

COUNTRY-LEVEL PROGRAM DOCUMENTATION IN KENYA HOMECARE SPIRITUAL FELLOWSHIP

1. GENERAL INFORMATION

Title of the Program	IN KenyaHC INAP
Location of the Program	Nairobi, Kenya.
Program Duration	5 years (January 2023-December 2027)
Start Date	January 2023
Completion Date	December 2027
Preparation Date	October 2022
Program Budget	Kshs. 75,641,432/=
	USD: 756,414/=
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2. INTRODUCTION / BACKGROUND

Education in Kenya: the changing faces, evolving focus, and definite impacts

Kenya is considered a 'youthful' nation. With a population of 50 million, over 40% are children between 0-14 years, and another 20% are those between 15 -24 years. Hence, well over 60% of this Nation is at a critical developmental phase of acquiring and developing lifelong values for self-awareness, productivity and legacy. This underscores the need for a robust, sustainable education system that prepares every citizen for a productive life. It also highlights the undeniable value of a good education for the future of each child in Kenya.

Education before independence:

Prior to the coming of European and Arab settlers, Kenya's indigenous communities practiced their separate but definite education systems, to socialize the young into their community's values, practices, beliefs and ways of life. Like most pre-industrial communities worldwide, education was majorly via oral tradition, imparted through songs, ceremonies, daily living and age-set mentorship structures. No community was 'uneducated'; in fact, it is grossly erroneous to equate literacy with education, or vice versa. Those unschooled in Western literacy were in no way 'uneducated'.

Kenya gained her independence from Britain in 1963. Prior to this, Kenya was a British Protectorate. The Colonial settlers living in Kenya by then had interests in her rich agricultural land, minerals and wildlife. They relied on the Colonial administration to protect and promote their interests, while occupying formerly 'native' land, unjustly dispossessed from its original owners. Nationals working in settler farms or cottage industries learnt basic language, arithmetic and writing to communicate effectively with the colonial settlers in English.

With the coming of missionaries to Kenya, beginning at her Coast, way back in the 1800s, the emphasis of education for the African was linked to Christian conversion and catechism/discipleship. With time, the missionaries established basic reading and writing schools around those Churches so planted, to train the converts to read the Bible, write, communicate and broaden their new life.

The push for self-determination: education's critical role

From the 1940s onward, the clamor for independence was heating up globally: from India to Ghana, and Eastern Africa. Kenya became part of a vibrant Pan-African movement whose sole passion was to secure African independence and self-determination, extricated from oppressive Colonial rule.

Education featured prominently, side-by-side with the armed resistance against oppression. While the bow, bullet and cutlass were the face of an armed struggle against oppression, the pencil, paper and oration became the weapon of choice to advance the liberation cause - nationally and internationally.

Educated Africans became the skilled voices against Colonial subjugation. Nationals schooled in the Colonialist's language, economics, and politics, turned these into their tools for emancipation. They included, *Jomo Kenyatta, Pio Gama Pinto, Tom Mboya, Jaramogi Oginga, Mbiyu Koinange, Wangari Maathai* among many others. They became great assets using their educational and oratory skills to draft pre-independence Constitutions, lobby in British parliament, mobilize citizens and publish literature valuable for fueling our Independence cause.

Curricula: tools of construction or weapons of destruction

Pre-independence education under the Colonial administration was separationist: Europeans and Asians underwent a more elite, comprehensive curriculum, to prepare them for administrative, leadership and business roles in the Nation. In contrast, Kenyan or so-called 'Native' learners were taken through a deliberately 'shallower' curriculum, to inculcate simple reading, writing, arithmetic and handcraft skills. This was to prepare learners thus developed to occupy positions of service: to read the Bible, live moral lives, and serve as clerks, artisans and cooks. Higher education was the preserve of the Europeans, unnecessary for the 'natives'. An underlying philosophy among many such European educators was a supposed biological and "racial" inferiority of the African brain or capacity, unable to handle more complex curricula as their peers from other races.

Such a separationist, philosophically biased and ill-informed education irked the African Christians, who in the 1930s established their own African Independent Churches and Schools. They sought to avert the negative conditioning of our children about our racial inferiority and subjugation by supposed destiny forces. African Education became critical to reverse the Colonial intents at 'weaponizing' schooling to raise subdued, subjugated natives fit only for settler service. These Independent Schools equipped the learners with not just the skills but the attitudes and mindset to raise up in self-determination. The independence movement became irresistible.

However, the bliss of an impending independence could have easily been blighted by a lack of qualified Africans to take over the roles previously occupied by the Colonial administration.

