

INSTITUTE OF SOCIAL MINISTRY

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KASSAYE ANTUAN PETROS

**THE EFFECTS OF POVERTY
ON CHILDREN'S EDUCATION**

Supervisor

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This full-scale project thesis has been submitted in partial fulfilment for the award of Bachelor of Arts Degree in Social Ministry in Mission (Sciences and Praxis of Human Development).

NAIROBI

APRIL 2004

DEDICATION

This research is dedicated to my late beloved father and to all those who are engaged in services for the education of children, especially the poor. Also for all children in Kuwinda Slums.

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This research has received its present state because of concentration effort and cooperation of several people to whom I am indebted and owe great gratitude.

I am deeply grateful to almighty God for the many gifts he has given me: good health and ability to undertake my studies.

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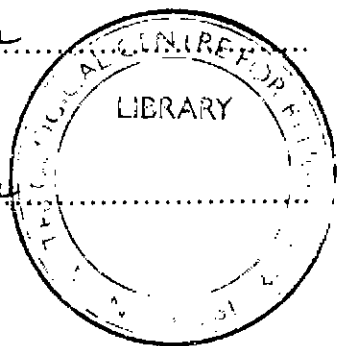
STUDENT'S DECLARATION

I, the undersigned, declare that this research is my original work achieved with my personal reading, research method, and critical reflection. It has never been submitted to any other college or university for academic credit. All sources have been cited in full and acknowledged.

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This full-scale project thesis has been submitted in partial fulfilment for the award of Bachelor of Arts Degree in Social Ministry in Mission (Sciences and Praxis of Human Development).

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Date: 19 April 2004

ABBREVIATIONS

LBC	Lasalle Boys Center
NARC	National Alliance of Rainbow Coalition
UN	United Nations
UNICEF	United Nations International Children Education Forum
UPE	Universal Primary Education

CONTENTS

DEDICATION	i
ACKNOWLEDGEMENTS	ii
STUDENT'S DECLARATION.....	iii
ABBREVIATIONS.....	iv
CONTENTS	v
GENERAL INTRODUCTION	1
Chapter I.....	4
Purpose and Methodology of the Study	4
1.0 Statement of the Problem	4
1.1 Objectives of the Study	5
1.2 Research Questions	6
1.3 Basic Assumptions	6
1.4 Justification of the Study.....	6
1.5 Organization of the Paper.....	7
1.6 Conclusion.....	8
Chapter II	9
Literature Review.....	9
2.0 Introduction.....	9
2.1 Operational terms	9
2.1.1 Poverty	9
2.1.2 Education.....	10
2.1.3 Slums and Ghettos.....	10
2.2 Poverty in its Context.....	11
2.3 Education in General.....	12
2.3.1 Formal Education	13
2.3.2 Informal Education.....	14
2.3.3 Non-formal Education.....	14
2.4 Causes of lack formal education in the slums	14
2.5 Right and Dignity of Children.....	16
2.6 New Policy of the Kenyan Government in Education	17
2.7 Poverty and education	18
2.8 Effects of poverty on education	19
2.9 Role of education in society	21
2.10 Summary	21
Chapter III	23
Research Methodology.....	23
3.0 Introduction.....	23
3.1 Site description.....	23
3.2 Population of Study.....	24
3.3 Sampling procedures.....	25

3.4	Data collection techniques	25
3.5	Primary Data Sources.....	26
3.6	Secondary Data Sources.....	26
3.7	Data Analysis Procedure	26
3.8	Questionnaire instrument	27
3.9	Interviews	27
3.10	Observation	27
3.11	Obstacle encountered during data collection	28
3.12	Summary	28
Chapter IV		30
Data Analysis		30
4.0	Introduction	30
4.1	Presentation of Research Findings.....	30
	Table 1: Frequency distribution of the youth respondents by age.	31
	Table 2: Frequency distribution of the adult respondents by age.	31
	Table 3: Marital status of the parents respondents	32
	Table 4: Number of Children in different families	32
	Table 5: Number of children not in school (school age).....	33
	Table 6: Number of children in school (school age).....	33
	Table 7: Cause of illiteracy	34
	Table 8: Frequency distribution of children willing to go back to school by responding yes.....	34
	Table 9: Frequency distribution of assistance needed by children to resume/report back to school	35
	Table 10: Frequency distribution of children respondents on the importance of education.	35
4.2	Discussion of Data	36
4.3	Suggestions	38
	4.3.1 The Youth.....	38
	4.3.2 Social Ministers.....	39
	4.3.3 The Community of Kuwinda Slum.....	39
	4.3.4 The Government.....	40
4.4	Summary, Recommendation and Conclusion	40
Chapter V		42
Theological Analysis and Reflection		42
5.0	Introduction	42
5.1	Education within Society	42
5.2	Is Education for All?	44
5.3	Views of Children on Education	45
5.4	Education: Key to Liberation	46
5.5	The Social Teaching of the Church.....	46
5.6	Jesus and Education	47
5.7	Jesus and Children.....	49
5.8	Jesus and the Poor	50

