desire to have relevant information for the job market. So the young women take part in activities that aid their acquisition of skills in such areas as hair dressing which takes six months, dress making that takes twelve months, ICT (Information and Communication Technology) and web design both of which take six months and are skills that would come handy for self-employment. This was an initiative by the young people themselves to change the destiny of those who could not get employed because of lack of education. The programme aimed at developing entrepreneurship skills. All the training were planned and initiated by young people in the youth centre and also they fund the programmes themselves. The young people raise the money to pay those who train them. Having planned the programme and being that they are the major stake holders the services are youth friendly and meet their specific needs.

They also have a programme that sees the girl get empowered called GEM (Girl Empowerment Microfranchise). The GEM-programme is a business model where participants get trained and are franchised by the organisations that trained them. This programme is supported by Darling[35] who produce hair and beauty products, Kenchic[36] who produce chicken and D.light[37] who produce solar products. The organisations train the young people and instead of giving them capital in form of money they give them products and after selling them they keep the profit. The programme targets young girls who for some reasons could not complete school. The major challenge is that the programme cannot take in all the cases because of the limited slots. The programme makes use of youth mentors who are taken by the said organisation for training and they later train others and support them as they start businesses.

Not only has the FHOK encouraged the young people to get involved in IGAs (Income Generating Activities) by selling soft drinks, managing a gym or offering dancing classes. It has also given the youth a chance to learn about SRH matters that are not taught in school. The FHOK enables its members to access health services and to access youth funds as a group. By the help of the Youth Centre the young people become aware of the problems of their communities and start to interact with kids of different cultures. Nevertheless there exists still resistance by the Somali to allow their young women to use this opportunities.

There is hope in seeing what FHOK has done and adapting it since it has developed self-motivated young Kenyans who are willing to change their fate and that of their communities.

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34   Swahili word for „daughter".
35   A Kenyan company trading with products of hair additions.
36   A Kenyan company for poultry products.
37   An international company which manufactures and distributes solar light and power products.

FHOK: An open marquee is the place where dancing lessons and acting workshops take place.

FHOK: Parts of our project group with Magdaline Ashika and some of their team members of FHOK.

The Mwelu Foundation

The Mwelu Foundation is a non-profit-organisation about youth photography, operating in the Mathare Valley Slums, Nairobi. Its work can be seen by two terms, education and media. The Mwelu Foundation was founded by born-and-raised Mathare resident and renowned photographer <u>Julius Mwelu in the year 2003 and became more and more active since the year 2006. There are eight young people employed by the Foundation and several volunteers are given a chance for personal development.</u> They are working with a group of approximately 40 talented young people to: „*help them realise their potential through photography, film production and the building of life skills*.“, as they state on their homepage. The vision of the foundation is to empower the youth, end poverty and end the violence, which are still parts of everyday life, „*by providing the children with a voice and promoting education*“[38].

They are providing those topics by teaching the kids mainly in skills of photography and film production but also in ethics. Besides this they are also supporting their talents in creative writing and journalism.

The filming team focuses on producing short films and documentaries, about the real life in the slums. These film productions are connected with messages for the youth about avoiding a criminal life, focusing on their own education, teaching them about matters of health and improving their situation. The same is to mention for their programme in photography. At the moment their resources allow them to shot one professional short film once a year. But they are doing professional TV-commercials for international companies like Unilever.

The results of their work are presented and made available to the public in form of screenings in every village of the Mathare Slum, exhibitions and their website. Additionally, every employee is allowed to present his own work in the social media. By producing the commercials and selling photographic pictures they are financing themselves. A percentage of the payment goes directly to the young people, another percentage will be invested in their education and into the Mwelu Foundation. It has to be said, that the Mwelu Foundation has got the big advantage of a well and widely known founder, Julius Mwelu. It's likely that the public awareness of him made it possible to get the financial support of *Africalia Belgium* and the *Wings of Support*-Foundation.

The involvement of the youth happens in large variety of different ways. First, they are training approximately 40 school children in camera work, sound techniques, film directing and producing, lightning and makeup and also basic computer editing skills. Second, the trainers of these children, the employees and volunteers are young people too. They are appearing very self-confident, have to know about the equipment, and have to work in a self-responsible way. Third, all participants and members are usually part of the Mathare Youth Community. They are in charge of every single work that has to be done in shooting a short film: actors, directors, editors, producers, photographers or writer.

