



IN THEIR VOICES

LIVED EXPERIENCES ON THE RIGHT TO FOOD IN KENYAN SLUMS IN THE CONTEXT OF COVID-19

EVIDENCE TO ACTION

2nd Edition

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“The right to food is not
a right to be fed, but
primarily the right to feed
oneself in dignity.”

Office of the United Nations High Commissioner for Human Rights (OHCHR)

This book is dedicated to those who live in hunger, and those who have given their voices towards the actualization of the Right To Food.

“Every person has the right to be free from hunger and have adequate food of acceptable quality.”

Article 43 (1) (c) of the Kenyan Constitution

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We would not have accomplished it all without you!



FOREWORD

Since the adoption of the Sustainable Development Goals (SDG) in 2015 by the United Nations General Assembly, they are often used as a blueprint for achieving a better and sustainable future for all. States, development organizations, institutions (both private and public), and individuals have rallied behind the 17 goals to ensure the agreed targets are met by 2030.

SDG 2, on Zero Hunger, aims to alleviate hunger and all forms of malnutrition. However, despite the significant milestones achieved in ensuring a world free from hunger and malnutrition, a lot remains to be done to accomplish this fully. The State of Food Security and Nutrition in the World (SOFI) Report 2021 indicates that the world is hungry - a third of the world population, 55% of the population in Africa, and close to 70% of the population in Kenya are food insecure. We are down to eight years before 2030 and the lingering question remains, are we on track to achieving this? The projections are that with the world crises including COVID-19 pandemic, the war in Ukraine, and the frequent disasters such as droughts and the locust invasions, the situation of food security and malnutrition would worsen if deliberate measures are not taken to avert the projections.

The Universal Declaration of Human Rights states that every human being has the right to food. The Constitution of Kenya recognizes this right under Article 43(1) (c), stating that everyone has the right to be free from hunger and have sufficient food of acceptable quality. Through its three pillars, food adequacy, availability, and accessibility, the right to food aims to combat hunger and malnutrition through a human right-centered approach.

The Right to Food analytical framework by the Food and Agricultural Organization (FAO) greatly underpins SDG Two by identifying, analyzing, and resolving the issues at the root of hunger. This book provides a unique perspective on the state of food insecurity during a pandemic - COVID-19. Though unprecedented, the pandemic revealed the harsh realities of inequalities that have existed over time and how it gravely impacts the right to food. Furthermore, it builds upon the findings from the first edition, *In Their Voices: Lived experiences with food insecurity among the urban poor*, which showed few people understood their right to food.

This book raises awareness of the right to food through the lived experiences of the people from urban informal settlements in Kenya and creates momentum toward finding solutions to food insecurity in this decade of action to achieve the 2030 Agenda for Sustainable Development.



I believe this book is a fundamental tool in elevating public discussion about how reforming the current food system can help achieve the Sustainable Development Goals. The evidence presented by the African Population and Health Research Center, provides a glimpse into the lived experiences of society's most vulnerable groups. It is a tool that can help governments, institutions, and other stakeholders to bridge the gap in policy provisions.

Michael Fakhri

United Nations Special Rapporteur on the Right to Food



PREFACE

The world is hungry. The urban poor are hungry. The COVID-19 pandemic, paralyzing many economies the world over, worsened the situation of resilience in the food system. The urban poor, who rely heavily on purchased food, often coming from miles away, were heavily affected by the impacts of the pandemic on the food system. The lockdown and movement restrictions in and out of cities to curb the pandemic restricted supply of food to urban areas. Food prices soared at the height of joblessness and empty pockets for the urban poor. Many urban poor families faced hunger in its fullness. Mothers cooking stones for their children was not a tale. Sadly, it was a documented reality in Kenya.

The COVID-19 pandemic reignited a moment of revival, just like the revival of the natural law doctrines in 1945 after the World War II, which saw extreme injustices to humanity, and aroused a moment of reflection regarding humanity. The revival of natural law doctrines saw the birth of the Universal Declaration of Human Rights (UDHR) in 1948 that declared food as a human right. We are in a moment of awakening, to the need to bring to life the UDHR, to realize the human rights for all as was envisaged in 1948. We are in a moment that requires a deep reflection and review of our food system to ensure it adequately serves humanity, leaving no one behind, as we match to the promise of zero hunger by 2030.

More than ever before, there is need to embrace different ways of knowing to understand people's experiences with food and to inform social and policy transformation towards a more food just society. It is time to go beyond the theoretical academic way of knowing to embrace other ways of knowing including knowing through community voices, presented in ways most meaningful to them. It is time to engage and listen to people's voices - to learn their experiences with food and hear their recommended solutions that would work for them.

Peter Reason (1998) said, "Knowing will be more valid - richer, deeper, more true to life and more useful ... If our knowing is grounded in our experience, expressed through our stories and images, understood through theories which make sense to us, and expressed in worthwhile action in our lives."

This book presents voices of the urban poor in Kenya, regarding their experiences with food and the right to food, in the context of the COVID-19 pandemic. These voices were creatively obtained through participatory public engagement, through artistic methods including photovoice, digital storytelling, graffiti and participatory mapping among others. The knowledge is co-created with community, working with community creatives living and/or working in the urban poor settings in Kenya.



As a mainstream researcher, used to the more academic way of knowing through academic research, I am humbled by the experience brought about this participatory public engagement. This book provides a rich, deep and true source of knowing about the experiences of some of the most vulnerable populations of the world with regards to food insecurity and the right to food violations at the height of one of the most devastating disasters of the world ever experienced.

We present this book to the world with compassion, to promote food justice for the urban poor. Recognizing food as a human right, as stipulated in the Universal Declaration of Human Rights (UDHR) and the Kenyan Constitution. We call on the Kenyan government, non-state actors, donors and all well-wishers, to listen to the voices of the urban poor in Kenya presented in this creative book, and act towards positive change for them.

Dr. Elizabeth Kimani-Murage

Senior Research Scientist and Lead, the Zero Hunger Initiative, APHRC







INTRODUCTION

Everyone has a right to food. According to the United Nations (UN) Committee on Economic, Social and Cultural Rights (CESCR), ***“The right to adequate food is realized when every man, woman and child, alone or in community with others, has physical and economic access at all times to adequate food or means for its procurement.”***

The right was first recognized under the Universal Declaration of Human Rights (UDHR) in 1948. It is also recognized under international conventions including the International Covenant on Economic, Social and Cultural Rights (ICESCR) (UN, 1976), the Convention on Elimination of All Forms of Discrimination against

Women (CEDAW) (UN, 1979), the Convention on the Rights of the Child (CRC) (UN, 1990) and the Convention on the Rights of Persons with Disabilities (UN, 2006). It protects the right of all human beings to feed themselves in dignity, either by producing their food or by purchasing it (FAO, 2004).

Article 43 (1)(c) of the Constitution of Kenya (2010) states that ***“Every person has the right to be free from hunger, and to have adequate food of acceptable quality.” (COK, 2010).***





01

Food availability refers to food being present at the household level or at the market place in sufficient quantity, of good quality and good nutritional value. Availability requires that food is obtainable from natural resources either through the production of food, by cultivating land or rearing animals, or through other ways of obtaining food, such as fishing, hunting or gathering (CESCR, 1999).

02

Food accessibility has two components: Economic and Physical access. **Economic access** implies that all the financial costs incurred in obtaining food for an adequate diet does not threaten or endanger the realization of other basic needs (e.g housing, health, education). **Physical access** implies that everyone, including vulnerable individuals in the community, such as infants and young children, elderly people, the physically disabled and those who are ill, are assured of access to adequate food (CESCR, 1999).

03

Food adequacy refers to the dietary needs of an individual which must be fulfilled not only in terms of quantity but also in terms of nutritional quality of the accessible food. It also encompasses the importance of non-nutrient-values attached to food, be they cultural ones or consumer concerns including safety (CESCR, 1999).

The human rights framework recognizes that it is the duty of the State to respect (not interfere with one's ability to acquire food), protect (ensure others do not interfere with one's ability to acquire food) and fulfill (either provide an enabling environment for food production

or procurement or directly provide food to those who are not able to produce or procure food for themselves and their families for any reason). Vulnerable people living in urban areas generally lack access to adequate food due to, among other things, the high cost of living and high food prices compared to their counterparts in the rural areas, and environmental pollution rendering available food unsafe. This poses a major challenge and hindrance to the realization of this basic human right.

Between 2020 and 2021, the African Population and Health Research Center (APHRC) implemented a public engagement project in the informal settlements of the cities of Nairobi and Kisumu. Dubbed '**Right to Food: Evidence to Action**', the goal of the Wellcome Trust-funded initiative was to promote people-centered and people-informed research and inform relevant policies and interventions for the improvement of food and nutrition security in these areas. Specifically, the project sought to:

- Gain a deeper understanding on the lived experiences of the urban poor in Nairobi and Kisumu with regards to food security through public engagement.
- Explore the understanding of the public regarding the right to food as stipulated in the Bill of rights in the Constitution of Kenya through public engagement.
- Explore solutions to food insecurity problems for the urban poor in Kenya through public engagement.