5.9	Conclusion.....	51
	Chapter VI.....	52
	Project Proposal	52
6.0	Introduction	52
6.1	Project Name	53
6.2	Project Overview.....	54
6.3	Statement of the Problem	55
6.4	Justification of the Study.....	55
6.5	Project Vision.....	55
6.6	Project Goals	56
6.7	Objectives.....	56
6.8	Basic assumptions	57
6.9	“SWOT” Analysis	57
6.9.1	Strengths.....	57
6.9.2	Weaknesses	57
6.9.3	Opportunities.....	58
6.9.4	Threats.....	58
6.10	Success indicators	60
6.11	Description of Functions	60
6.13.1	Board of Directors.....	60
6.13.2	Director	61
6.13.3	Supervisor	61
6.13.4	Accountant	62
6.13.5	Social Worker.....	62
6.13.6	Caretakers.....	62
6.13.7	Watchmen/Security Guards	63
6.13.8	Cooks.....	64
	PROJECT BUDGET (LBC) YEAR 2004-2009	65
6.14	Project’s sustainability	66
6.15	Summary	67
	GENERAL CONCLUSION	69
	BIBLIOGRAPHY	71
	APPENDIX 1	74
	APPENDIX 2	77
	APPENDIX 3	78
	APPENDIX 4	80
	APPENDIX 5	81
	APPENDIX 6.....	81

GENERAL INTRODUCTION

Our world has consistently and persistently suffered from the cry of the poor. Some human rights activists, church organizations and governments preach about the eradication of poverty to pave the way for all people to live better lives; however, poverty is still proudly walking on our doorsteps. What is poverty? Poverty is a persistent problem, which has presented political and moral challenges to all societies at all times. In its simplest definition, poverty is a lack of the basic means of survival. The poor are those who, in normal circumstances, are unable to feed and clothe themselves properly, and risk death as a consequence.

Latria sees poverty as a humiliation and the sense of being dependent and of being forced to accept rudeness, insults and indifference when we seek help.¹ This definition makes lots of sense in our society today, especially when one is to make any comparison between the so-called rich and poor, the poor man is always trampled upon. The poor has no mouth and has no rights where they matter. The poor suffer from the hands of the rich and the poor are at the mercy of the rich. Such are the conditions of the poor as one poet describes them:

¹D. NARAYAH, *Voices of the Poor: Can Anyone Hear us?*, 30.

Pauper, pauper craning your eyes
 In all directions and in no direction...
 With a shrivelled buttocks and foot full of jiggers

And in contrast, the poet further describes the rich as:

Fellows with triple neck
 And triple chin
 With clean verandahs...
 Celebrate their riches in gold
 They take pictures of the poor
 Who trudge all day long?²

The issue of poverty, therefore, is commonplace, but more visible on our continent of Africa. So many people are ravaged by poverty and so many children cannot go to school, while others are not privileged to enjoy the sweet moments of childhood because their parents have no time for them, as they go in search of food for their young ones. Other children suffer abuses from frustrated parents who are alcoholic. Other children go through the hard experience of broken dysfunctional homes.

Education, on the other hand, is seen as a tool for enlightenment and salvation for the human race. Education, both informally and formally, is vital for the growth and the proper development of an individual. Challenged by poverty, many families in Africa are not able to offer basic education that should be provided in the family; hence it is harder to provide children with formal education. Poverty adversely affects education and the consequences include prostitution, robbery, the increase in moral decadence among the youths, and so on. Hence, unwanted pregnancies and abortions

² Unknown author

are very prevalent among young people. In my opinion, the lack of education caused by poverty plays a major role in these social problems.

During the fact-finding stage of this research, the writer was personally involved in the day-to-day activities of the Bosco Boys Kuwinda project, Nairobi. The project is a non-governmental project run by the Church congregation of the Salesians of Don Bosco. Bosco Boys Kuwinda deals with the poor youth. They pay special attention to street children. The activities of Bosco Boys Kuwinda include: rehabilitation programmes, tailoring training, carpentry workshop, garden/shamba, dairy cattle, computer courses, piggery, poultry and sports (scouting, football, basketball, volleyball).

