



SPRINGS OF HOPE FOR COMMUNITIES

CONCEPT NOTE



The founder, Reverend Johnson Wambua is an ordained minister of the Gospel and serves as the Pastor In-charge of AIC ZION church in Mathare slums, Nairobi Kenya. Growing up back in kathonzweni of Makueni County, the seed of evangelism would germinate very early in his life where he served his home church in the twin roles of a Sunday school teacher and youth leader. Coming from an arid and semi-arid area characterized by deprivation and drought, he would be moved by the struggle for livelihood encountered by his community. It's these dire experiences which would inform his resolve to endeavor to seek for solutions to the challenges faced by his community.

And the chapter on his early life would not complete without mention of his intervals of stay at Lake Magadi where he would occasionally visit his father who used to work as a truck driver. From these occasional visits, Rev. Wambua would deeply connect with the Masai community after picking interest in their culture and traditions (pastoralism, nomadic way of life, female circumcision and marriage of under-age girls). On the flip-side, the community's Commitment to this culture has resulted to their marginalization as manifested in lack of social amenities:- schools, roads, electricity and hospitals. This culture has resulted in low students enrolment in schools as young boys are turned into herders and girls offered by their parents into early marriage after undergoing female genital mutilation.

This experience with the Masai community would serve to consolidate his earlier resolve to dedicate his life to work towards aligning marginalized communities on the pathway to adopt Christianity, education and civilized ways of life. And when the calling to the higher purpose became irresistible, he would leave his well-paid job with the National Social security protection fund to enroll for training in theology which culminated into his ordination and appointment as a pastor in various Districts of the African Inland Church. As fate would have it, Rev.Johnson Wambua was posted to serve as a pastor at AIC ZION within the populous and crime infested Mathare slums in Nairobi, Kenya. Here he came face-to-face to deplorable living conditions for families living in the second largest slum in Kenya. To take his calling to the homestretch, based on the earlier resolve, the LION OF JUDAH FOUNDATION whose long term objective is to transform the lives of the Masai's and slum families was borne.



2. Introduction

Lion of Judah is a ministry centered foundation founded in the year 2021 and registered with the NGO Coordination Board in July 2022 as a Non-Governmental Organization. It's a not-for-profit organization formed with the objective of driving transformation initiatives with a view to contribute to the attainment of a just, fair and equitable society for all regardless of race, religion and class as envisioned by the SDG's. The foundation seeks to drive intervention in the areas of education and mindset change, financial and entrepreneurship development, and environment conservation in collaboration with highly vulnerable communities in Kenya.

Our call to action is informed by the need to endeavor to make right the inequalities manifested in the Society. The foundation operates in the geographic areas of Kajiado, Makueni and Mathare valley slum. Being a not for profit and at inception stage, we are solely reliant on well-wishers, volunteers, and donors to support our project activities as we work on identifying and looking for resources to invest in own income generating projects for sustainability.

Above all, we are ministry centered; besides working to transform our beneficiaries on societal parameters; we also give focus to spiritual and canonical teachings for the soul.

Our Vision

To give hope to children from vulnerable households from the Masai community and Mathare slums in Kenya.

Our Mission

Passionate about transforming lives by providing education, talent nurturing and spiritual nourishments to bright and needy children from the Masai community and Mathare slum dwellers.

Tagline

The world has enough for all of us if we cared for ourselves and for each other.

Core values

- Christianity
- Selfless service
- Commitment to the poor
- Focus on problem solving and transformation



3. Concept inspiration

This concept is inspired by two heart touching case studies;

1). The story of Mother Teresa, the founder of missionaries of charity whose primary task was to love and care for those persons nobody was prepared to look after.

2).The story of Kevin Carter, the winner of the Pulitzer award. Through his photo journalism work, he brought the entire world to attention after highlighting horrifying photos of the twin problems of war and drought ravaging what was then the Sudan. In one of the photos was the picture of a starving girl waiting to die as a vulture lay on the wait to feast on her. Detailed storied on the case studies are annexed at the end of the concept.

4. Concept Problem Analysis

The Masai community occupies two expansive Counties in Kenya:- Kajiado and Narok. They possess a very rich culture which unfortunately has been exploited by the few elites from the community to the disadvantage of almost the rest of the community. Because of their nomadic way of life, they live in cow dung constructed Manyattas, practice pastoralism as their main economic activity thus denying their school aged boy's opportunity to enroll in School. They subject their girls to female genital mutilation and give them out through arranged marriage.