In Nairobi, the activities took place in Kibera, Mukuru kwa Ruben, Mukuru kwa Njenga, Korogocho, Mathare, Kayole, Mji wa Huruma, Dandora, Viwandani and Githogoro. In Kisumu, the activities took place in Manyatta, Nyalenda, Obunga-Nyawita and Nubian/Manyatta Arabs/Kaloleni.

The public engagement project was implemented in collaboration with various Community Organized Groups (COGs) who primarily operate in the respective slums. The COGs included the following:

Nairobi

- Koch FM
- Slum TV
- Precise Consultants
- Ruben Center
- Slums Information Development and Resources Centre (SIDAREC)
- Household of Love Center
- Mum Baby and Love
- Hope Raisers
- Beula Youth Group
- Mwengenye Lifestyle
- Gifted Community
- Runda Youth Sports Association (RYSA)
- Christian Best Camps of Kenya (CBCK)

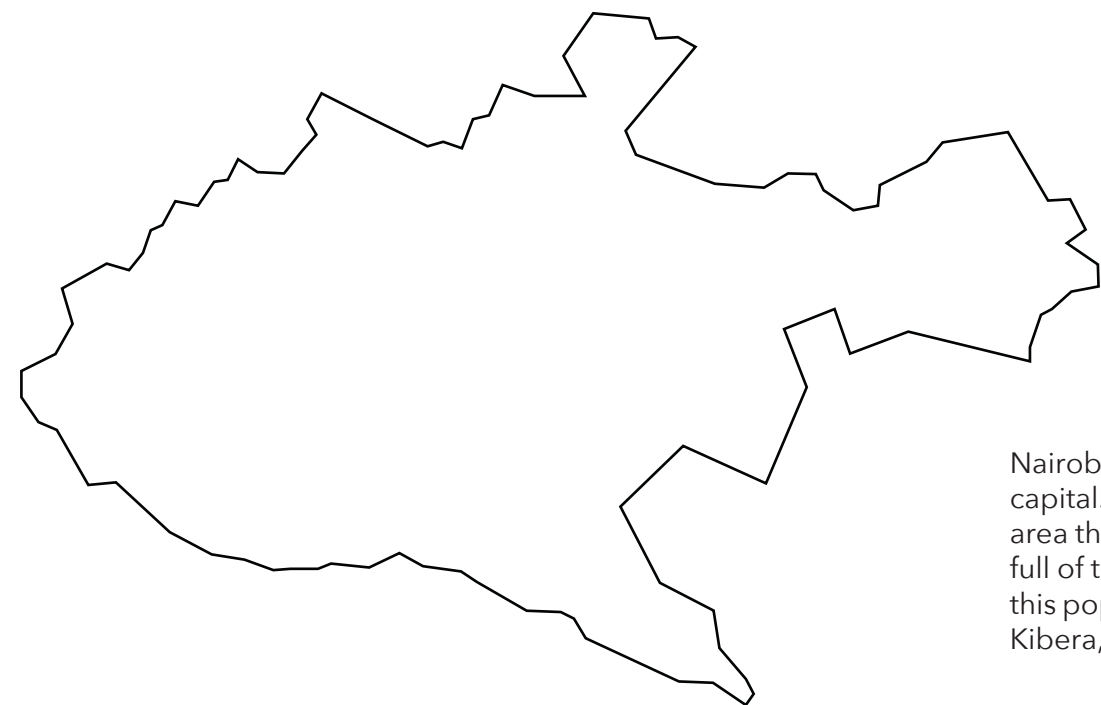
Kisumu

- City of Kisumu Urban Areas Association (CKUAA)
- Kisumu City Poultry Ventures (KICIPEV)

This phase of the project took part in the context of the COVID-19 pandemic which first broke out in 2020 (Xiao Y et. al., 2020), with the first case in Kenya reported in March 2020.

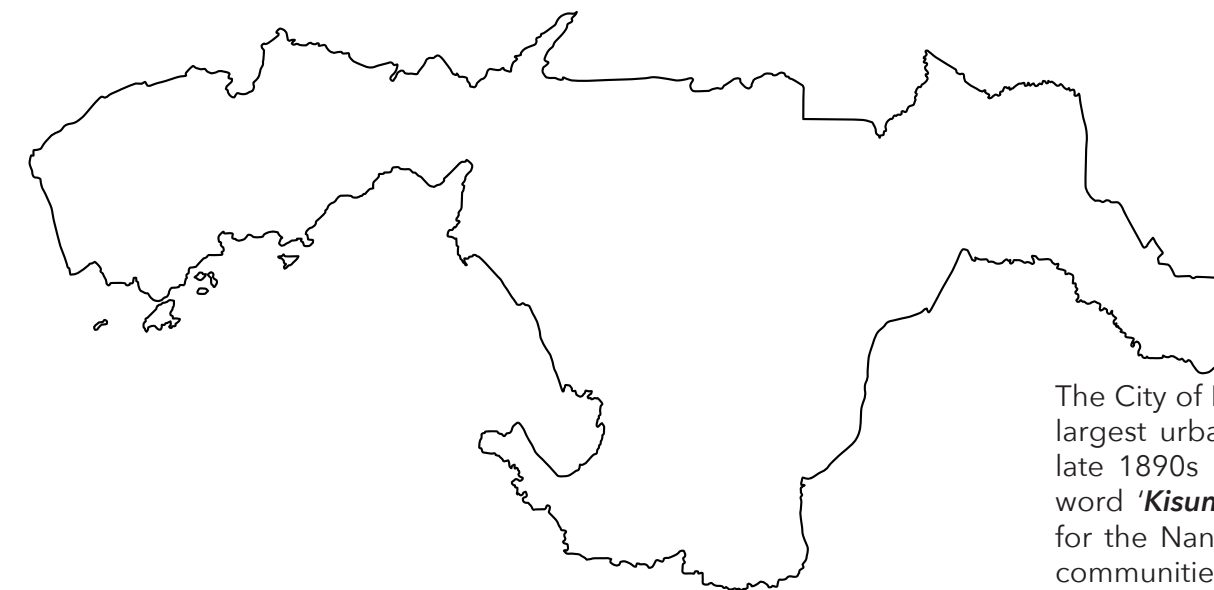
In response, the government enforced measures to curb the spread of the disease. During this phase therefore, we paid very close attention to and captured the lived experiences of the urban poor with food and nutrition security and the right to food in the context of the COVID-19 pandemic.





Nairobi is the capital city of Kenya, the commercial and administrative capital. The name, which means '**a place of cool waters**', depicts an area that was once known as a green city in the sun, a green, clean city full of tranquility. It has a population of 5 million people. About 60% of this population live in the slum areas. Nairobi has many slums including Kibera, Mathare, Korogocho, Viwandani Kayole, among others.

NAIROBI



The City of Kisumu, located at the shores of Lake Victoria, is the third largest urban area in Kenya. The City, established as a port in the late 1890s by the British Colonialists, originates its name from the word '**Kisumo**' which loosely translates to '**a place of barter trade**' for the Nandi, Kalenjin, Abagusii, Maasai, Luo and Abaluhya ethnic communities.

The Luo called it "**Kisumo**" meaning "**a place to look for food**"; The Abaluhya called it "**Abhasuma**" which means "**a place to borrow food**" while the Abagusii called it "**egesumu**" meaning "**a structure for rearing chicken**". The first white settlers in the late 19th century could not pronounce the local dialects "**Kisumo**", "**Khusuma**" or "**Kisuma**". They rather called it by its current name "**Kisumu**".

Today Kisumu is home to about 400,000 people of which about 70% live in the informal settlements of Manyatta, Obunga-Nyawita, Nyalenda, Bandani, Nubian/Kaloleni/Manyatta Arabs and Nyamasaria.

KISUMU



METHODOLOGIES

Various participatory visual methodologies complemented by Focus Group Discussion (FGDs) and Key Informant Interviews (KII) were used to engage with the community members on food security and the Right To Food. These included photovoice, digital storytelling, graffiti, community dialogues, radio shows, human libraries, participatory mapping among others.