In this research, the pastoral circle method of See, Judge and Act is the guide post in this narrative. The "See" dimension is where information on the ground is analysed. The information on the ground has been gathered from the writer's experience of working among the youth in the Bosco Boys Kuwinda project. The writer has broader and in-depth experience of working with the poor in Kuwinda for five years (1998-2004). All these five years of experience have been a challenge and a time of reflection for the writer about the plight of the poor youth. Therefore, this research paper is a part of an action taken in order to deepen our understanding and raise awareness about the poor who bleed daily in our neighborhood. The primary and secondary information in this paper is largely obtained from Tangaza library materials and interviews conducted in Kuwinda slum.

Chapter I

Purpose and Methodology of the Study

1.0 Statement of the Problem

When Kenya got her independence in 1963, the newly formed government identified three important obstacles on the path to development: poverty, ignorance and disease. Four decades later, these problems still seem to be the major predicaments facing the Kenyan society.

A number of policies and effort have been made to address these problems and especially that of ignorance. In 1965, the government launched a program towards education, propounded in the Sessional paper No. 10. In this document, the government's priority was free and compulsory primary education.

Again, in 1986, the government presented another development strategy for Kenya, propounded in Sessional paper No. 1. Both of these documents were geared towards addressing problems compounded by poverty, and these problems had much to do with the accessibility of education by the poor children. However, a lot of children from low-income families could not access the kind of education that was originally meant to be provided for them. In 2003, the NARC government of Kenya asserted that free primary education would be compulsory and thus it was the duty and the obligation of the government and the parents. This was extracted from Section 2 of the children Act of 2001 (Cap 586) of the Constitutional provision. The section states that every child is entitled to free primary education, which is a responsibility of the parents and

the government. This is the origin of the current cost sharing in the primary school education today. Hence, the government takes the share of providing tuitions, building fund and books while the parents, on the other hand, have the responsibility to provide a uniform which includes: shoes, shirts, jerseys, shorts and dresses, all of which totals to an amount much higher and beyond some parents' income, especially those from Kuwinda Slums. This is the cause of illiteracy in the Slums. Apart from the government, other stakeholders such as the Church, private investors and civil society organizations have tried to provide education for the less privileged.

Regrettably, very few children from urban slums have benefited from universal primary education (UPE). This research exercise will, therefore, address these problems by establishing the effects of poverty on education in the Kuwinda slum of Nairobi. It is expected that such an exercise will identify and suggest solutions to some of the problems related to the relationship between poverty and education among the poor in Kenya.

1.1 Objectives of the Study

To carry out the study properly, the writer set the following objectives:

- To discover the extent to which poverty affects the education of the Kenyan society, using the Kuwinda slum as a case study
- To raise the awareness of people about the effects of poverty on education and its consequences on children and the broader society of Kenya.
- To highlight the importance of education to children and the broader society.

- To evaluate the role of the Church, families, and the society at large in the education of children.

1.2 Research Questions

1. What are the major causes of illiteracy in Kuwinda Slum?
2. Why are most Kuwinda children out of schools?
3. What do Kuwinda children need in order to be in school?
4. How do we try to solve the problem concerning education in Kuwinda Slum?

1.3 Basic Assumptions

- Poverty is the determining factor of illiteracy in Kuwinda slums
- There is a lack of awareness of the importance of education to the people of Kuwinda
- Parents in Kuwinda Slums have limited means/raise insufficient income to meet the basic requirements of school in order to educate their children
- Children in Kuwinda Slum are not motivated to learn and to attend school.

1.4 Justification of the Study

The high rate of school dropouts and children out of school from Kuwinda Slums calls for a systematic study to find out the cause and a solution to the problem. The government has provided free primary education (U.P.E) covering school fees,

building funds, books, etc, but free education does not take care of poor children who cannot even afford the basic needs in terms of food, clothing and even shelter. The cost sharing which is in terms of uniform, food for lunch, and transport does not favor the poor children from slums and Kuwinda in particular. This calls for a need for research into this problem.

According to the statistical analysis of Gassen, 40% of the families in Nairobi area are single. It means that the children live with one of their parents, either father or the mother. This condition is caused by various reasons. Among some the reasons are separation, divorce, alcoholism, death and long-term imprisonment. In most of these families, women are responsible for raising and feeding of their children. Particularly among poor families, women hold key positions as breadwinners for households. Most of these parents are unemployed and live in bad conditions and therefore, for the NARC government to achieve the free and compulsory primary education, the parents have to be empowered economically to meet the cost-sharing requirement for their children. This is the driving for this research.

1.5 Organization of the Paper

This research comprises six chapters. The first chapter is the general introduction, the statement of the problem, research questions, objectives of the study, basic assumptions, justification of the study, limitations of the study, organization of the paper and conclusion. Chapter Two is literature review. Chapter Three discusses the methodologies used in carrying out the research on the problem under study and the

sampling procedures used. Chapter Four deals with data collections and data analysis. It describes the techniques used to collect the data through questionnaires and interviews. It also discusses the problems experienced during gathering, observation and results.