This became a rallying point to prepare our nationals for such roles.

The Kennedy Airlift:

With a limited number of higher education institutes available for the pre-independent Kenyan learners, an initiative that began in 1959, initiated by the late Tom Mboya, to have qualified Kenyan students trained in American universities and colleges. This built a critical mass of qualified, educated nationals ready to take lead of the soon-to-be independent nation. Despite stiff resistance from the British colonial administration, the initiative persisted until 1963, with many of the over 800 graduates integrated in leadership and administration of the newly independent Kenya.

Among the initiative's well known graduates is renowned environmentalist and Nobel laureate *Prof. Wangari Maathai* and *Prof. Leah Marangu* (first female head of a university in Africa). Others include *Prof. George Saitoti* (Kenya's former Vice-President), renowned public health advocate *Prof. Miriam Khamadi Were* (recipient of the first Hideyo Noguchi Africa Prize, and 2022 Nobel Peace Prize nominee), among others.

New enemy, new strategy:

The onset of independence was coupled with awesome task of Nation building. The Founding President and his independence Government had one clarion call: to have our new nation unite to conquer the triad enemy of poverty, sickness, and illiteracy. (*Sessional Paper No.10 of 1965 on African Socialism and its Application to Planning in Kenya (Republic of Kenya, 1965)*).

To do this, Kenya had to confront the task of unifying a people previously separated on tribal lines, lacking a shared vision and mission.

Post-Independence Education Commissions were formed to develop a relevant, inclusive education system and curriculum that would foster nationalism, and equip the citizens to steer the nation into a shared vision, free from physical, ideological and socio-economic encumbrances. For over half a century now, Kenya has progressively developed her education system to avail equip all, regardless of race or ethnicity, prepared for self-reliance and productivity in future.

Changing times, changing educational needs:

Through the decades of independence, Kenya's educational emphases have evolved to match the growing national and global trends. The contemporary trends in rapid technological and industrial change needs an education that equips the young to fit in this new global landscape.

Free primary Education, and MDGs:

In 2002, Kenya experienced a landmark political transition in the nation, ushering in a new level of democracy. The new Government in 2003 introduced Free Primary Education (FPE). High costs of education had caused many a child to drop out of school, or miss regular learning. This had become a ticking time-bomb, with the growing number of out-of-school children reaching record highs, and the subsequent social characteristics such as crime, proliferation of street children and families, among other social dysfunctions.

To mitigate declining in primary school General Enrolment Rates (GER), Free primary Education was initiated in Kenya at the start of January 2003. FPE aligned to one of the Millennium Development Goals agreed upon in 1990 in Jakarta Indonesia, which underscored the importance of basic education and addressing the obstructive costs of schooling to attainment of universal primary education in Sub-Saharan Africa among poor households (UNESCO, 1990).

Over the last five years, the Government has pushed toward 100% enrolment rates for children of school going age, as well as 100% transition from primary to secondary schools countrywide. Outcomes are encouraging, as they have involved local administration and school heads to ensure no child who ought to be in school is out, for financial or any other reasons. However, perfect results aren't possible, and many schools still insist on full payments of tuition fees to retain learners.

The Competency Based Curriculum: latest change in curriculum.

Today, Kenya is transitioning from a previous education curriculum that's been active since 1985, commissioned under the mandate of Kenya's second president, Daniel Arap Moi. Intended to create self-reliance skills, the curriculum has had its inherent shortfalls, hence the development and unveiling of the Competency-Based Curriculum (CBC).

The CBC has at the core a philosophy of developing the young learners' competencies, spanning natural abilities, intellectual capacities, personality uniquenesses among others. Emphasis has shifted from competition based on classroom outputs, to cooperation with peers, teachers and nature, to develop oneself, progressively, sustainably.

Overview of Kibera, where Homecare Mentors Program is situated:

The Homecare Mentors program is an outreach to vulnerable children living in the sprawling Kibera slum, situated a few kilometers from Nairobi, Kenya's Capital city. Nairobi has a population of about 4 million, with over half living in informal settlements (slums). The two largest slums in Nairobi are Kibera and Mathare.

Covering an area of approximately 2.5km², Kibera (*Kibra is a Nubian word for 'forest'*) is the largest informal settlement in Kenya and has a population of approximately 250,000. It is also one of the largest slums in Africa. The overwhelming majority of Kibera's families face abject poverty, the indignities of deprivation, high unemployment and abusive relationships. Children are almost always the silent victims of these dysfunctions.

Average size of households here is between three to seven or eight persons, often accommodated in a single, mud-walled room, with the vast majority being children of school-going age.