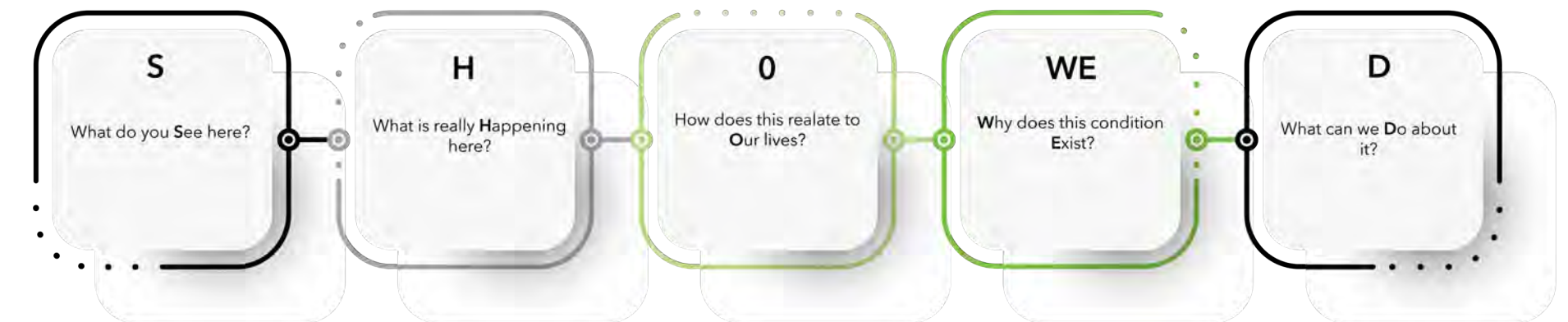


PHOTOVOICE

Photovoice is a novel approach of fostering community participation through participatory engagement. The community creates photographic work that documents their daily lives through their own eyes. Because the community is actively involved in the process, there is a greater sense of ownership and dedication. This activity was carried out in Manyatta, Nyalenda, Nubian, Kaloleni, Manyatta Arabs and Obunga-Nyawita slums in Kisumu as well as Kibera, Kayole, Mukuru kwa Ruben and Korogocho slums in Nairobi.

Various groups were engaged including the youth; women; older persons (60 years and above); and mothers of children with special needs . The group members used photography to document their lived experiences with food security and nutrition in the community.

The participants were trained on ethics and basic photography skills. They were then provided with digital cameras to take photos that visually represent their day to day experiences, their struggles in attaining food for themselves, their children and their families. Group discussions were then held with the participants to deliberate on the issues represented in the photos taken using the **SHOWeD** technique to guide the discussions. The participants then identified different issues highlighted by the photographs here, and how they relate to their lives and what can be done to improve the situation in the photos by various stakeholders.





GROUP ONE

Photo 1



Inadequate food supply

Photo 2



Kiosk is empty due to lack of capital.

Photo 3



Lack of capital to expand the business

Photo 4



Lack of enough space in this place.

Photo 5



Food sold next to sewerage

Photo 6



Lack of enough capital to start business

Photo 7



Diversified business

Photo 8



Use available space to do farming

Photo 9



Food sold in dirty environment.

Photo 10



Backyard/urban farming is the solution



GRAFFITI

Graffiti is a form of visual communication that has gained traction in expressing desired feelings, experiences, and messages through artistic drawings and writing using paint. The canvas of choice are often walls strategically located in various public spaces.

Two community-based organizations, Mwengenyé Lifestyle and Hope Raisers developed six graffiti murals in various locations: at homes, in schools, City Shamba Urban Agriculture Resource and Information Center, Mwengenyé public grounds, and Saika Assistant Chief's office in Maili Saba slums.

The aim was to stir up conversations within the larger community around food systems, the right to food, and food security as they interacted with the artworks. Additionally, the paintings demonstrated various practices that can help avert food insecurity within the community. That is, kitchen gardening and vertical farming in urban households.





LISHE BORA

FURUNA
FOR
JAMII

EMILIA IZAHWA
DOD MBE IHTA
IDE IRSE KWA
SISI BADO
HAKHA SHI

LIVE RADIO SHOWS

Three community radio stations-RubenFM based in Mukuru kwa Ruben, Ghetto FM based in Mukuru kwa Njenga and Koch FM based in Korogocho Slum broadcasted live radio shows on food security and nutrition and the right to food in their communities. During the shows, community members had a chance to interact with different experts through call-ins, text message and social media on various aspects of their daily food and nutrition security issues.





HUMAN LIBRARY

A human library entails having people who are knowledgeable about a specific topic act as books that people can learn from about a certain topic. In our case, the topic was food security and the right to food. Experts in food security and on the right to food were used as human books to engage with community members on the topics of food security and the right to food. Gifted Community Center used this methodology to engage Persons With Disabilities (PWDs) on their lived experiences with food security and the Right To Food in Kibera, Nairobi





COMMUNITY DIALOGUE

Community dialogues draw participants from different sections of a community and creates the opportunity for exchanging information and perspectives, clarifying viewpoints, and developing solutions to issues of interest to the community. Community members from various slums were engaged in discussions and explorations of their food security situation and the right to food. These included Mukuru kwa Ruben, Kayole, Kibera and Korogocho in Nairobi and Manyatta, Obunga-Nyawita in Kisumu.

The key issues discussed were food accessibility, food security, food availability, food safety, food solutions, as well as the role of the youth, community members and the government in achieving the right to food.

Additionally, one of the most common and visible means of preventing the spread of COVID-19 was and still is the wearing of masks. This practice presented an opportunity for the Christian Best Camps of Kenya (CBCK), a community group in Kibera. The group produced face masks with different messages on them, addressing various topics on the right to food and food security situation in the locality. Talking masks creatively stimulated dialogues among community members on their lived food security experiences and enhanced engagements and awareness on the right to food.









DIGITAL STORYTELLING

Digital storytelling is a type of media production that uses digital resources to convey stories in a fascinating, emotionally engaging, and interactive manner. The digital stories incorporated photography, film, sound, and text, and they were developed through an interactive process that enhanced the community members' experience, engagement, and interactivity.

A workshop was held to introduce the groups to the concept of digital storytelling, as well as its significance, application, and relevance to the public engagement process. They were guided through the process of writing down their stories, conceptualizing the filming process of the documented story using storyboards, using cameras to take relevant photos and videos, narration and audio recording, video creation and editing. The teams then set out to create their stories in groups, with supervisory support from the facilitators.

The method was used to learn, capture and share the struggles and lived experiences of community members in regards to food and nutrition security. In Nairobi this approach was used by Hope Raisers, Household of Love Centre, Beula Youth Group and SIDAREC to engage communities in Korogocho, Kayole and Mukuru kwa Ruben slums respectively. In Kisumu, CKUAA used it to engage community members in Nyalenda, Manyatta, Nubian, Kaloleni, Manyatta Arabs and Obunga-Nyawita. Through it, they engaged youth groups and young mothers which enabled them to share their lived experiences and struggles with regard to food security.





KEY INFORMANT INTERVIEWS

Key Informant Interviews (KII) involved conversations with individuals who particularly had informed perspectives on an aspect of the food situation in the communities in which they are domiciled.

In Kisumu, KII were held with public administrators in the national and county governments, specifically assistant chiefs, chiefs, ward administrators and county government officers in charge of agriculture and food Security. The interviews were loosely structured and relied on a list of issues that were to be discussed. Deliberate efforts were made to ensure that this methodology resembled an easy conversation among acquaintances and this guaranteed a free flow of ideas and information.

The interviewers framed the questions spontaneously to the key informant, then probed for information. The conversations were audio recorded while the interviewers also took notes for further elaboration and scrutiny. KII were used because there was a need for using qualitative and descriptive information to make decisions on the food situation in those communities. It was important to gain an understanding of the perspectives, behaviors and motivations of the public authorities and community experts regarding the rights to food.



PARTICIPATORY MAPPING

Participatory mapping was used by City of Kisumu Urban Areas Association (CKUAA) to spatially represent urban communities in Manyatta, Obunga/Nyawita, Nyalenda and Nubian/Kaloleni/Manyatta Arabs in the City of Kisumu and to bring their food situation to the attention of governmental authorities and decision-makers. The process of mapping contributed to building community cohesion, helped to engage participants to be involved in resource and food-related decision-making, raising awareness about pressing food-related issues and ultimately contribute to empowering local communities and their members. As an instrument of decision making in the planning process, participatory planning was used to assure the incorporation of local perspectives and opinions, priorities and ideas.

This methodology involved the Participatory Geographic Information System (PGIS) identification and mapping of food sources in the slum areas and the public perception on accessibility, public health safety measures among others. In this methodology, the community members were able to indicate the places in which food is found, showing features of these locations and describing their perceptions on right to food issues.



**LIVED EXPERIENCES OF THE
URBAN POOR ON THE RIGHT
TO FOOD**

We present the outcome of the engagement through the Right to Food framework lens. We organize the results using the three pillars of the Right To Food Framework: **accessibility, availability** and **adequacy**.

Our findings show that while food is generally available at the markets in the informal settlements- both in variety and quantity- this doesn't necessarily translate to availability in the households, often due to low incomes. Food adequacy is also compromised for various reasons including limited access to potable water, poor sanitation and hygiene of food vendors and the communities in general. Food access challenges result in less focus on nutritional and health requirements of food.