Chapter Five is a theological reflection. Finally, in Chapter Six, the researcher draws a project proposal as a means of providing a solution to the problems encountered during the study. The project intends to enhance education for the Kuwinda children, who are unable to carry out their schooling program.

1.6 Conclusion

This chapter discussed the background of the study, including the statement of the problem, the research question, the objectives of the study, the basic assumption, justification of the study and organization of the paper. The next chapter deals with the literature review and includes operational terms, information on right and dignity of children, new policies of the Kenya government education (UPE) and other research data on poverty reduction and education accessibility for all.

Chapter II

Literature Review

2.0 Introduction

In this chapter, the researcher focuses on the discussion on education as provided by different authors. It begins with definitions of the operational terms. It explores the causes of lack of education in slums and further looks at the rights of children to education and the implementation of the new policy offered by NARC government of Kenya to provide free and compulsory primary education. Finally, the role and effect of education are analyzed.

2.1 Operational terms

2.1.1 Poverty

Generally, poverty is perceived in economic terms as “the inability to meet basic needs.”³ People associate poverty with deficiencies such as lack of land, unemployment, the incapacity to feed oneself and the family, poor health and housing standards, and the inability in educate one’s own children as well as pay medical bills.

³ MINISTRY OF FINANCE AND PLANNING, *Poverty Reduction Strategy Paper for the Period 2001-2004*, Vol. 1, 11.

2.1.2 Education

This is the act or process of educating or being educated; systematic instructions; a particular kind of stage in education; a development of character or mental powers. Such an education comes about formally, informally and non-formally.

2.1.3 Slums and Ghettos

Slums and ghettos are informal settlements with mostly low wage workers and unemployed. They are characterized by shanty life which is, perhaps, unexpected with most of them paying rent, as tenants to the landlords and landladies for hovels. Many of the owners usually live in the areas and practice small-scale landlordism. Since slums are illegal by definition, it is hardly surprising that they are the focus for illegal activities. Some of these activities are simply a means for survival; others are intended short cut to the pleasures of affluent city life. A large population of slum and ghettos dwellers engage in illegal activities in general course of everyday living, crime and diligence being most promoted by economic activities. Petty thefts are common, as is drunkenness, which is pulled by the illicit distilling of spirit.

The consumption of alcohol has always been the refuge for the desperate and the destitute and there is always a constant demand for it. Drunkenness, too, is commonly associated with violence and sexual misdemeanours. In the slums, there is similarly a market for drugs. These are usually obtained fairly cheaply and drug abuse include the smoking of bhang and miraa.

Just like any other slum in Nairobi and other parts of Africa, Kuwinda shares most of the above population characteristics. As Alban describes it, apart from being choked by stench from rotting garbage, coughing due to inhaling dust and smoke from burning waste, jumping over pools of stagnant sewage, being appalled at the environment degradation, high population density and shanty houses, there is always high number of drunkards laying on the small pathways, jobless youth loafing around the path which have been turned to bazaars from one end to the other.⁴

2.2 Poverty in its Context

The Kenya Ministry of Planning and National Development defines poverty as "a situation when one fails to attain a level of well being considered by society the person lives in as a reasonable minimum standard". From the definition poverty is seen as a relative term by every society. Poverty in all its diverse forms is increasingly becoming a problematic issue in Africa today. It is generally seen as a condition of lack of the basic means to satisfy the basic needs. The needs may be seen as those necessities for survival. Galbrath associates poverty with poor health, a low level of education, an inability or unwillingness to participate in society, high rate of disruptive or disorderly behavior and improvidence. This is actually what is experienced in most Third World countries where the majority of the people are illiterate or semi-illiterate partly because access to formal education is limited to a few, and the means of providing social services like clean water, health centers, electricity, roads are

⁴ ZANOTELLI, A., "A Grace Freely Given", in *The Slums, A Challenge to Evangelization*, 14.

constrained by lack of resources. Generally, poverty is understood to rise from lack of income or assets and it implies deprivation of human needs or a decent livelihood.

2.3 Education in General

According to scholars, education is not limited to one definition or meaning. Education has diverse definitions and approaches given the different contexts in which it is applied. In its broader sense, education is viewed as the passing of values from one generation to another. It also means passing of customs and shaping of the young from birth to adulthood. Education is the attempt by society to make an individual whole: socially, psychologically, emotionally, intellectually, and spiritually. Education is also defined from different points of view as follows:

The act or process of passing knowledge or being educated, systematic instructions. A particular kind or stage in Education. A development of character or mental powers.⁵

Educationists define education as the entire process of developing human abilities, potentialities and behaviour. Education is an organized and sustained instruction meant to transmit a variety of knowledge, skills, understanding and attitudes necessary for the daily activities of life. Education is also a social process in which an individual attains social competence and growth within a selected, chosen and controlled institutionalised setting.⁶

Education is the means where a person is brought up in the society to which he belongs and to develop his own particular capacities and aptitudes to live in accord with the general good of the community of which he is a member.⁷

⁵ *The Concise Oxford Dictionary*. 431.