The above set of factors has seen low levels of infrastructure development as besides pastoralism there is little or no other strategic economic activity within Masai land. Access roads into the interior are poor, inadequate healthcare facilities, lack of water for animals and domestic use and inadequate schools to attend to education needs of the school going population. Living In the midst of the world renowned national parks, School going children are always exposed to the danger of marauding wild animals With schools located far apart from areas of settlement, this danger occasions delayed enrolment by learners until very later when they can face a lion which causes misalignment to learners. The combined effect of the above set of factors has resulted to low levels of literacy among the Masai community.

Low levels of education among members of the community coupled with poor infrastructure has seen the community live a life of deprivation and indignity manifested through low income and lack of savings, inhuman housing, diseases and high mortality rate due to lack of hospitals, poor dietary habits (raw milk from cows & meat), outdated cultural practices-

circumcision of women and trafficking of human beings for livelihood through early marriages.

On the other hand, the Mathare slum in Nairobi is the second biggest slum in Africa after Kibera slum. People live in poor housing facilities; 6 ft. x 8 ft. shanties made of old tin and mud. Utilities like running water and electricity are nonexistent. There are no beds for sleeping as people sleep on pieces of cardboard on the dirty floors of the shanties. Public toilets are scarce and the few there are shared by up to 100 people and residents have to pay to use them. Those who cannot afford to pay must use the alleys and ditches between the shanties with others making use of "flying toilets" (plastic bags used by the residents at night), which is thrown into the Nairobi river and which serves as the source of water for the residents.

Approximately 600,000 people live in an area of three square miles with most living on an income of less than a US\$1 per day. HIV/AIDS is common as many parents die of AIDS and leave their children to fend for themselves. The absence of parents/ responsible guardians at this early age for the children coupled by the need to tend for themselves implies that majority of the affected children do not enroll into School. Given the prevailing socio eco-

5. Foundations Theory Of Change (Toc)

In line with the foundations vision "To give hope to children from vulnerable households from the Masai community and Mathare slums in Kenya' and well aware of the magnitude and deep entrenchment of the problem, our theory of change takes the form of gradual, organic capacity building interventions in the form of provision of education to learners (education sponsorship program), protection of the severely exposed children (children's facility), developing and nurturing youth talent for livelihoods(talent development and nurturing program), conducting advocacy on education for mindset change to the affected and vulnerable communities, imparting financial literacy, entrepreneurial skills and providing micro loans to empower vulnerable members from the affected communities and finally conducting advocacy on environmental sustainability- use of clean energy, proper waste management and disposal and planting of trees . It is expected that the above outlined initiatives would create a pathway to small consistent changes which would gradually lead to the high levels of desired change and impact.

6. PROJECT OBJECTIVES

- a). MASAI COMMUNITY
 - i. Campaign against female genital mutilation (FGM), early marriage of underage girls and therefore promote education of the Masai girls by providing them with education sponsorship.
 - ii. Campaign against nomadic and pastoral way of life by the Masai's and culture them into embracing modern economic activities.
 - iii. Empower the Masai women to identify and pursue means to livelihood therefore facilitate them to change status from house wives to economic participants
- b). MATHARE VALLEY SLUM
 - i. Protect children highly exposed to abuses and negative influencers.
 - ii. Convey means to livelihood to vulnerable individuals and families leading destitute lives.
 - iii. Cause change to women members of the community from pursuing undignified economic practices e.g use of commercial sex and brewing of illicit brews as means of livelihood by empowering them to pursue dignified economic practices.
 - iv. Foster change in mindsets to cause appreciation of the value of life:- enroll children to school, live in simple decent houses, seek medication when they fall sick, go to church for spiritual nourishment.
 - v. Promote law and order by causing changes in behavior from criminal dispensation and anarchy to peaceful, harmonious co-existence.

7. EXISTING INTERVENTIONS AND GAPS TO ADDRESS THE PROBLEM

Kenya has ratified most international treaties that protect the right to education, which form part of the country's laws. The Constitution of Kenya, in Article 53 (1) (b) state that every child has a right to free and compulsory basic education and Article 55 (a) the State shall take measures, including affirmative action programmes, to ensure that the youth access relevant education and training. Minorities and marginalized groups under Article 56 (b) have a right to be provided with special opportunities in the field of education. To give effect to the Constitution, the Basic Education Act (No 14 of 2013) has been passed into law to regulate the provision of basic education and adult basic education in the country. The Children's Act also acknowledges and protects every child's right to education. Other education laws guarantee the implementation of the right to education. The same 'right to education fact sheet document' catalogues a myriad of existing challenges which continue to pour cold water to this aspiration. The key notable challenges outlined are as follows;