As a coping strategy to food insecurity, there is a reduced number of meals and serving portions. We also found that the COVID-19 response measures instigated by the government disrupted many income-generating activities and subsequently, availability, access and adequacy of food for many residents. It was also reported that Persons With Disabilities (PWDs) are more vulnerable to food availability, access and adequacy challenges due to a number of circumstantial reasons bordering on the nature of the various disabilities that are mostly overlooked. In view of all these, as discussed in details below, it is evident that the right to food is far from actualized for the urban poor.





FOOD AVAILABILITY

Food is generally available in the informal settlements both in quantity and variety. This availability is at the market level. However, many households do not have adequate food due to challenges with food access, largely attributed to lack of adequate income. The food availability scenario was similar in urban informal settlements both in Kisumu and Nairobi.





“...Things like bananas, avocados and vegetables are easily available. But sometimes as women, we may not have work and so we cannot afford them but they are readily available...”

Photovoice, Manyatta, Kisumu

“...Yes (there is food in the market), depends on the market you go to, if you want the easy to access foods such as tomatoes, onions, potatoes and coriander you will find them in the Vibandas (Kiosks), but there are markets e.g., Korona that sell things in bulk in case that is what someone needed to buy...”

Photovoice, Nyalenda, Kisumu





Availability of food was disrupted by the COVID-19 pandemic when the government imposed strict measures to curb the spread of the virus. Some of the most disruptive measures included curfews and travel restrictions which contributed to a significant reduction in the quantity and diversity of food available in the local markets. This was because the ability of the traders to access the wholesale markets (their immediate source of supply) in the manner and time most suitable to them, and which would normally enable acquisition of adequate amounts, type and variety of food, was hampered.

The curfew barred the traders from making it to the wholesale markets early enough to obtain quality food at the best prices, normally at dawn. The food supply chain was also disrupted by the measures including travel restrictions and the cumbersome requisite permits for food transported as well as numerous stops at checkpoints. All these impacted negatively on the availability of foods in the markets.



“...Those who sell at the market do go to Marikiti at three in the morning to get the fresh foods but they adjusted and would just go there at ten in the morning and you wouldn't get fresh produce because people were many. If you go at night you don't get many people as compared to during the day so most sellers weren't selling them...”

FGD adult male, Viwandani, Nairobi

“...Yes, things like greens, fruits and cereals were the most affected unless one stocked them because you would go to the market but wouldn't find them available or if they were available they would be very expensive...”

KII, religious leader, Korogocho, Nairobi



Similarly, the disruption of livelihoods meant that people reduced their expenditure on food. Food vendors for example experienced a reduction in customers and volume of trade. This drove some of them to reduce their stocks and variety to avoid making losses in case some food did not get bought. This also contributed to reduced availability of food in the markets both in quantity and variety.



“...Food was not available. When COVID-19 first struck many people were not going to the market and so food was not also being brought to the market so there was a shortage. Those who used to go for food in Marikiti weren't going anymore...Yes, there was no food at the market and that was a problem...”

KII, religious leader, Viwandani, Nairobi



FOOD ACCESSIBILITY

The residents of the informal settlements reported major challenges with access to food. This was attributed to the fact that in the urban areas, food is largely accessed through purchases. Most of the residents of the informal settlements have low purchasing power due to inadequate income, compounding their food access challenges. Food prices are also relatively high. These were cross-cutting in both Kisumu and Nairobi.



420

Pretty Baby

Pretty Baby



The city of Kisumu is geographically located at the shores of Lake Victoria, the largest freshwater lake in Africa. The lake is a source of different species of freshwater fish, thereby acting as a source of food and livelihoods for communities that live on its shores. The city hosts the Dunga Beach management Unit (BMU) which is the largest fish landing zone in Kenya. Owing to this proximity, it has always been assumed that many residents of Kisumu city eat fish on a regular basis. However, this is not true especially for those living in the informal settlements of Kisumu. Ironically, it was reported that fish is very expensive in Kisumu, despite being in close proximity to the lake. The high cost of fish presents an obstacle to household access to fish for the urban poor in Kisumu. The middlemen and huge commercial entities buy fish in bulk from the fishermen contributing significantly to the obstruction of access to fish by the locals.



“.... Fish from the lake goes into the hands of specific people who buy the fish and take it elsewhere. The little fish left is fought over by the residents. That is why it is expensive. It falls into the hands of specific people who buy it in bulk...”

KII, Chief, Kisumu



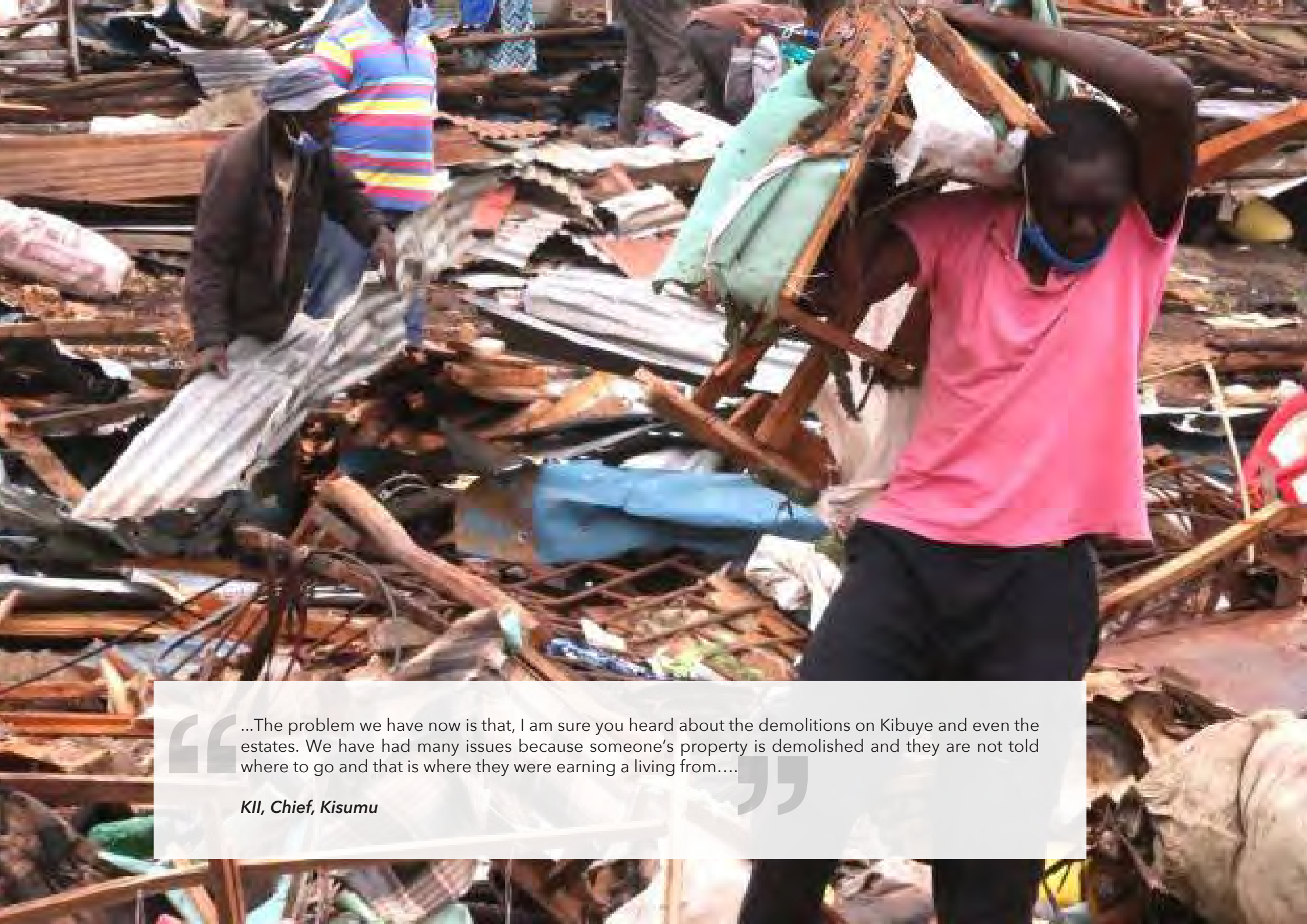
In Kisumu, a distinct challenge reported was with both physical and economic access to food. Over a couple of years, the city planning department has carried out a number of demolitions to pave way for new plans and redesigning. The demolition of Kibuye market, one of the largest open air markets in Africa, created a challenge to physical access to food. The market served as a key source of food for many, especially those who stay in its environs. The demolition meant that they had to resort to alternative food sources, which to some, were further away.