The Mwelu Foundation is also providing a library, which they feel certain about, that it's a good complement to the school education. Here it is possible for pupils and students of all ages to have space and calm for their own study.

Although it is giving a successful impression, the Mwelu Foundation still faces some challenges: The high-quality equipment they are using is quite expensive and limited due to

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38   The Mwelu Foundation, http://www.mwelu.org/about/, seen at 31st January 2014.

the high number of children, who are supported and taught in film producing and photography. But the most dramatic challenge to them is the misunderstanding of their work in the slums. Though the young people are members of the community, not everyone comprehends or appreciates their work. Some residents of the slum are still misinterpreting their photography and think they are doing it in a selfish purpose. In the worst case it can happen, that the young people are chased away or even threatened.

But the opportunities are easily outweighing the challenges. Combining media with an educational task, not only in form of the messages, which they are providing in the results of their work, but also in form of training the children in the practical skills of film-producing.

With help of these practical skills the children are able to empower themselves, send and receive education and may also get access to the media industry in the future.

Getting familiar with the equipment: children of the Mwelu Foundation at their first shots (Copyright: Mwelu Foundation)

Right at the edge of Mathare Slum: pictures of the real life (Copyright: Mwelu Foundation)
Youth-led Development: Young teaching the younger (Copyright: Mwelu Foundation)

The medium is the (instant) message - the role of social media

Stating that social media such as *Twitter*, *Facebook*, *Youtube* etc. are of vital importance for all communication within the increasingly globalized economic and interdependent networks,

has become a commonplace. Nevertheless, incidents such as the *Arab Spring* or the demonstrations which the *Occupy*-movement organized across the globe have illustrated that social media also play a considerable role when it comes to politics or the development of civil societies in general. Therefore it was and still is interesting to investigate how the organisations that have been visited experience these rather new means of communication, how they use them and what problems and dependencies they cause.

It is revealing that each of the organisations has its own homepage – a fact which unmistakably demonstrates the significance of digital media. Accordingly, all interviewees consider social media as essential for the dissemination of information and for their internal communication ("to stay in contact"). This view, however, does not necessarily find expression in the way the organizations present themselves to the public. While some interviewees update their websites on a regular basis, the latest entries of the homepages of others dated back to over a year ago. Strikingly though, almost all *Facebook*-profiles (if existent) were up-to-date, even if the routine updates often contained limited information, for instance a photo without any further description. This discrepancy is probably due to the fact that while it requires minimal effort to keep a *Facebook*-profile, the platform is still highly attractive to potential visitors. In terms of the circulation of information, *Facebook*, *Youtube* etc. are regarded as influential means of promoting events and advertising in general.

It is important to note that – thanks to the up-to-dateness of *Facebook* – the media industry uses social networks as sources of information. Even professional journalists use those sources and may fall for false information. Nonetheless one has to remain sceptical when it comes to the handling of social media in an overly carefree manner. After all, one has to keep in mind that in many respects, *Facebook* functions as public space: insufficient media literacy or mishaps such as imprudently publishing an inappropriate piece of information may well result in you being fired. Be that as it may, while deeming it necessary to refer to this problem, this report shied away from actually evaluating the local user habits in Kenya.

Conclusion: Challenges and Opportunities

Virtually every company – prospering though it may be – has to grapple with the scarcity of financial means and the limitations this entails. Consequently, almost all of the interviewees complained about this problem during the conversations. This can, nonetheless, be regarded as positive because when sketching their problems, the interviewees often articulated specific objectives and visions conducive to their organisations. The most important asset of the interviewees outlining their problems though lies in the fact that the real opportunities and challenges came to the fore. In conclusion it can be stated that problems or challenges in fact often turn out to be important opportunities. Some of the interviewees for instance regarded working with volunteers as highly rewarding for the company. Others however criticize their volunteers for being unreliable. Working with volunteers pays off especially if they fulfil simple tasks which can easily be learned, and if the individual volunteer's workforce is appreciated and perceived as supportive, but not as indispensable. This opens up the possibility of handling both fluctuation in and the partly immense spontaneity of volunteers in