⁶ D.N. SIFUNG · J. E. OTIENDE, *An Introductory History of Education*, 1.

⁷ S.O. JEDO, *A Text Book on Principles of Education*, 1.

As seen above, education has basically been defined as “building the human person to full integration.” Many people limit education to mean only schooling, but, as seen above, education goes beyond schooling. It is much larger than merely going to school. Education is holistic, and aims to form the attitudes and behavior of the leaders.

Farrant observes that people’s confusion about education lies with their equating education with schooling.⁸ He further says that the two are not the same because education describes the total process of human learning by which knowledge is imparted, faculties are trained and skills are developed. Schooling is only one form in which education is provided.

On the basis of the above discussion, this research mainly aims to find out how poverty affects the different types of education: formal education, informal education and non-formal education. Finally, a solution to the problem is provided.

2.3.1 Formal Education

This is the type of learning that takes place in specially built institutions such as schools and colleges. What is taught in these schools is carefully structured by means of syllabi and timetables. The teaching provided is usually carefully supervised by an external administrative body. The achievement of those who learn in formal education is often recognized by the awarding of certificates. It is hierarchically structured and is a full-time chronologically graded system running from primary to the university.

⁸ Cf. J.S. FARRANT, *Principles and Practice of Education*, 18.

2.3.2 Informal Education

In this case, there is no attempt to structure education. Much of the learning is almost unconscious, as with those things the child learns from his family, friends, experience and environment. In other words it a long life processes by which every person acquires and accumulates knowledge and skills, altitudes and insights from daily experiences. The effects of such an informal education usually are more permanent than those of other forms of education. Traditionally, informal education was the form of education in African societies, mainly through the rites of passage.

2.3.3 Non-formal Education

This is any organized learning activity outside the structure of the formal education system that is consciously aimed at meeting the specific learning needs of particular groups of children, youth, or adults in the community.

2.4 Causes of lack formal education in the slums

Education is a necessity despite the fact that not every Kenyan has an access to it. The effort to provide education for all Kenyan citizens has not succeeded due to a number of reasons. In the past basic education was not compulsory and that made it questionable from a social viewpoint because it implied a choice in favor of a better social class. The rich benefited while the poor were excluded due the cost of even providing basic primary school education. Children who have not chosen to be born

from these poor families have no choice but to adapt to their social class. Unfortunately, education has been a major criterion of advancing one's dignity to climb the educational ladder while at the same time it limits people according to their social class⁹.

Lack of policy to make education in Kenya compulsory provided the basis for illiteracy in Kenya and more so in the slums and some rural areas. From childhood, children engaged in all forms and manner of child labor in order to feed themselves or due to funds for education. Other factors underling the causes as to why all children do not go to school need to be discussed and they include:

- **Poverty:** this as we have mentioned is the major cause of children in-access to in-attendance in, attainment of, and achievement in education.
- **Unemployment:** the majority of youth from the slums are unemployed in spite of those who have acquired basic education and even secondary education, hence this does not provide any incentive to keep children at school learning. They drop out and some engage in child labor at the expense of learning.
- **HIV/AIDS:** the HIV/AIDS pandemic has claimed the lives of many Kenyans hence it has left and still leaves an impact which forces children to drop out of school in order to either care for their sick parents/relatives or work to fend for their younger siblings.

⁹ J. LODIAGA, Seminar Paper Organised by ILO/IPEC on "How Child Labour can be Mainstreamed into".

- Poor family management: socialization in our culture has made some parents make investment choices and preferences at the expense of the family, rendering it vulnerable to family breakdown and negligence. This leads to abandoned children who have to fend for themselves.

2.5 Right and Dignity of Children

A child by definition is “every human being up to the age of 18.”¹⁰ Coral Bellamy, the Executive Director of UNICEF, says, “A century that began with children having virtually no rights is ending with children having the most powerful legal instrument that not only recognizes but protects their human rights.”¹¹ It is a great and noble development that children’s rights are recognized and their dignity as human beings is respected and protected.

Children are our future and they deserve the protection of the law of any society. It is the right of children that their parents or guardians carry out their responsibility to provide for their education and to guide them and foster the development of their abilities. As Agostoni states,

Education must aim at opening out of the personality of the child talents and preparing the child for a useful and active adult life. It must develop respect for basic human rights and for the cultural and national values of the child’s own country.¹²

¹⁰ T. AGOSTONI, *Every Citizens’s Handbook*, 412.