“...We used to eat good fish even if the price was (relatively) high. They (sites) were demolished and we had to go to Dunga beach. From here to Dunga beach, to and from, is about two hundred shillings. So transport alone eats into the money you had so you can't go. So demolitions have brought quite a challenge...”

KII, Chief, Kisumu

The Kibuye Market was also a source of livelihood to various traders and transport providers. The demolition of the market disrupted their livelihood and income sources, creating a barrier to economic access to food for them. This has not only been the case with Kibuye Market, but with the numerous demolitions that have been experienced in Kisumu over the last couple of years as part of urban planning. These have affected residents' traditional sources of food including the famous Lwang'ni beach at the shores of Lake Victoria known for its fresh fish, roadside restaurants, points among others. The individuals who depended on the demolished sites for income and their livelihoods have had to face barriers to economic access to food.



“...The problem we have now is that, I am sure you heard about the demolitions on Kibuye and even the estates. We have had many issues because someone's property is demolished and they are not told where to go and that is where they were earning a living from....”

KII, Chief, Kisumu



“ Food is a major problem. It is hard to get it unless people lie that food is easy to get, more so, for people living in urban centers such as Nairobi and other towns, it is not easy. Being able to put a meal on the table every day is a major challenge. It is not an easy job and people should be honest about it.”

Digital Story, Kahigaini, Nairobi

The advent of COVID-19 pandemic saw increased vulnerabilities to food access in informal settlements in Kenya. Most people in informal settings live on a hand-to-mouth basis, heavily dependent on the earnings of each day to enable them to put food on the table. Therefore, any disruption on the livelihood source even for a day has tremendous effects on food access. Many people reportedly also did not have (a lot of) savings that could enable them to survive for extended durations without a source of livelihood . The main source of food in the informal settlements (and urban areas generally) is through purchases. Food accessibility was therefore adversely affected due to the reduced purchasing power of the people.





“...People who work in the informal sector like us live hand-to-mouth. You go to work to earn a living but there were no jobs (during the Covid-19 lockdown) so we didn't have any food as well - you go to work to get something to eat and if you don't go to work you can't have any food to eat.”

FGD, adult males, Korogocho, Nairobi

“...In Nairobi people depend on money and very many people especially in this community many people came to work in the industries, you get me? When the pandemic struck, people lost jobs and many industries reduced their production. So if your source of income stopped would you get anything to live on? And that is the challenge we have in towns and especially slum areas in Mukuru. People who live in Mukuru slums depend on these industries and when the industries close or reduce the number of workers then income becomes a challenge...”

KII, Chief, Viwandani, Nairobi

“... There are people who are getting small contracts here and there. They are now finished. There are those who were working (before Covid-19 lockdown) and have since lost their jobs. We know that everything is money. So life has become hard because many people do not have money...”

KII, Chief, Kisumu



During the COVID-19 lockdown, breadwinners in most household were greatly affected as there was a reduction in pay, working shifts, business hours operations and profits. This therefore, reduced the ability to access food for individuals and households.



“...It affected me because I do wash clothes. So I would go looking for work and wouldn't get any because they feared letting us in because they didn't know where I was from, and maybe I had COVID-19 and would infect them. So sometimes you would get a job, sometimes you wouldn't. And if you didn't get a job you would just have to go hungry because maybe you only got a hundred shillings; by the time you bought cooking oil and food it would be over. So if you got it you would decide to have either lunch or supper. So that was the challenge we faced...”

FGD, adult females, Korogocho, Nairobi



This time period saw an increase in food prices. This was partly attributed to the high demand created by the limited supply of food as discussed. The disruptions in the supply chain, including transportation costs increased the cost of acquiring food by the traders which subsequently trickled down to the consumers through increased cost of foodstuff. This, in an environment of reduced purchasing power, negatively affected food accessibility amongst community members.



“...And then another challenge was the letters (permits) that were introduced that one had to have to transport food; that also made the cost of food rise...”

FGD, adult males, Korogocho, Nairobi



“...Things that people use on a daily basis such as food, water and soap due to the curfew and business hours, some of the prices have hiked due to COVID-19 restrictions. So you find that if you were buying a sack of maize at KES 2,000, now it costs KES 2,500 because they have risked to bring it from the farms and the measures also make it such that if they were to bring five sacks of maize in a day, they end up bringing two or three because of cessation of movement during curfew time. So the products found in the shops also had their prices hiked because the transportation time has been reduced...”

Photovoice, mixed group, Viwandani, Nairobi



Some community members normally buy their food at distant markets where the prices are fairer, some of which require the use of public transport (Matatus) to get to the markets. The Matatus increased their fares to take care of the reduced capacity as they were restricted to carrying passengers only up to 60%. The cost of accessing the preferred markets therefore went up, sometimes not making economic sense to the people who would have liked to go for food there, and many resorted to walking or opted out of this traditionally popular option. As such, the accessibility of food through this channel was also disrupted.

“If you look at something like omena, we used to buy 2kgs at KES 200. Now it has gone up to KES 350. So for someone in business when they bring it to the local market you will not find amounts for as low as KES 50. Yet before you could buy omena for KES 50 and have a meal. But now you cannot find that. The prices start at KES 100 going upwards. When you look at vegetables, one cabbage now is KES 50 and that is the small one. Yet before you could buy cabbage for KES 20 or even KES 15. Tomatoes are the same story. You cannot find tomatoes for KES 20. You find that for KES 20 you have only bought one tomato or two small tomatoes.”

FDG Women, Nyalenda, Kisumu



“...It was a challenge because you would find that kales were cheaper in Muthurwa (wholesale market) but transport cost was double so you would have to walk to buy the cheaper kales. So the high transport cost also made it a challenge...”

FGD, adult males, Korogocho, Nairobi

The curfew restricted business hours. One would therefore not be able to access food beyond the stipulated commencement time of the curfew. The food kiosks and markets would be closed. Some people would get back home late in the evening after a long day of work with the intention of buying food for their families only to realize that the businesses have been closed. Despite having made some money to enable access to buy food for the day, one would still go hungry in this case, or seek a coping mechanism. The curfew times therefore posed a hindrance to food access for some people owing to the nature of their jobs.

“...Also you would find that for the vegetable sellers, I would have money after doing my job and earning from it but I cannot buy food because of the curfew and they (food vendors) have closed. So I would sleep hungry and yet I have the money...”

FGD, adult males, Korogocho, Nairobi



In Kisumu, more women experience economic barriers to accessing food due to limited economic opportunities. Many women therefore depend on their spouses for money to buy food.



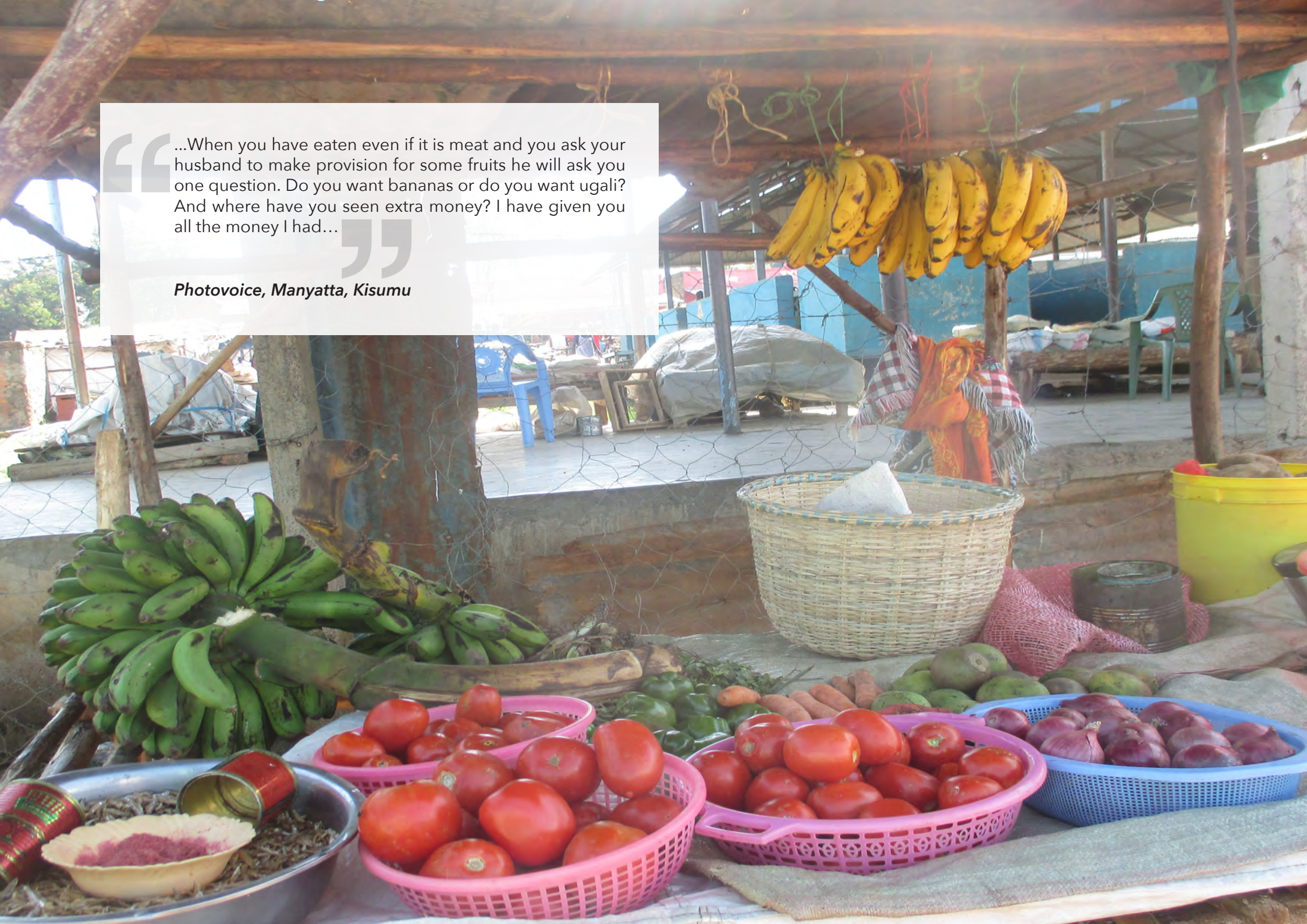
“...They(men)are mean with their money. You can find that you buy cooking oil for KES.10 and then vegetables for KES.10. So you don't have extra. They give you exact money and if you use vegetable money to buy fruit then you won't have vegetables. There are husbands who have you on a fixed budget so there is nothing extra...”