a productive and efficient fashion. To successfully delegate tasks to volunteers, the responsible coordinator needs to be experienced. Particularly some of the younger interviewees could not clearly define the tasks for their volunteers. Furthermore, especially organisations acting in slum regions were often faced with a lack of acceptance. Where violence, robbery and looting are part of everyday life, the population needs to be able to identify with the respective organization by means of acknowledging the benefits it promises for the common good. Once again, this challenge can in fact be seen as an opportunity: If the organisation manages to win the acceptance of the population, it can count on their support. Not only does this reduce the costs, but it may also increase the success of the organisation. Constituting the target group of the organisations and probably benefiting most from their work, young adolescents are the decisive factor here.

In this context, it is also important to mention another aspect pertaining to the actual idea or philosophy of the organisation: The higher the acceptance of the organisation, the greater the internalization of its values among the population. This could already qualify as education. To provide an example: With its successful work at the periphery of the Mathare Slum Valley and in the immediate vicinity of a school, the Mwelu Foundation helps to raise awareness for the significance of the media. Ideally, this does not only spark an interest in and enthusiasm for current affairs and the news but also advances a productive handling of print and audio-visual media, while at the same time turning these areas into possible career options.

Advertising events and activities poses a serious challenge to many organisations. All too often, there is no infrastructure facilitating traditional ways of dissemination (such as billboards, newspaper and radio ads etc.). In our opinion, however, the Internet serves as an important means of information offering many advantages (see above). Fortunately, the lack of infrastructure has been rarely encountered as a real problem as at least the established organisations are apparently particularly successful in using word-of-mouth advertising. Thus, they hardly complain about a lack of interest in their projects.

The mainstream media in Kenya are still controlled by older people, but it's most likely that the Kenyan youth will have a greater say in near future. Right now the youth already form the biggest part of the audience, so the Media has to gear its programme to the interests of young Kenyans. Even if the youth will not find its way into the management of the Media Industry, the youth will find its own way to spread their word. And they are already doing so. Social Media are providing the youth a perfect platform for communication by themselves, but there are as well classical forms of media just like newspapers or radio stations carried out by young people even in the slums of Nairobi, which are not covered by this report but are a suitable topic for further research.

Youth & Slum-upgrading and Environment
By Evelyn Lynnen, John Wesonga, Joshua Schulte, Lea Hilger-Meyer and Shirleen Mumbi

Introduction

According to the UN-HABITAT, as from 2007 the number of slum dwellers exceeds the projected one billion mark in the world. The global urban population has quadrupled since 1950, and cities of the developing world account for over ninety percent of the world's urban growth. Global research has repeatedly warned of how cities in developing world are characterized by a lack of access to basic essentials such as clean water, sanitation and electricity, as well as education and health care. In Nairobi for example, close to 50 percent of the population of people living in Nairobi city dwell in areas referred to as slums[39]. Slum upgrading consists of physical, social, economic, organizational and environmental improvements to slums undertaken cooperatively and locally among citizens, community groups, businesses and local authorities.

Actions carried out to improve the living conditions and lives of slum dwellers generally include:

- regularizing security of tenure;
- installing or improving basic infrastructure, e.g., water supply, sanitation; waste collection, storm drainage;
- roads and footpaths; security lighting, and electricity;
- home improvement;
- removal or mitigation of environmental hazards;
- constructing or rehabilitating community facilities such as health posts, nurseries and schools, community open space;
- providing incentives for community management and maintenance;
- enhancement of income-earning opportunities through training and micro-credit;
- building social capital and the institutional framework to sustain improvements; and
- Relocation/compensation for those displaced by the upgrading interventions.

Since the research project has a bias on the participation of the youth, not all the above activities were covered. The youth seem to be engaged in a selective of activities that are also part of the larger goal of slum upgrading.