The women, with a huge majority raising families as single-parents, rely on daily manual laundry jobs at adjacent middle-income residences. These jobs are sporadic, irregular and not contractual, hence many women return home empty-handed for several days in a week. Incomes are meagre, outweighed by pending debts and household needs.

A significant percentage of the men there work as semi-skilled manual labourers, trekking to and from construction sites in around the Capital City- Nairobi, to earn a living using their crafts or trades as masons, painters, drivers, or security guards. Many others run informal low-capital micro and small enterprises (MSMEs) such as selling charcoal, fish, groceries water vending, eateries among others. Others, male and female operate salons, barber shops, kiosks, car washes, hardware and timber shops.

The irregular, mainly minimal incomes from these engagements form the bulk of the economic power of Kibera's families. A disproportionate percentage of their daily or weekly earnings go to house rent, and feeding. The balances are allocated to affordable schooling, leaving little for savings or family development. In reality, education and healthcare bear the brunt of insufficient incomes, with many residents living on less than a dollar a day, the UN definition of poverty. When push comes to shove, schooling and healthcare get sacrificed for the sake of basic survival of the family.

Paradoxically, in so doing, the vicious poverty cycle gets perpetuated: - low education, unemployment or inability for upward mobility, early/teen marriages, alcoholism, dysfunctional home, and children raised therein entering the next downward spiral of inadequacy, poor healthcare, and generational poverty.

An intervention: The Homecare Educate-A-Child Program

Education is key to sustaining growth and reducing poverty (Hirsch, 1987). With rampant poverty in Kibera, education has been fundamental, and has undergone radical change. Several years ago, Kibera had less than ten Government schools to serve a growing population of school-going children. The gap has been serviced, albeit in a limited way, by a numerous number of non-formal, privately-owned or church-run schools.

The indeterminate nature of non-formal schooling here meant that there was standardization and uniformity of curriculum, infrastructure or tuition costs.

Indigenous, locally founded Churches and religious organizations have played a pivotal role in education provision in Kibera. Beginning as daycare centres for needy children whose parents would leave home early to eke a daily income, the schools have organically grown from pre-primary, to lower primary and eventually full elementary schools, for grades 1 to 8 learners.

Homecare's practical response to practical needs:

Homecare Spiritual Fellowship is an inter-denominational Ministry, founded in 1980, and celebrating over four decades of God's faithfulness and power, as a platform for focused prayer for the families. Birthed out of a need to see the salvation of loved ones, our theme is drawn from Acts 16:31a - *"Believe in the Lord Jesus, and you will be saved—you and your household."*

Homecare's spiritual and social transformation programs include weekly prayer rallies, the *"Fadhili Women"* support group for women living with HIV/AIDS, the *"Bethel"* dressmaking school for under-privileged youth, and the Program to orphaned/vulnerable children (OVC) in Kibera, through Bible Clubs, nutrition and education support.

Being relevant to families in need:

Homecare in 2006 began weekly Bible Clubs, in partnership with local Churches, to address the spiritual and social needs of vulnerable children living in Kibera. From an initial forty or so children, to the now over 600 children, the children ministry exposed another need: to give children access to quality education. An intervention was urgent. The repercussions would be out-of-school children proliferating, as well as teenage marriages or pregnancies, and ultimately incapacity to break the poverty cycle.

Homecare's response was to enable needy families enroll 50 children in Government school, get tuition costs offset or subsidized, and access learning resources such as books, stationery and uniforms.

Further, through a timely partnership with International Needs, the Child Assistance Program (INCAP) began with an initial 50 students, and has grown to currently support, 173 children, and a similar number who have already graduated and exited the Program.

The International Needs Group Assistance Program (INGAP) was birthed because of a common felt need to support and transition secondary school students to university. Through INGAP, we have 27 university students studying various colleges and are glad to have benefitted from this assistance.

3. STATEMENT OF NEEDS

The cost of education is a major reason for the many children not going to school in Kibera.

Sustainable Development Goal 4 is about quality education and is among the 17 Sustainable Development Goals established by the United Nations in September 2015. SDG 4 states as its focus, to *"Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all."*

The right to basic education is a fundamental human right. Every individual, irrespective of race, gender, nationality, ethnic or social origin, religion or political preference, age or disability, is entitled to a free elementary education.

Education is a powerful tool to transform a community and a family. It is a link to all the other development goals and objectives such as economic empowerment, social transformation, spiritual and physical development. The needs that stem from each of the mentioned pillars is rooted in education.