Photovoice, Manyatta, Kisumu



“Most women are jobless. If they had work they would be able to buy what is needed. But men will only leave money just for vegetables and many times only the exact amount.”

Photovoice, Manyatta, Kisumu



“...When you have eaten even if it is meat and you ask your husband to make provision for some fruits he will ask you one question. Do you want bananas or do you want ugali? And where have you seen extra money? I have given you all the money I had...”

Photovoice, Manyatta, Kisumu



“So now my friend, imagine that is you. You have already had that good cup of tea, bread and eggs and my husband has left KES. 50 and I want to eat like you, as well as feed the children. I have not even bought flour. Even if I cook porridge for them, I would not have given them the balanced diet the doctor is asking for. Yet my husband just keeps giving me more children.”

FGD with women, Nyalenda, Kisumu

FOOD ADEQUACY

Due to food access challenges in the informal settlements, many people did not prioritize nutritional value, food adequacy and food diversity as a health requirement. Many concentrated more on having food that at least saves them from hunger pangs and holds the stomach than being driven by dietary and nutritional requirements. It was also reported that in many families, the serving portions of food was always small to ensure every household member shared in the small amount of food that the household was able to access due to the low purchasing power.

The inadequate and poorly installed sewage and water infrastructure expose the water to contamination and resultant health risks. The water consumed and food prepared using such water is inadequate in quality and harmful to human health. It was reported that some food vendors operated in areas with unhygienic conditions, predisposing the food to contamination and likelihood of resultant health effects on the consumers. Some of the vendors pre-cooked food were accused of being adulterated to different forms which could be harmful to human health. Some were said to be using cooking oil of poor quality as well. These aspects compromise the adequacy of food in terms of quality and safety. The adequacy of food, both in nutrition, quality and quantity, was therefore not guaranteed for the residents of the urban informal settlements.



“...Looking at the photo you see that (some) tomatoes are spread directly on the dirty ground and there is no barrier laid down between the ground and the tomatoes. Now you will find that some women will immediately use the tomatoes even without washing them first. This will be followed by diarrhea episodes followed by a visit to the hospital next. So, the food safety around here is poor...”

Photovoice, Nyalenda, Kisumu



“...If you look at photo one it is a plate and on the plate there is ugali but no vegetables. We have been speaking about COVID-19 but even before COVID-19 till now there are people who have gone and hustled but what he has managed to get is maize flour but has not been able to get vegetables so you will find that he will eat ugali without vegetables as long as he gets full. There are many people living like this....”

Photovoice, Mji Wa Huruma, Nairobi



“...Yes, according to me, there are diseases that arise when we do not feed well, that is we do not eat a balanced diet. Normally, someone is supposed to feed on food that has proteins, carbohydrates, and vitamins. So, you will find that when you only eat maize there is a likelihood to get diseases that would not get someone who is feeding on a balanced diet...”

Photovoice, Nyalenda, Kisumu



“...A mother will cook a big ugali for supper and in the morning her children will feed on black tea and ugali and go to school. At the end of it all, this ends up with the children malnourished and with diseases such as Kwashiorkor and ringworms. People here cannot afford to get a balanced diet not unless they can get supporters or the government supports...”

Photovoice, Nyalenda, Kisumu

“...Based on our earnings, we cannot afford a balanced diet meal. You will find that someone will buy omena 5kgs, and that will last the person the whole week. You will find that all meals of the day (breakfast to supper), they will feed on omena, the only thing that changes is the mode of cooking, breakfast-boiled, supper-wet fry...”

Photovoice, Nyalenda, Kisumu





“...The reason I took this photo is that you can see there is sewage and on the side you can see there are people selling things. This doesn't sit well with me because where people are selling should not be this dirty...”

Photovoice, Manyatta, Kisumu



“...You can just see that it is sewage. In the middle they are selling fish. If the woman selling dropped the fish she would just pick it up and deep fry it again and they say that 'germs are not aware.' So they will sell you big fish but it is not clean...”

Photovoice, Manyatta, Kisumu



“ If you look at Nyalenda for example and just walk around there is poor hygiene. If you walk around you will just see sewage passing through and then you come across people selling vegetables and food just next to the sewage and the food has already been contaminated. When we buy it to go and consume it later it is harmful to our health.”

FGD youth, Kisumu



“...When I took this photo you can see sewage water and you can also see a young man picking trash from this water. There is also a tap for water taking water to other people in this area. If this tap were to burst it would combine with the sewage water...”

Photovoice, Mukuru, Nairobi

“...In this photo the first thing I looked at is where this water is located. It is in a trench. And you can see the women are still using it. The trench is open and all the dirt is passing through there. There is poop and urine. The pipes for water are still passing there. This means it is like eating human waste directly. This shows that the people here are drinking dirty water...”

Photovoice, Mukuru Kwa Ruben, Nairobi





“...You will find that people would love to cook beans but they do not have enough charcoal for the process so they end up adding other things such as Panadol to fasten. You will find that in githeri, the maize seeds have a lot of holes in it and this is because they added something to the meal to make it cook faster...”

Photovoice, Nyalenda, Kisumu

“...They add Magadi Soda or panadol. The reason for this is due to the lack of money and having a family to feed. I end up wanting to save on the charcoal used for cooking the customers food by adding Magadi and or panadol to the food to make it cook faster...”

Photovoice, Nyalenda, Kisumu





“...the same applies when I want to make the soup thick so that I can feed a lot of people so that I can get money... Using a mixture of wheat flour and water and adding that mixture to the soup.”

Photovoice, Nyalenda, Kisumu



“...Then for those cooking fish, the oil is recycled so many times and as it is recycled it is also harmful to our health. So we cannot know the complications now, but they will come later.”

FGD youth, Kisumu

PERSONS WITH DISABILITIES (PWDs)

The PWDs living in the urban informal settlements have additional vulnerabilities that exacerbate their lived experiences with food security. Some of the reported circumstances included:

- People with disabilities, especially those in school, are not able to walk far thus they are dependent on help from organizations, such as churches, for food. When things are not good most of the PWDs often drop out of school.
- Persons with disabilities especially those living in the informal urban settlements are faced with challenges. It was pointed out that out of 10 households in their settlements, 8 have no food. The main problem being food access.
- Persons with different disabilities experience the right to food differently, for example, persons with mobility challenges experience food insecurity differently as compared to those who are visually impaired.
- Owing to high poverty levels in informal settlements, the most important thing is having something to eat regardless of whether the diet is balanced or not.



“ Vendors by-pass PWDs to serve those without disabilities (they see PWDs and think they are beggars). ”

Community Dialogue, Gifted Community Center, Nairobi

“ The church provided us with food but it was not enough because you know when the church provides, whoever was in charge of distributing the food would hide portions of the food and take it to their home. This was the major cause for many of us leaving school because we could not continue learning in a place full of hunger and insufficient food. ”

Digital Story, PWDs Hope Raisers, Nairobi

“...Those with hearing impairments are forced to write what they need on paper, which hinders their access to desired food items. Vendors should label food stuff in the market to ease this communication barrier.”