> **Slumupgrading**
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> *Slum Upgrading consists of physical, social, economic, organizational and environmental improvements to slums undertaken cooperatively and locally among citizens, community groups and local authorities*

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[39] There is no internationally definition of a slum. However a UN Expert group meeting on generic definition defined "slum as an area that combines to various extents the following characteristics: inadequate access to safe water; inadequate access to sanitation and other infrastructure; poor structural quality of housing; overcrowding; insecure residential status". This is the definition used in this section (UN-HABITAT, 2003,p.12)

The report in this section is derived from data collected from individuals, organizations and slum dwellers. A total of nine groups were sampled using snowballing technique from different parts of the city.

This chapter provides various discussions focused on garbage collection and sanitation. A brief profile will also be given of some of the organizations that took part in the research project.

Cleaning Service in Mathare

Gold in Garbage

A very overt characteristic of slums is the littering of garbage everywhere. While garbage management is a constitutional duty of the county government, corruption, lack of sufficient resources and increasing population are some of the reasons as to why the county government has failed to address the garbage problem. The youths in these areas have seized the opportunity and are now engaged in garbage collection as an income activity. They have formed groups which they register with the county government and after informing the area local administrator, they provide the garbage collections service at a fee. A case in point is JONSAGA Youth Group which was formed in 2006 and is situated in Mathare Constituency. Their client base is currently around 100 households and they do a weekly collection of the garbage.

The gold aspect of garbage collection is the fact that the group gets income from charging the collection and also from recycling part of the garbage such as plastic materials and metallic objects. Currently they get around 10,000KSh per month from the garbage collection services. The group could not estimate how much they get from recycling. Humble Youth Group from

Embakasi North Constituency and Mathare No. 10 Youth Group are also examples of youth who have discovered the income viability of garbage collection and recycling in Nairobi County.

Apart from providing the youth with income, this initiative has various social benefits. They include:

- Security and crime reduction in the slums. The fact that the youth are mostly the perpetrators of crime, being engaged in legal economic activities reduces the chances of them participating in criminal activities.
- These groups have become reliable tools for the government and non-governmental organizations in disseminating information to the community.
- These groups partner with various actors in initiating and carrying out noble activities at the community level. For instance tree planting and fight against HIV/AIDS.

This opportunity also has its challenges which among others include:

- Community resistance due to the existing perception of the youth as crime perpetrators. Also the communities view this initiative as exploitation by the youth.
- Poor policy frame work is also a real challenge to this initiative. The Environmental Management and Co-ordination Act (EMCA) No. 8 of 1999 points out that every person should employ measures to minimize wastes, those who don't shall be guilty of an offense, pay a fee or will even be imprisoned. However the policy is in itself a constraint towards the attainment of its objectives. The policy demands that those involved in waste management should get authorization from the county government. This is not just the only authorization they require since there are other regulatory bodies in the country therefore too much licensing.
- The activity is posing a serious health risk to the slum dwellers and the youth themselves. This is due to factors such as lack of protective materials and lack of designated collection points.

The research project observed that the youth only approach the garbage collection activity as a last resort. They don't value it as a business venture or a stable income activity and thus labelled it "dirty job". This view makes many of the organizations involved in it to experience major staff turn-over. If one gets an employment opportunity he is likely to leave immediately. The real opportunity in garbage collection can only be realized if it is approached from a business point of view. The youth can transform their organizations to profit making entities which can hence provide competitive services.

Sanitation

Inadequate access to safe water and inadequate access to sanitation are quite common in slums. This problem has led to prevalence of waterborne diseases such as cholera, typhoid and diarrhoea in the slums.

Some youth groups have viewed this as an opportunity and have gone ahead to sell cheaply clean water and also provide toilet facilities. Youth Reform Self Help Group is a group from Kibera Slum found in 2001 by ex-criminals who have since reformed. Through support from 'Kibera Youth Initiative' a consortium of youth organizations in Nairobi.

Most of members of the organization have a history of involvement in criminal activities. They have lost their friends and even served jail terms as a result of their criminal acts. Currently the group earns their income from water vending and the toilets and bathroom project. Their story is a story of hope in the slums and show that there are several income generating opportunities to master the challenges in slums.