¹¹ <www.unicef.com> 23/02/03

¹² Agostoni, 414.

The African Charter in the rights and welfare of children states in Article XV:

Every child shall be protected from all forms of economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's physical, mental, spiritual, moral or social development.¹³

Unfortunately, there are many children whose rights are not protected. Cases of child abuse are on the increase and many children are left homeless and on the cold streets of cities and towns, resulting from negligence and broken homes.

2.6 New Policy of the Kenyan Government in Education

Before the present government came into power, it had promised free primary education for Kenyan citizens. During the government's campaign, free primary education was one of their objectives and goals for the people of Kenya. And indeed, when the NARC government came into power, the President pronounced the policy of free primary education. This was a positive move, especially for children coming from poor backgrounds, who cannot afford to pay school fees. The announcement of free primary and compulsory education came a week after Kibaki was declared the official winner of the 2002 general election. He said, "Schools are opening as you are aware. We must start with the promise we made of free education. School fees will not be paid."¹⁴ This new policy sends a new fresh air across the nation, as many parents rejoice that they do not have to worry about paying for the fees of their children in primary school.

¹³ "African Charter on The Right and Welfare of The Child" in *Wajibu*. 8(1) 1993, 3.

¹⁴ A. TEYLE – B. AGINA, "Primary Education is Free From Monday, Says Kibaki", *East African Standard* (4 January 2003), 4.

Besides the excitement of parents, we see that the number of children on the street has been greatly reduced as many of them have started attending school for the first time in their lives. This has given priority to children who, by right, deserve a place in our society. More power to the government of Hon. President Mwai Kibaki for such an initiative of finally listening to the cry of children! Statistics indicate that over three million were ejected out of primary school before the implementation of the new policy. By February 2003 1.4 million children were enrolled. But over 1.6 million are still out of school either because of cost sharing as we have seen or other social reasons.¹⁵

2.7 Poverty and education

People strive to make a decent living in our competitive society. Poverty remains a persistent problem that has political and moral challenges to all societies at all times. The standard of living of any country can be viewed through the number of people who can afford their basic needs. Poor people in our society live without the fundamental freedom of action and choice that the better off take for granted. The poor often lack adequate food and shelter, education and health. This deprivation prevents them from leading the kind of life that everyone values. They also face extreme vulnerability to ill- health, economic dislocation and natural disasters.¹⁶ Every society is affected by the poverty of its people. It has a direct effect on the economy of any

¹⁵ D. ONYANGO, "The Real Education Test for NARC Begins" in *Daily Nation*, 19th March 2003, 16

¹⁶ *World Development Reports 2001/2002*, 1.

society. Poverty deteriorates the economic growth, finances and technology of any society, since manpower will be needed to manage industries and other investments that will boost the economy of a country and also improve the lifestyle of people.

2.8 Effects of poverty on education

The effects of poverty cannot be overlooked in our society. Poverty contributes to physical weakness through the lack of food, which leads to low immune response to infections, and the inability to obtain or pay for health services. Besides their vulnerability to disease, the poor have no voice. Because of their status, isolation creeps in among the poor. If they are weak, they cannot go for meetings or seek for information. When a person is hungry, there is no time and energy for other realities like socialization with others that will demand some kind of a contribution of money. Lack of economic empowerment creates powerlessness, which in return marginalizes the poor in society. The poor do not have the political base to engage in protests, organizations or political activities; “sick and hungry people dare not bargain hard.”¹⁷ Every human person has a right to live with dignity and be respected as an individual, but in a situation where poor persons have no energy and no time to defend their dignity, they are exploited, used, dumped, and, in some cases brought to death.

Unemployment and idleness are other causes and effects of lack of education in society. Because a person is coming from a poor background, without the money to afford quality education, he/she is left at a low-level of education. Our society today is

¹⁷ Chambers, 113.

very competitive and corrupt. To find a job, one has to know somebody to connect to those people who matter. In situations where a person does not even qualify enough, the matter is worse. For example, a poor person who cannot complete school is left without anything to do. Often a poor person is reduced to being a cleaner or a laborer. Such jobs are not lucrative and can hardly raise one's standard of living.

The education of a poor person is always difficult because there is no money to pay for fees and to cater for other needs, such as books. The lack of money to pay for fees is not the only problem, but it also leads to school dropouts, who could be the potential saviors of our ailing economy.

Crimes, such as robbery, become rampant because of poverty. People want to live, but cannot afford the basic necessities of life. Therefore, many idle young people with a lot of energy begin to steal things here and there. These thefts can eventually lead to criminal offences such as armed robbery and other delinquencies like abuse of drugs. Prostitution, drug addiction, and alcoholism are other social evils that young people engage in to pass time as they fight loneliness in the face of poverty. In addition to the social problems posed by poverty, there are the ever-increasing number of street families and street children who cannot cope with their situations back in their original homes. They become street watchdogs — searching rubbish dumps for daily bread. The primary implication of poverty is the deterioration of a country's economic and social stability.