Community Dialogue, Gifted Community Center



COPING STRATEGIES

The urban poor were forced to use unpleasant coping strategies for survival due to the disruption of livelihood caused by COVID-19, government response measures and pre-existing socio-economic vulnerabilities, such as scavenging food from dumpsites, skipping meals, feeding of poor quality food substances, begging, transactional sex, child labor, and drug abuse to survive. On the plus side, some people used progressive coping mechanisms like urban farming to increase food supply. They used a variety of innovative methods to help them farm in their limited spaces.

Urban farming

Some people have started urban farming to increase own food production for consumption and/or sales. This gained popularity during COVID-19. The urban farmers however, face some challenges, including inadequate capital, feed access, knowledge, and space.



“ You see right now what we are trying to encourage people to do is take up kitchen gardens. If everyone has one, we would not have that problem, people will have access to food. At the moment, we are trying to tell people the importance of having a kitchen garden.”

FGD youth, Kisumu.



“...I was trying to show that in this area the environment is dirty and the person who owns these cows has just let them roam. When it is slaughtered it will have eaten dirty food. So it is a challenge so it would have been better for him to build a structure for them so that they are well taken care of so they can produce good milk...”

Photovoice, Mukuru, Nairobi



“...You will find that the owner may not have money to get them food. So he is forced to leave them because they know the area and won't go to another place. They will just walk around and eat what they find and then come back...”

Photovoice, Mukuru, Nairobi



“...This photo shows us that I have goats here and they are many. The way they are many space is a challenge. If I was able to get a bigger space it would be better because the goats are like an asset to me. I can keep several and sell them when they are many so that I can do more to help my family. Also anyone who wants to buy goats can come to me but I can also sell to them organic manure from the goats. If I had more space and capital I would also be able to get some cows so I can get some milk to sell. We know that milk has a lot of added value because it is good for protein. Also I have turkeys and they are good for food. Their eggs have protein and you can have them to eat at home or sell to the neighbors. The turkey is also good because one turkey sells for about five hundred shillings...”

Photovoice, Mji Wa Huruma, Nairobi



Scavenging for food

Hunger drove some urban poor residents to scavenge for food at dumpsites and other locations with discarded food waste.

"...So, the children are at home, and they scavenge the dumpsite for food and if they find something else that they can sell they also go and sell it and get some money to buy something to eat. So all this is the effect of Corona virus which also caused lack of jobs..."

Photovoice, mixed group, Korogocho, Nairobi

Skipping meals

Some people are forced to skip meals in order to cope with the inadequacy in their access to food.

"...So to get food on the table, the three meals, is very difficult. So you find that people will have breakfast, skip lunch and then have dinner..."

FGD youth, Kisumu.

"...One might have slept hungry and woke up with nothing to eat. And while we sat there, some people would come to sell us food, especially women who sold porridge and tea. Unfortunately, when they came to sell, our response was always, "We are fine." This was because we did not have money to buy anything."

Digital Stories, Mwengenyie Nairobi

Feeding on poor quality food substances

Some people have coped through consumption of substandard food which tend to be cheaper due to inadequate income at their disposal

"...Then again you find that money is there but it is not enough as has been said but you will find that the suppliers will also bring substandard produce."

FGD youth, Kisumu.

Begging

Some people resorted to surviving through begging for money and food from others with the hope of success.

"...on my way here I met an old person who has not fed for three days who stopped me mid-way, and this is not the only case, in a week



I can be stopped by like two people asking for at least Kshs 20/= to buy porridge to drink. Imagine if you give him the Kshs 20/=, how long will he have to go before he is hungry again? What of his family? So, the situation is really dire...

Photovoice, Nyalenda, Kisumu

"...She had no way of feeding her children as she was not financially stable and this made her go through a very hard time. As a result she neglected her children and those kids became street children, begging for food from the neighboring hotels..." **Community Dialogue, Korogocho.**

Drug Abuse

Some people resorted to indulgence into heavy alcohol drinking and abuse of other drugs as a coping strategy to lack of food. This would mask their hunger and distract their minds into 'escaping' the thoughts of their dire situation of not being able to fend for themselves and their families.

"...If I may add to that, it has led to people picking up habits such as drinking illegal liquor. One will tend to say, "I have been given Kshs 20/= let me silence my stress by drinking." This is to avoid the stress of not being able to get food..."

Photovoice, Nyalenda, Kisumu

Theft

Some people, pushed by the lack of food and means of obtaining it for themselves and or their families, decided to indulge in stealing of other people's properties in order to sell and obtain money for food.

"...The second thing that has resulted is theft. You will find that most thieves come from this area. They will decide to steal from people's houses or you will just be walking and they mug you and take your phone and purse..."

Photovoice, Nyalenda, Kisumu

"...There is a rise in theft especially in farms, for example a child stole from my farm because they did not have food at home..." **Photovoice, Nyalenda, Kisumu**

Transactional Sex

Some people resorted to forms of transactional sex-for-food. The vulnerability to food has also contributed to increase in sexual relationships of people of vast age differences, popularly known as 'sugar mummy' and 'sugar daddy' relationships.



"...Since there is no food and money, ladies have found themselves in positions where they have to result to prostitution just to get money even as little as selling their bodies for sex for Kshs 50/=...Sometimes in Kondele the story is sex goes for Kshs 20/=..."

Photovoice, Nyalenda, Kisumu

"...Young boys who are of age have also gotten lost into being male prostitutes to rich women ("Ben Ten"...The young boys have resigned to looking for working class women where instead of marrying women they get married by the women, they exchange sex for food..."

Photovoice, Nyalenda, Kisumu

".. Children decide to walk around and if they find an older man who promises them something, they will indulge into sex. So many girls got pregnant while boys started stealing. They started breaking into people's homes and sell whatever they stole to get daily bread"

IDI youth female Korogocho, Nairobi

School drop-outs and child labor

In some instances, faced by inadequate food and means of accessing it, families have resorted to having school going children join their parents in doing paid jobs and other income generating activities in order to supplement the family income. This has forced some children to also drop out of school.

"...It has also led to a high rate of school dropouts because of lack of school fees since the parents cannot afford to pay for school fees since there is no money. The children follow the parents in the hustle for a job to increase the money they bring home for food to buy omena and maize flour for the family. ..."

Photovoice, Nyalenda, Kisumu





CONCLUSION



The achievement of the sustainable development and development of a State is dependent on food and nutrition security, as hunger affects one's participation in national development, dignity and self-determination (Kariuki Muigua, 2018). The realization of the right to food is therefore a critical step towards achievement of sustainable and national development goals.

To underscore the centrality of this right in human life and development, the right to food has been recognized in many international conventions and constitutions including the Kenyan Constitution. Despite all these legal provisions, global agenda, and commitments and policies, the demonstration of the lived experiences of the urban poor with food security in our project indicates that many Kenyans do not enjoy their right to food, and that hunger remains a common experience in many households.

Food availability, accessibility and adequacy evidently remain elusive for many people. The right to food cannot be achieved if any of these three pillars is not fully fulfilled (Kariuki Muigua, 2018). Many people living in the urban informal settlement therefore do not enjoy their right to food.

Whereas the right to food is not the right to be fed, but the right to feed oneself in dignity, the government has the obligation to protect, respect and fulfill the right. Whenever an individual or a group of people, for reasons beyond their control, are not able to enjoy the right to food through means available to them, the government has an obligation to fulfill that right directly (Kariuki Muigua, 2018).

In light of this, the government of Kenya should move with a sense of urgency to live up to its obligations towards realization of the right to food for the urban poor. The reported lived experiences point to numerous vulnerabilities that deny these citizens the enjoyment of their inherent right to food.

Whereas the right to food is part of the Economic and Social Rights, whose realization should be progressive, there is need for the Kenyan government to move with more speed and focus on actualization of this right as the right to food is crucial for the enjoyment of all human rights according to UN General Comment Number 12 on 'the right to adequate food' (Kariuki Muigua,, 2018). The right is tied at the hip with human dignity, right to life and all the rights in the bill of rights. A lot of attention and investment should therefore be focused on the realization of the right to food to unlock the full enjoyment potential of all human rights envisioned on the bill of rights. Development partners and all other key stakeholders should pool efforts and resources in support of the government and community efforts towards actualization of the right to food in order to realize their development goals owing to the centrality of ending hunger in sustainable development.



RECOMMENDATIONS

During the public engagement, a number of suggestions were made by community members and community organized groups to help improve the food and nutrition security situation of the urban poor towards full realization of the Right to Food which informed the following recommendations;



1. Mitigation and adaptation to pandemics

- In any future pandemics and other emergency situations, the government should design and develop human centered responses that protect human rights, including the Right To Food.
- There should be concerted effort to develop stronger food systems to increase their resilience to internal and external shocks, including pandemics.