How to address the challenges facing Youth initiatives in Slum Upgrading

- **Lack of funds and Resource -** using the Asset Based Community Development[40] approach, the youth should be trained on how to mobilize available resources. Emphasis should be put on *"using what is available"*. The Youth Fund provided by the government should be made more accessible by reducing the bureaucracy involved.

- **Lack of skills and expertise** - more focus by the government, non-governmental organizations and other partners should be directed to equipping the youth with the necessary skills that will make them competent. A learning curriculum that produces job creators rather than job seekers should be development in the education sector. The youth should be trained on how to view some of the opportunities in the slums from a business point of view. Activities such as garbage collection and water & toilet services can be transformed to bigger business opportunities.

- **Bad policies and laws** - a consultative process of policy change and amendment of various laws should be initiated to accommodate the youth in slum upgrading. For instance, a clear policy that recognizes garbage collection and management as income generating activity should be developed.

- **Crime and Drug Abuse**- an effective community policing approach should be adopted in dealing with crime in the slums. The youth should be at the centre of this initiative if success is to be guaranteed since they are mostly the perpetrators. Government agencies and donor organizations should support initiatives that fight drug abuse in the slums.

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[40]   Asset Based Community Development (ABCD) approach encourages the formulation of policies and the development of interventions based on recognition and reinforcement of the capacity and skills of people and their neighborhoods

Impressive Sanitation Project in Kibera

Organization Profiles

Youth Reform Self Help Group
The Youth Reform Self Help Group, located in the Kibera Slum started 2001. They are part of a consortium of the Kibera Youth Initiative. The idea of building up an organization which helps juveniles who have committed crime came to the founder Mohammed in 1999. The group consists of 80 members between 18 and 35 years. Some of the members were also criminals in their past and two of the members are police men.

What they do
The focus of the organization is laid on sustainability and direct help for the community. They manage a small farm, a public toilet and bathrooms. They are also acting as a job centre for the youth by connecting them to job opportunities in and outside the country.

Funding
The group gets funding from: group income activities; other Non-governmental Organizations such as 'Kibera Youth Initiative'; and donations from well-wishers.

Remarkable Achievement
In 2009 they got the Award of the "Best Reform Group in Kenya" given by the Ministry of Youth Affairs.

Challenges
There are many challenges the Group has to face. On the one side many people do not trust small organizations and don't want to donate to them. A challenge for the community in

general is the fact that people in the slums have to suffer a lot and are offered no way to improve their livelihood situation. Also the crime, increasing poverty, the unemployment rate as well as missing education are other constant challenges the slum-dwellers are faced with on a daily basis.

Opportunities

In the future the group plans to put up an ICT centre and would like to expand the activity of the organization into other areas if they manage to earn enough money. They also want to build a school and to expand the local farm. They believe in the chances urban agriculture offers to them and see it as a great potential for the people in slums for it is the cultural backbone of their society.

Mathare No. 10 Youth Group

The organization is located in Mathare Constituency and was started in 2004. They belong to an Umbrella Organization Youth Initiative Kenya (YIKE).

What they do

The organization is engaged in activities such as garbage collection, cleaning toilets, sack agriculture, poultry and rabbit rearing as income-generating projects.

Funding

The organization gets their funding from members contributions, group income activities, donations from well-wishers and other Non-Governmental Organizations especially YIKE.

Remarkable Achievement

The group acquired their own plastic shredder machine hence they recycle plastic materials especially from the garbage they collect.

Challenges

One of the main challenges in the past was the high criminality and the challenge of giving these criminals something to do and to show them that they can earn money by working.

The achievements of the group so far are obvious: The crime rate is down and people can now go through the area without fearing to be robbed. The members have also been changed as well: 3 of them are now graduated from university.

But there are still challenges they are facing, especially in the process of the garbage collection. They have to pay the government 1000 KSh every month for picking up the collected garbage. But sometimes the government trucks simply don't show up. This not just only leads to a bad response from the community, but they also either have to pay another company or they have to dumb the waste into the river.

Opportunities

The great potential of their activities and the will to expand the organisation on the one hand and to also gain new markets for their products on the other hand must be seen.

They also plan to use their money to buy land in the countryside so as to practice large scale farming there to support their local community as well as to earn more money.