9. Interventionmodules

- Bursary fund
- Exposed children's protection facility/home
- Empowerment and capacity building fund
- Micro finance seed capital kitty
- Environment conservation and community health program kitty

10. Springs of Hope for communities Capacity statement

- i. Basically we view our moral high ground as a capacity to drive the project objectives. Having been in the field of evangelism, we choose to literally make practical the word of God as stated in the book of Matthew 25:35-37 'For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'
- ii. Well-established Church affiliated education centres capable of dispensing education, provide parenting and upbringing to children exposed to abuse.
- iii. Location in the midst of Masai community where on daily basis we witness the limiting cultural practices, abuses and wastage occasioned by these practices to both the Masai girl child and the female gender.
- iv. Our evangelism work whose location is in Mathare valley, the second largest slum in Kenya and where moral decadence and rot infect all manner of evil to generations of youth thus creating a society where absolute hopelessness is the order of the day.
- v. Existence of a secretariat and a board whose composition has capacity to run the foundation and administer life transforming initiatives and positively impact not only the lives of the affected but the entire society in general.
- vi. Our experience and track record of running social programmes in the Church and other institutions we have been called upon to provide leadership.

11. Program Areas Of Operation

1. KAJIADO COUNTY

Population and demographics: As of 2019, Kajiado County recorded an area of 21,292.7 square kilometers and population of 1,117,840 of which 557,098 are male, 560,704 are female, and 38 are intersex. There are 316,179 households, with an average of 3.5 people per household and a population density of 51 people per square kilometer.

Economic activities: Main economic activity is tourism as the County is host to internationally famous game reserves and conservancies. However the proceeds go to the national treasury.

Education activities: Kajiado has 811 ECD centers, 568 primary schools, 124 secondary

Sexual abuse (FGM), early marriages and pregnancies and gender stereotypes among some communities and individuals continue to affect girl's education.

Financial inadequacies as even with the much touted free primary and secondary education, there are still requirement for some cost sharing fees to be paid. With a myriad of other household needs seeking for attention, many households have given priority to needs which elicit immediate gratification over the need to enroll children into school an area which convey delayed gratification.

Despite the legislative framework advocating for access to education for all, another gap coming in the way has been low community participation in the uptake of education.

Owing to lack of exposure by some communities and various other problems bedeviling some communities, you find that people have resigned to ignorance and bear little or no value for education such that they do not participate in enrolling either their own or supporting the enrollment of children from their respective communities into school. Without this support, it has become challenging for the Government to enforce compliance of the existing legislations.

Failure to enroll children in school is a normal and rampant behavior in the Masai and slum communities. Faced with resources constraints including policing, despite the enactment of laws which guarantee the right to education for children, enforcement has been a tall order for the policing and enforcement agencies.

Due to lack of strategic national interests and faced with budgetary deficits, the Government has not prioritized infrastructural development including education institutions in some areas like the Masai occupied lands. In the problem analysis above, Mathare slum which reportedly has a population of 70,000 children has only four public schools making it impossible to attend to the education needs of the community.

The huge gap in the supply of adequate education has to some extend (about33%) been taken up by the private sector but who provide education at a cost beyond the reach of the poor and those who do not attach any significant value to education.

The result of lack of education by these targeted communities has been capacity and material deprivation which has created a myriad of societal problems as follows; lack of skills and knowledge leading to unemployment, deprivation and squalid living conditions:- Medicare, housing and general living conditions, hopelessness brewing in lawlessness and crime industry, unemployment creating immoral activities like commercial sex workers and illicit brewers, prostitution causing high rates of HIV prevalence and deaths resulting to high number of orphans and juvenile headed households. Lack of youth education and development programs resulting to youths being lured to juvenile delinquency and into serious crime industry.

8. Programme Methodology-the Missing Middle

Education, mindset change and economic empowerment interventions to help transform the targeted communities.

In line with the problem analysis above, education has been a time tested agent of creating and catalyzing positive change. With roots and background in evangelical work, lessons drawn from the years invested in evangelizing and ministering to these communities have taught us that a practical and evidence based approach is what is called for. As sociologists and psychologists would aver, change is a gradual process and changing these communities' calls for concerted approaches which show case the small and gradual progression of impacts generated from the foundation's theory of change. Given the level of capacity of the targeted communities, besides education, other interventions sought are complex and calls for greater involvement of the community through participatory approaches and civic education with a view to foster greater ownership.

a. Requirements for member's participation in the mindset and financial empowerment initiative.