Both the International Needs Child Assistance Program (INCAP) and International Needs Group Assistance Program (INGAP) have been bridging the education gap by giving an equal opportunity to children from needy families to access basic education. The interventions brought about by INAP have been impactful and transformative. As highlighted in the Bible, **Luke 2:52** "And Jesus grew in wisdom and stature, and in favor with God and man". Our intervention is holistic and looks at all the aspects of growth of a child.

4. PROGRAMME STRATEGY

Our strategy is broad and all-inclusive in that it captures all the aspects of child growth. In a nutshell we implement as follows;

There is a structured way of selection procedure and process that involves Bible club teachers and staff to screen through a profile form. The profile form is a tool that helps to capture data and follow-up on the gaps. The screening process involves either parent or guardian and the child. INCAP has three (3) aspects of children who are; total orphan, partial orphan and children who are not orphans. The selection procedure involves an established communication strategy that engages the child's parents or guardians.

The other key component to the INCAP is the assessment of academic performance and motivation of a child. We emphasize on performance and academic focus in order to help the child grow.

The spiritual growth is key in that we identify and reach out to the children who attend our Saturday Bible Clubs. Currently we have 9 bible clubs each serving approximately 100 children making a total of around 900 children we reach every Saturday.

For all the children in the program, we implement some child friendly programs to help and nurture growth such as talent development program, sports, mental health program, academic clinics.

For the INGAP, it identifies and supports the university college students to join their colleges with ease and guided through in selection of courses and making career choices.

5. PROGRAMME JUSTIFICATION

The INAP (INCAP and INGAP) are necessary programs in that it supports the needy children to see their dream come true. It supports children live a purposeful life with vision and helps them develop good character. The INAP has an impact in building and impacting the next generation of Christian leaders wholistic in all aspects. INAP positive effects is that it solves the many community challenges in Kibera slums which includes crimes, substance use disorder. It contributes to a cohesive and a strong community as well as strong family foundation.

6. PROGRAMME DESIGN

- a. **Development Objective:** Provide children from socio-economically disadvantaged households in the slum with access to quality education, and learning resources, for personal development and capacity- building for future employability and creation of sustainable livelihoods.
- b. **Specific Objectives:** Identification of over 200 children from socio-economically disadvantaged households, to ensure school retention, academic improvement, on-going monitoring and preparedness for responsible adulthood after school.

- c. **Expected Outcomes (educational, life skills and social development, physical and health, spiritual and value formation):** Improved access and retention in schools, strengthened life skills and people development, Promotion of integral ministry among disadvantaged communities and children and Promotion of essential health services to school children and their communities.
 - d. **Expected Outputs:** Functional life skills instilled among children and youth, opportunities for growth, psychosocial support Strengthened relationship between Church and community in working with children.
 - e. **Expected Activities and Description;**
 - i. Fees payment for the children; processing of school fees per term for every child and acquiring progress academic reports.
 - ii. Forum with teachers to discuss progress and challenges facing children which is aimed at improving academic performance.
 - iii. Sensitization on children protection policy and implementation. There has been gaps in the implementation and public information on the children protection act.
 - iv. Mentoring children and youth on life skills e.g. creative problem solving, innovation e.t.c.
 - v. Train teachers on effective psychosocial support for children and youth on proper nutrition.
 - vi. Facilitate access for supported children and youth on proper nutrition and total health through food hampers.
 - vii. Academic clinics to aid performance.
 - viii. Mental Health Program to address mental issues affecting children.
 - f. **Target Groups / Clientele;** The target group is children in three categories; total orphan, partial orphan and children who are not orphans but are in need of assistance.
 - g. **Meaningful Sponsor Relations:** Regular reports which includes; monthly, quarterly and annually. Similarly, there is room for project/programme-based reporting. Aside from prompt response to emails and queries and a mutual connection with the partners.
 - h. **Sustainable Funding and Administration;** We have put in place measures and procedures of financial management, reporting and accountability to every coin spent on INAP.
- INAP is built on a sustainable model that breeds the assistance perspective rather than sponsorship mode. Parents and guardians have a main role to play as IN Kenya HC is only assisting where it is defined.
- The other important aspect of sustainability is the local support that has been steadily increasing to generate local support to assist the needy children. We have increased the number of locally assisted children to 34 from 2.

7. PROJECT CROSS-CUTTING ISSUES

- a. **Gender Analysis:** The program incorporates children of all genders. However, we reach out more to girls since they face numerous challenges in the slums.
- b. **Child Protection:** We have a developed children protection policy and procedure adopted and implemented by all the stakeholders.
- c. **Disability Inclusion;** we have a policy and guideline that outlines and defines the open nature of INAP to accommodate, assists and equally provide a platform for children living with disability.