The organization also functions as a Network between the government and the community and this way help one side to get into better contact with the other for the benefit of the entire community.

In the field of garbage collection they would like to become more self-dependent in the future and for example buy their own truck.

Jon Saga Youth Group

Jon Saga Youth Group was formed in 2006 and is located in Kiamaiko Ward in Mathare Constituency.

What they do

Jon Saga Youth Group is engaged in garbage collection activity from which they serve close to 100 households in Huruma.

Funding

The group currently only gets its funds from its main activity of garbage collection. They collect close to 10,000 KSh from the households they serve and they also sell plastic and metallic materials from the garbage to recycling companies.

Remarkable Achievement

The group is proud to have been consistent and loyal to their work. They are currently on a plan to employ more youths due to increasing demand for their services.

Challenges

Most of the community agrees with the service and recognizes the changes in the area, but there is also disagreement, caused by several reasons: The garbage collection place is, because of its smell and its attraction for animals, a big problem for the people in the closer area. Therefore one challenge is to convince the community and winning more customers for their service. Another great challenge is getting an official license from the government. Above and beyond that the County Council let them down and they have to hire private trucks, which are expensive. The group faces stiff competition from other garbage collectors and institutions organize their own garbage collection (PITS), so there are limited to houses. Some people don't pay, they sneak the garbage. Another challenge can be found within the group: Guys actually leave it when they get permanent employment - some other guys leave the organization and get back to criminal activities.

Opportunities

Jon Saga Youth Group is first of all very proud of what they have started and that they have not failed in seven years. They are constantly expanding and can afford to buy four plastic containers every month. They see one opportunity: Additional labour when more houses are being built up.

Weekly Garbage Collection in Huruma by Jon Saga Youth Group

U-turn Kenya Community Based Organization

The organization was formed in the year 2013 by residents of Mathare Constituency under the leadership of two Youth leaders (Antony Kimani & John Wesonga) a vision of creating an enabling environment for enhancing community development so as to improve the living standards of all Kenyans.

> *"Mobilize the community, organizations and individuals to share and participate"*
> *U-Turn Org. Mission*

What they do

The activities of U-turn Kenya can be summarized in the below departmental areas within the organization: Youth Empowerment dept.; Women Empowerment dept.; Community Health dept.; National Cohesion and Integration dept. and Children's dept.

Funding

The organization gets its funds from: members contribution; donations from well-wishers; faith based organizations (Holy Trinity Kariobangi Catholic Church) and other Non-Governmental Organizations.

Remarkable Achievement

U-turn Kenya has since its formation expanded its membership to include organizations with similar goals. The organization is also proud to be facilitating a rehabilitation program of alcoholics (Alcoholics Anonymous).

Challenges

Financial problems are a constant challenge as they are not established as an organization yet, therefore they have no donors so far and members have to use hard earned money from their own pockets which is never enough. They also don't have an established market for their products and face a shortage of resources to expand their production. Due to their young age and lack of experience as an organization and the fact that they have few accomplishments to show for at this point they are not qualified yet for donor funding. Another Problem is that many people expected instant results and because it did not reach its peak within a few months many participates exited the organization. There is a strong competition in between different organizations and some duplicate their ideas and they also discourage them.

Opportunities

The training provided by women, youth and children on making bracelets, bags and purses using beads which is eventually an income generating project. Invitations to capacity building events which is an avenue for development and these invitations are due to recognition as an upcoming beneficial organization in Huruma. Sex workers and other members of the local community are able to receive, free medical services free tests and referral documents made available to them by the community social health worker who heads the heal department of the organization. The visit by the German students and Dr Nebe from Trier University and his friends can help them to build up their image and potentially find a new market in Germany to sell their products to.

Football as Rehabilitation

This picture shows some of the successful beneficiaries of the rehabilitation program under U-turn Kenya. The Alcoholics Anonymous Programme aims at giving the alcohol addicts a chance to talk about their problems among themselves. The program also acts as a support group where they encourage one another to fight alcoholism.

Most of the beneficiaries of Alcoholics Anonymous program are male youths between 24 to 40years. U-turn Kenya Youth Empowerment Department is based on the conviction that any plans to create a better country should give much consideration to addressing the issues encountered by the youth. The department seeks to address the challenges that the youth face and also highlight the opportunities which the youth have. It is currently conducting capacity building trainings for various youth groups and economic empowerment programs.