- i. Pay some little membership fee for participation- this is to create ownership and responsibility.
- ii. Participate in weekly member trainings- the trainings and engagements to involve even psychologists.
- iii. Affiliate to a church/ religious organization for spiritual nourishment and mindset re-orientation.
- iv. Actively participate in community health programs- better livelihoods.
- v. Members to commit to enroll children into school and transition them to the next levels of education.
- vi. Members to participate in environmental programs and commit to take care of the environment- clean public areas in slums, collect garbage and plant trees for those in rural upcountry areas like the Masai community.

b. Participating members training programs

- i. Self-care, discipline and responsibility.
- ii. Group dynamics-formation and cohesion.
- iii. Individual goal setting.
- iv. Entrepreneurship- basics of business concepts/ terminologies/business plans, record keeping etc.
- v. Financial and loan management training.
- vi. Simple wealth creation ideas:-investment plans.



schools, 18 higher education institutions, and 7 technical colleges. This translates to 154 learners per class.

Health services: The doctor population ratio is 1:26,094, the health staff ratio is 1:7,619, and the nurse population ratio is 1:1,068.

Transport and communication: The County has a total road network of 2,419.2 km. Of this 1,111.9 km IC is surface covered, 932.3 km is murram surface and 375 km is covered with asphalt. There are 11 post offices, 4,105 mailboxes, 3,220 rental mailboxes, and 885 empty mailboxes.

Trade and commerce: There are 100 trading centers in the county.

Agriculture: This is mainly practiced by outsider communities. Tomatoes, cabbage, kale and bananas are grown for horticulture. Crops grown for cereal production include maize, sorghum, beans, cowpea and green gram. Cultivated tubers include sweet potato, cassava and Irish potato. Cattle, sheep and goats are the three main types of livestock kept for their meat, offal, raw fat, fresh hides and hides.

2. MATHARE VALLEY SLUM- Key facts on Mathare slum

The second largest slum in Kenya, Mathare valley contains a population greater than the cities of Seattle, Denver, or Boston, yet the slum covers an area of only three square miles. By comparison, Seattle covers 80 square miles, Boston 42 square miles, and Denver 150 square miles.

It is estimated that one of every three adults in Mathare is HIV positive and the average life expectancy for a person who is HIV positive in Mathare is five years or less

Common health problems for children in Mathare include dysentery, malnutrition, malaria, typhoid, cholera, infections, tetanus, and polio.

Juvenile heads of households are common. This is a situation where a child or teen, some as young as 8 or 9 years old, is left to care for younger siblings, since both parents have died of AIDS or other diseases.

There are an estimated 70,000 children in the Mathare Valley, with only 4 schools to educate them. Many children do not attend school

Without an education the children in the Mathare Valley often turn to a future of crime, prostitution, drug abuse and disease.

12. PROGRAM ACTIVITIES.

- i. To Provide learning opportunities through sponsorship to orphans, bright children from needy households and the vulnerable Masai girls fleeing from the archaic cultural practices of FGM. Under this activity, we target to impact at least five hundred children access education right from primary level through College and University levels.
- ii. Work with the children's department to acquire safe custody for children exposed to abuses and bad influence in Mathare valley. Some of the children we work with are total orphans with both parents having died of HIV and therefore living under the care of siblings aged below fifteen years. Due to lack of proper protection and guidance they become exposed to the abundant agents of evil within their midst. Besides education, we seek to provide such children with protective and parental custody.
- iii. Conduct advocacy and sensitization on the importance of education to girls and the value of the female gender to the Masai Community. The problem of FGM, underage marriage of girls and relegation of the female gender as non- economic actors by the Masai community is a cultural problem born from the patriarchal mindset. To deal with the challenge of low education enrolment requires a sustainable solution other than cherry picking the victimized girls and enrolling them into protection and school. Sustainability lies in dismantling the deep rooted practice by the community in collaboration with change agents.
- iv. Conduct economic empowerment initiative to the Masai women who have been relegated to housewife duties and the vulnerable women residents of Mathare slums whose hope in life has been lost and have been reduced to eking living by practicing commercial sex and brewing illicit liquor which tends to fuel the criminal life in the slum community.
- v. Conduct activities geared towards promoting youth talent and skills development and use the same as a means to galvanize, shape and inspire their future and keep them away from the beckoning juvenile delinquent activities within the Mathare slum community.