2.9 Role of education in society

Education, as seen in the definitions, is character building. Education is about making a person wholesome intellectually, emotionally, physically, spiritually and morally. Education is a tool for shaping a person's life into integration¹⁸. It is true that the ruling class determines formal education (schooling); therefore, formal education is concerned with the reproduction of the existing social order, rather than with enhancing equality.

However, education goes beyond the structured system; it embraces the social contact with people informally, which helps people with open minds to widen their horizons of understanding and knowledge.

Education also provides security to an individual to adapt well to society and to be able to secure a good-paying job. Education also places people according to classes in society. Finally, education raises our awareness in a wider society that seeks a peaceful co-existence of people.

2.10 Summary

Briefly the chapter has provided a very concise picture of slums where most of the disadvantages children come from. The main characteristics of these places are basically caused by the growth of poverty amidst our society. And this has also been the concern in this chapter to find out exactly what is meant when one talks of poverty. Hence, the chapter explained the term poverty as different authors define it.

¹⁸ KENYA INSTITUTE OF EDUCATION, *Non Formal Education Curriculum*, Vol.4 1997-1999, 10.

In depth understanding of education was also one of the focus of this chapter. We were basically provided with different forms of education, that is, formal, informal, and non-formal education. Mostly, the concern in this research is the formal education hence the researcher went on further to give the general causes of the formal education. Quite a number of causes emerged as the cause to this problem e.g. Lack of policy to make it compulsory, poverty, etc. Children became another major concern of this research and in the chapter the researcher looked at the situation that has made children not to get access to education.

This accelerates the concern to look into the rights and dignity of children. This concern was one of the main promises made by the current NARC government during their campaign hence the chapter also provided the new policy of current Kenyan government on education. In addition, the effect of poverty on education was discussed where issues like unemployment crimes came out dearly as major hindrances to the achievement of education for all.

Finally, the chapter presented the role of education in society and the authentic and holistic development. This guided us to look into the methodology in the next chapter looking at how to go about the primary data and the secondary data in chapter three.

Chapter III

Research Methodology

3.0 Introduction

This chapter describes the methods that were used to collect/gather data on The Effect of Poverty on Children Education in Kuwinda Slums Nairobi Kenya. It focuses on the site description, research population, sampling procedures, data analysis procedure and limitation of the study.

3.1 Site description

This research covered the area of Kuwinda Slum, which is the smallest slum found in Nairobi, the capital and the metropolitan city of Kenya. Kenya is a Republic in East Africa, a member of the Commonwealth of Nations. It is bordered to the North by Sudan and Ethiopia; to the East by Somalia and the Indian Ocean; to the South by Tanzania and to the West by lake Victoria and Uganda. Kenya has an area of 582,646 sq km (224,960 sq miles)¹⁹

Kuwinda slum houses a variety of ethnic tribes of Kenya. These tribes include the Kikuyus, Kalenjins, Kikamba, Turkanas, Luos, Luyas, and many others. The people living in Kuwinda are mostly industrial workers or house helpers of the rich living in Langata and Karen. The Kuwinda residents live from hand to mouth. Ninety percent of

¹⁹ "Kenya", in *Encyclopaedia Britannica*, Vol. 13, 299.

Kuwinda slum dwellers are poor people who cannot afford to live in better conditions. Most of them live in two bedrooms with all the children and the parents at times sharing the bedroom houses. This has strongly affected the moral life of the children, as they often have little or no respect for their parents.

During the rainy season, it is very uncomfortable to live in Kuwinda, as rainwater flows right through most of the homes of the slum dwellers. A good number of Kuwinda young men are subject to manual labor to earn a living, while some of the girls are forced into “semi-prostitution”. They go prostituting during the day and come home late in the evening. Others are fulltime in the business of prostitution. Poverty plays a major role in their lives. Children are left at home by themselves, while the parents go in search of food for the evening. Some of the children stand on the road begging. Some of the people of Kuwinda slum spend the day chewing miraa and consuming the local brew, which results into drunkenness and alcoholism.

3.2 Population of Study

The target group of this research was the children who are disadvantaged because of lack of accessibility of the basic primary education in Kuwinda Slum, a suburb of Karen in Nairobi.