8. RISK MANAGEMENT PLAN

In INAP, has risks that are both manageable and others are beyond management.

Risk	Likelihood	Impact	Rating	Mitigation
Health Risks – health is a significant wealth for a child, a parent or guardian and a partner or sponsor. There is an aspect of accidents and other unforeseen contingencies.	Likely	High	Very High	The health insurance cover and medical support kitty to aid children in case of sickness and diseases; robust safety plans; proactive contingency plans.
Social Risks – social issues that affect INAP range from peer pressure, drug and substance use disorder, relationships and others.	Possible	High	High	Behavioural engagement plans and social and life skills such as decision making.
Economic Risks: – Significant economic decline has financial impacts limiting what can be achieved with existing funding, and causing direct harm to INAP beneficiaries affecting their ability to access basic needs and services	Possible	High	Very High	Monitoring of economic situation; contingency planning for programmes.
Political Risks: – The political goodwill from leaders, in making the laws and policies that touch on children and most importantly its implementations and enforcement.	Likely	Medium	High	Engagement and relationship building with national and local political leaders and authorities. Engagement with NGO forum and all other stakeholders dealing with children.

10. PROJECT ACTIVITY SCHEDULE

[illegible]

11. PROGRAMME BUDGET

The project budget describes the monetary aspects of the project and explains exactly, which areas of how much money should be spent. A project budget simply refers to a document that specifies how the money will be allocated to implement the activities described in the proposal.

HCSF INAP PROGRAM BUDGET 2023-2027										
OBJECTIVES	<u>Numb er of Childr en</u>	Year 2023	<u>Numb er of Childr en</u>	Year 2024	<u>Numb er of Childr en</u>	Year 2025	<u>Numb er of Childr en</u>	Year 2026	<u>Numb er of Childr en</u>	Year 2027
<u>INCAP BUDGET</u>	<u>Curre nt</u>	<u>Ksh</u>	<u>Target ed</u>	<u>Ksh</u>	<u>Target ed</u>	<u>Ksh</u>	<u>Target ed</u>	<u>Ksh</u>	<u>Target ed</u>	<u>Ksh</u>
INCAP=> PPE- Grade 8	130	7,176,000	180	10,432,80 0	230	13,997,34 0	280	17,892,25 2	330	22,141,66 1.
INCAP=> Grade9- Grade 12	50	5,663,750 .0	100	11,893,87 5.00	150	18,732,85 3.13	200	26,225,99 4.38	250	34,421,61 7.6
	180	12,839,75 0.0	280	22,326,67 5.0	380	32,730,19 3	480	44,118,24 6.4	580	56,563,27 9.5
<u>INGAP BUDGET</u>	-									
University students	23	4,232,000 .00	28	5,409,600. 00	33	6,694,380. 00	38	8,094,114. 00	43	9,617,085 .5
Technical University students	14	2,737,000 .00	17	3,489,675. 00	20	4,310,775. 00	23	5,205,260. 81	26	6,178,418 .3
	37	6,969,000	45	8,899,275	53	11,005,15 5	61	13,299,37 5	69	15,795,50 4
MENTAL HEALTH Mentorship & Counselling Program	-	1,200,000 .00		1,260,000. 00		1,323,000. 00		1,389,150		1,458,607 .5
One on One Counselling	20	300,000.0 0	25	393,750.0 0	30	496,125.0 0	35	607,753.1 3	40	729,303.8
	-	1,500,000 .00		1,653,750. 00	30.00	1,819,125. 00	35.00	1,996,903. 13	40.00	2,187,911 .25
INWAP	-	500,825.0 0		575,948.7 5		662,341.0 6		761,692.2 2		875,946.0 6
-	-	500,825.0		575,948.8		662,341.1		761,692.2		875,946.1
<u>ACADEMIC CLINIC</u>	-	180,000.0		189,000.0		198,450.0		208,372.5		218,791.1
		180,000.0		189,000.0		198,450.0		208,372.5		218,791.1
<u>GRAND TOTAL KSH</u>	-	21,989,575		33,644,649		46,415,264		60,384,589		75,641,432
<u>GRAND TOTALS USD</u>	-	219,895.8		336,446.5		464,152.6		603,845.9		756,414.3

Note:

- 1.Foreign Exchange rate used is Ksh/US \$ is 100.00. This is subject to a change of +/-7 within the 5years**
- 2.We have assumed an inflation of 5% per year on average subject to change**
- 3. The budget above is a summary and breakdown of each program is attached.**