(See separately detailed work plan, activities budget and results framework)

13. PROJECT ANTICIPATED IMPACT/DESIRED HIGH LEVELS OF CHANGE

- i. Educated children equipped with skills and capacity to drive not only their own lives but those of the communities from which they come.
- ii. Mindset change among the Masai community against outdated cultural malpractices of FGM, under age marriages, nomadic and pastoral ways of life and non-economic participation of women.
- iii. Empowerment of women living in Mathare slum and leading undignified life of commercial sex and brewing illicit brew to eke a living by bequeathing them with a sense of self-worth, entrepreneurship skills and seed capital to ply socially acceptable economic pursuits.
- iv. Foster peaceful, harmonious and law abiding co-existence among the slum community

- population and therefore prevent unwarranted deaths from criminal activities, penal justice and the resultant loss to productive energy as a result of lawlessness and criminal activities.
- v. Combat recklessness and drunkenness and therefore check the spread of HIV and other infectious diseases thus increase mortality rate among the slum dwellers.
 - vi. Protection of vulnerable children from the preying agents of vices, immorality and crime.
 - vii. Protection of environment through slum cleaning activities, other environmentally friendly activities like use of clean energy, apply recommended re use of environment unfriendly materials and planting of trees in rural communities.
 - viii. Foster community development as educated members would acquire ability to lobby and pursue projects like electricity, water, roads, hospitals and schools.

14. ANNEXES



Mother Teresa was born Agnes Gonxha Bojaxhiu in Uskup, Ottoman Empire (now Skopje, North Macedonia), on August 26, 1910. Her family was of Albanian descent. At the age of twelve, she strongly felt the call of God. She knew she had to be a missionary to spread the love of Christ. At the age of eighteen she left her parental home in Skopje and joined the Sisters of Loreto, an Irish community of nuns with missions in India. After a few months' training in Dublin she was sent to India, where on May 24, 1931, she took her initial vows as a nun. From 1931 to 1948 Mother Teresa taught at St. Mary's High School in Calcutta, but the suffering and poverty she glimpsed outside the convent walls made such a deep impression on her that in 1948 she received permission from her superiors to leave the convent school and devote herself to working among the poorest of the poor in the slums of Calcutta. Although she had no funds, she depended on Divine providence, and started an open-air school for slum children. Soon she was joined by voluntary helpers, as financial support also began to forthcoming. This made it possible for her to extend the scope of her work.

On October 7, 1950, Mother Teresa received permission from the Holy See to start her own order, "The Missionaries of Charity", whose primary task was to love and care for those persons nobody was prepared to look after. In 1965 the Society became an International Religious Family by a decree of Pope Paul VI.



The world woke up to the horror and ravages of the famine in Sudan on the 26th march, 1993 courtesy of New York Times via a photo of a dying Sudanese child and a vulture waiting besides for a feast. The famous photo and story was taken by a reporter by the name Kevin Carter. The photo would earn him the Pulitzer award. Growing up in South Africa during the apartheid regime, Carter became a photo-journalist because he felt the need to document the sickening treatment not only of blacks by whites, but between black ethnic groups as well.

Upon taking up the assignment in Sudan, Carter spent a few days touring villages full of starving people. All the while, he was surrounded by armed Sudanese soldiers who were there to keep him from interfering against the atrocities of the war.

Witnessing barbarity in war fronts, he would always keep on lamenting of the guilt of the people he couldn't save whenever taking their photos as they were being shot to death. These experiences would take a heavy toll on his emotional health and started to experience acute depression and would result to use of cocaine to enable him cope with the demands of the work.

In a phone interview to celebrate the Pulitzer award, one of the callers was eager to know what happened to the little starving girl in the famous photo he took. This question would stir Carter's conscience into reality he came to realize the irony in his work as instead of working to save the life of the girl by assisting her trek to the UN feeding center where she was headed to, he was busy filming and highlighting the flight. When the caller put it to him, 'may I suggest that on that day, there were two vultures, one waiting for the girl to drop dead and feast on her and the other one holding a camera to grab a moment of fame, it became too much for his troubled soul. Later than a week after, he committed

suicide by pulling an exhaust pipe which pumped in carbon monoxide into his car and he died of inhaling the poison.

By the time of his death, Kevin Carter left an indelible mark on the planet's consciousness.

**Helping one person
might not change
the whole world,
but it could change
the world for one
person.**

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