Conclusion of the Slum-Upgrading Chapter

The revelations in this chapter have provided the following conclusions:

- The youth in Kenyan slum areas are engaged in activities that fall under the description of slum-upgrading. Such activities are: garbage management (collection and recycling), provision of toilet and water services, behaviour change and drug addiction rehabilitation and crime eradication.
- Youth involvement in slum-upgrading in Kenya faces various challenges which among others include: lack of funds and resources, poor government policies and laws, lack of goodwill from the community and lack of education and skills.
- Slum-upgrading initiatives provide many opportunities for the youth to earn a living. For instance the youth can transform their garbage collection initiatives to real business opportunities.
- Most research done on slums has focused on extending the view of the youths as victims of slums thus justifying use of the Need Based Community Development[41] approach. However, adoption of an Asset Based Community Development approach would instead

Recommendations

- The most important element for success in slum upgrading is commitment by all the cities, the communities and the families. Also CBOs and NGOs which are agents of slum upgrading need to be in control to use a bottom-up participatory development approach. There needs to be a strict audit of NGOs in charge of slum upgrading as indicators of development are lacking. If the slum dwellers are fully involved in the upgrading, a sense of partnership and ownership will develop among them. This ensures longevity of the projects even long after the agents of upgrading have left.
- Secondly, upgrading must meet a real need. People must want it and understand the value of it. The institutional arrangements must be right to implement the necessary tools: give incentives for agencies to work with the poor, keep everyone informed and

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[41] Need Based Community Development approach emphasizes the formulation of policies and initiatives that establishes the lacking needs in a community and provision of the same needs.

co-ordinate between stake holders and define clearly the roles of the various agencies. To keep upgrading going, sustainability concerns must be a priority in financing institutions and regulations. When the upgrading becomes a success there are benefits for the entire community as a result.

Course of the Workshop

WORKSHOP ON

YOUTH-LED DEVELOPMENT IN KENYA – CHALLENGES AND OPPORTUNITIES

VENUE: YMCA STATEHOUSE ROAD ON MONDAY 7TH OCTOBER 2013, UN-Habitat Day

Moderated by Christina Kuhlmann and Arthur Onyango

9:15am   Arrival and registration at YMCA

9:45am   Welcome Remarks

- Dr. Johannes Michael Nebe, University of Trier
- Joel Imbisi, Lecturer, Kenyatta University

10:00am   **Official Opening.**

- Hon. Dr. Evans Kidero, Nairobi Governor

Keynote speeches

10:10am   **Susan Mang'eni, Executive Director Kenya Youth Development Trust**

➢ YOUTH: We have the Power

10:30am   **Ms. Eunice Maranya, Country Director Digital Opportunity Trust (DOT-Kenya)**

➢ Is training in digital literacy enough to solve the issue of unemployment in Kenya?

10:50am	**Mr. Jim Ayungo, Chairman of the National Youth Council**
	➢ How can we change the future of the youth?
11:10am	**Podium Discussion**
12:00	**Lunch-break**
13:30pm	**Cultural Programme**: Kibera Hamlets, Acrobats
	Presentations of the Group Reports (with discussions)
13:45pm	Governance and Peace Building
14:05pm	Renewable Energy
14:25pm	Technology Innovations (ICT)
14:45pm	**Tea/Coffee break**
15:15pm	**Cultural Programme**: Hope Theatre Group
15:35pm	Talents in Arts and Sports
15:55pm	Urban Agriculture
16:15pm	**Ms. Sarah Itambo – A passion of a young farmer**
16:25pm	Education and Media
16:45pm	Slum-Upgrading and Environment
17:05pm	**Entela Kallamata/Jan-Peter Schulz**
	➢ The German dual education system as a precondition for a strong economy and increased employment opportunities
17:20pm	**Douglas Ragan, UN-HABITAT**
	➢ Youth Unemployment at a Global Scale
17:40pm	Conclusion/Vote of Thanks
17:50pm	Participants leave at own pleasure

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