2. Actualize the right to food among the urban poor

- Sensitise and create awareness to the urban communities and continuously sensitise and create awareness among the urban communities on the Right To Food.
- Strengthen collaborative partnerships between communities, governments and non-state actors to promote the actualisation of the Right To Food.
- Decommodify and recommodify food as a public good that is accessible to all at all times.

3. Low-cost innovative urban farming technologies

- Promote the uptake of low-cost innovative food production technologies including vertical gardens such as sack gardens, pallet gardens cone gardens and wall gardens.
- Governments and non-state actors to promote investments in local food production for local use in urban areas to supplement food trasferred from rural areas to create resilience.

4. Public health and food safety

- Supervision and support of food vendors to ensure compliance with public health-related guidelines.
- Structured and targeted investment in proper sanitation Improve the quality of water.

The background of the entire image is a repeating geometric pattern in shades of green. The pattern consists of various shapes including squares, triangles, and circles, some of which are filled with smaller patterns like dots or lines. The overall effect is a dense, textured, and symmetrical design.

MEET THE TEAM & GROUPS



Elizabeth W. Kimani - Murage



Florence Sipalla



Samba Nixon Otieno



Ephantus Kariuki



David Osogo



Michelle Mbutia



Mutura Kuria



Julia Ombasyi



Faith Kathoka



Musumba Allan



David Ngamau



Hilda Owii



Maureen Gitagia



Gregory Kimani



Hope Raisers Initiative, a community-based initiative that was established in 2005 to serve the Korogocho slums in Nairobi. The initiative is structured to offer mentorship and outreach programs to children and the youth living in informal settlements. The approaches used by the group were digital storytelling, graffiti installation and podcasts in Korogocho slums.



Household of Love Centre (HOLC) is a faith based organization whose mandate is to alleviate social, economic, mental and emotional poverty in communities within Kenya. HOLC had its activities in Kibera and Korogocho slums and engaged the communities through digital storytelling, community dialogue/plenary session and candid talk shows.



Koch FM founded in 2006, is registered as a Community Based Organization (CBO) based in Korogocho. Its mission is to provide a platform for the community to address their issues through information sharing, education and communication with an aim to promote social, political and economic well-being of the Korogocho community and the general listenership. This is done through the radio programmes and the community conversation forums. Koch FM engaged communities in Korogocho slum through Msossi time challenge, informercial & social media, and young mothers' listeners club.



Slum TV is a community media organization, registered as a trust founded in 2006. Its mandate is to document the lives of people in informal settlement with a mission of utilization of audio visual media as a tool for self-representation for grassroots communities with the aim of addressing priority issue in the communities in Kenya through educative, informative and entertaining film (audiovisual) content. This is done through 3 programs: Film and Radio Training; Film production; Film dissemination through regular open air and indoor screenings and partnering with like-minded organizations to run and participate in exchange programs. Slum TV engaged the mathare slum community through Film (short documentary).



Precise Consultants is a registered Community-Based Organization (CBO) that offers various services including data collection, entry, analysis, consultancy, and monitoring and evaluation services. The methodologies Precise Consultants uses are majorly based on the capacity to work with clients in efforts to deliver effective solutions to them. The team used photovoice and community dialogue to engage the Soweto-Kayole slums community in schools, public events and the open air.



Ruben Centre is a faith-based organization striving for an empowered and just mukuru slums community by providing quality education, health, financial and social services to children and families in Mukuru community. The Ruben Centre is a non-profit, charity organization run by the Christian Brothers African Province. It offers educational, health and community development programs to the Mukuru residents. Ruben Center engaged Mukuru Kwa Ruben, Kwa Njenga and Viwandani slum community through community dialogue, live radio talk shows and online design challenge.



Slums Information Development and Resource Centers (SIDAREC) is a youth, children and women communication project operating in three major slums of Nairobi (Pumwani, Kibera and Mukuru Kwa Njenga). The organization activities are geared towards alleviating poverty among poor slum communities in a bid to restore human dignity. SIDAREC activities are anchored under 5 core pillars namely education, reproductive health programs, social enterprise, ICT and a community radio (Ghetto FM). SIDAREC engaged the communities living in Pumwani and Mukuru Kwa Njenga through digital storytelling and radio feature broadcast.



Mum, Baby & Love is a registered Trust in Kenya that aims at helping mums cope with motherhood. Our goal is to build a community of mums who help each other have a fulfilling motherhood through a network of support groups. We especially target new mums with a focus on a holistic approach encompassing improved maternal mental health resulting in fewer cases of postpartum depression, physical well-being and socioeconomic support.



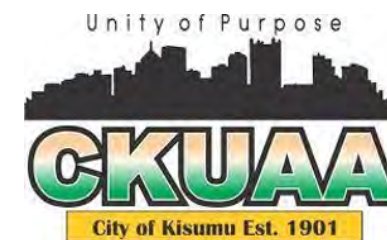
Beula Youth Group is a community-based self-help youth group that began in the form of a merry-go-round in 2012 by a group of youths who shared a common vision and passion for financial freedom and sustainability for improved livelihood. The work of the Beula Youth Group aims to empower urban poor youth communities in Kenya on issues that affect the general population, people with disabilities, and vulnerable families. The group focuses on important community issues such as education, health, food security, drugs, and poverty eradication, among others. Beula used digital storytelling, community dialogue, and graffiti installation to engage women and youth in the Spring Valley and Manna slums of Kayole North Ward, Embakasi Central Constituency.



CBCK (Christian Best Camps of Kenya) is a Christ-centered organization based in Nairobi, Kenya. CBCK works in Kibra (also known as Kibera), one of Africa's largest slums. CBCK serves in Kibra as well as neighboring slums and across Kenya's border in countries such as Uganda, Rwanda, and Congo. CBCK's goal is to transform the current Kibra into a healthy environment full of opportunities for children, families, and all residents to learn, work, and play. CBCK used community dialogue and talking mask approaches to engage communities in the four southern Kibra localities of Lindi, Silanga, Mahimoni, and Undugu.



Mwengenye Lifestyle is a registered Community Based Organization (CBO) that has changed its name to City Shamba. The goal of City Shamba is to transform urban livelihoods by ensuring food security goals are met by teaching residents how to practice urban agriculture. The CBO's goal is to increase the value of urban farming so that it can become a major force in the Nairobi Metropolitan socioeconomic transformation drive. This is accomplished through the establishment of established urban agriculture resource and information centers, which provide inputs and resources for urban agriculture to communities as well as training urban communities on urban agriculture and food security. Through digital storytelling, community dialogue, and graffiti installation, City Shamba engaged women and youth in Kayole.



The City of Kisumu Urban Areas Association (CKUAA) is a non-religious, non-political and not-for-profit making welfare society whose mission is to transform the city of Kisumu, through collaborative partnership, into a better place to live, work and visit in line with the Kenya Vision 2030, SDG no.11 and the UN New Urban Agenda (Quito, 2016). CKUAA founded the AgriCity Foods Program aimed at strengthening the urban food systems to create a food secure resilient urban life and works with urban communities in the informal settlements of Manyatta, Nyalenda, Obunga/Nyawita and Nubian/Kaloleni/Manyatta Arabs in line with the Milan Urban Food Policy Pact of 2015.



Community Center for the Gifted (GCC) is a registered, independent, disability and development youth led (community based) organization formed for and by disabled youth in Nairobi's Kibera slums. The organization's vision is to shape the future of every disabled youth so that they all have a dignified life and a secure income. GCC's mission is to become the leading organization where every youth with a disability can reach their full potential and participate fully in all aspects of life. They used community dialogue and a human library to engage people with disabilities and their caregivers.



Runda Youth Sports Association (RYSA) is a non-profit community-based organization that has been operating in Nairobi, Kenya's urban slums of Githogoro and Mji wa Huruma since 1996. Since its inception, RYSA has conceived and successfully implemented numerous community-based programs with a single goal in mind: to improve the quality of life and life opportunities for young people living in the Githogoro and Mji wa Huruma slums. RYSA used photovoice and community dialogue to engage youth and older people in Githogoro and Mji wa Huruma.



Kisumu City Poultry Entrepreneur Ventures Community Based Organization is abbreviated as KICIPEV CBO. KICIPEV CBO was established in 2018 by a partnership of the Kisumu county government, Lake Basin Development Authority, Kenya Industrial Estate, Nile Poultry Farms Limited, and Gwend Nyathi Sacco Limited with the goal of promoting individual household income generation through poultry production for eggs and meat. KICIPEV CBO's membership is drawn from Kisumu and the surrounding counties of the Lake Basin region. Under the program, they currently have 4650 KICIPEV CBO members. KICIPEV's mission is to improve members' livelihoods through integrated commercial production of chicken and chicken products. KICIPEV used photovoice and community dialogue to engage young, pregnant, and breastfeeding mothers in Kisumu (Manyatta, Nyalenda, and Obunga).



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