3.3 Sampling procedures

A sampling procedure is a representation group of people randomly or conveniently chosen from the large population. In this study, children in Kuwinda Slum represented the population for study; was conveniently chosen, and was considered the most appropriate group to provide legitimate answers to the research questions. A sample of 120 informants was chosen for exploring the problem of children education in Kuwinda Slum. This sample comprised of youths of Kuwinda and parents. However, out of 120 questionnaires distributed, only 100 were returned. Out of these, 71 or 55% were received from the youths of Kuwinda while 59 or 45% were from the parents respondents. The age distribution ranged from 5-20 for the youths and for 20-40 above from the parents.

3.4 Data collection techniques

In order to have concrete and reliable data on the effect of poverty on children in Kuwinda, the researcher used different sources. In the way we managed to obtain information on selected topic. The following is the discussion of the different methods used in this research to collect primary and secondary data from different sources.

3.5 Primary Data Sources

Primary data was collected using observations, interviews as well as conversational questionnaires. The researcher also had direct contact with the children in the field by visiting and interacting with them. Sometimes, offering some kind of help in terms of tutoring and playing. These research strategies were necessary to motivate the target population to volunteer information about their situation.

3.6 Secondary Data Sources

Secondary data was gathered from printed materials and these included those stocked in various libraries: Tangaza College, Catholic University of East Africa and other private libraries. Another source was Internet materials.

3.7 Data Analysis Procedure

This research data was collected by using three instruments, including questionnaires, interviews, and observations. This researcher used descriptive and simple statistical method to analyze data. Simple tables are used in the analysis of the responses.

3.8 Questionnaire instrument

The research employed a questionnaire whose aim was to collect information from the respondents. The questionnaire comprised both closed and open-ended questions.

3.9 Interviews

Face-to-face interviews were also conducted in order to make this research more accurate, because some of the respondents were not able to write. The researcher chose the interviewees conveniently, and these responses were recorded. The questions for interviews were similar to the ones of the questionnaires that had been distributed.

3.10 Observation

The researcher has been involving in the area for almost five years. It has been an enriching experience and challenges to witness the nature of a social problem. The problem of lack of education in Kuwinda Slum is partly due to lack of low family income, the element of poverty that is rooted in the society. During the previous administration, the cost of education was very high and thus was not affordable to most Kuwinda parents. Even now, despite of NARC government policy of free compulsory

primary education announced a year ago, there are many children who are still out of school due to cost sharing requirements.

3.11 Obstacle encountered during data collection

This researcher faced a number of problems during data collection. To get correct information about the situation in Kuwinda Slum was difficult because the slum is very small compared to Kibera Slum and other slums in Nairobi. Therefore, there is a problem of dealing with a small sample. Also written material on education about Kuwinda Slum was either not there or inaccessible. Kuwinda Slum is not categorized as one of the big slums in Nairobi. Some respondents were not cooperative because they said that many researchers have got information from them but nothing has been done for them about their condition.

The researcher also encountered the problem of language barriers because most of the people speak their mother tongue, or Swahili, the lingua franca. Since the researcher comes from a different country he could not communicate well with the people effectively. But all these limitations were minimized by use of interpreters.

3.12 Summary

The methodology used in this research aimed to collect reliable information in order to understand the problem of illiteracy. This methodology guided us to the

fulfillment of the social ministry approach to analyzing a social problem. That is through a pastoral circle approach See, Judge and Act.

Chapter IV

Data Analysis

4.0 Introduction

In this chapter the researcher analyzes data obtained from primary data sources, though it also integrated with the Secondary Sources and personal observation and experiences. Tables and a brief explanation of the tabulated data are used. Finally, in this chapter the researcher gives suggestion based on the findings.

4.1 Presentation of Research Findings

In this part of research, the tabulated data is presented with minimum comments. An in-depth analysis follows afterwards. Therefore, this section only provides us with basic background information on the respondents; age sex, marital status and economic status.

Table 1: Frequency distribution of the youth respondents by age.

Age	No. of respondents	Percentages
Below 10 yrs	10	16
10-15	39	64
16-25	12	20
Total	61	100

The table shows that the majority of youths aged 10-15 years are out of school; representing 39 (or 64%) of total respondents.

Table 2: Frequency distribution of the adult respondents by age.

Age	No. of Respondents	Percentages
Under 30 yrs	7	18
30-40 yrs	19	49
40-50	8	20
Above 50 yrs	5	13
Total	39	100

Table 2 shows that majority of the adult respondents are middle aged, between 30-40yrs or 49%.

Table 3: Marital status of the parents respondents

Marital	No. of Respondents	Percentages
Single	20	51
Marriage	19	49
Total	39	100

Table 3 shows that majority of the adult respondents 51% are single.

Table 4: Number of Children in different families

No. of children	No. of Respondents	Percentages
2 and below	4	10
3-6 children	18	46
7-10 children	17	44
Total	39	100

Table 4 shows that majority of adults respondents have between 3-6 children And 17 (or 44%) of respondents indicated that they have a large family of between 7-10 children.

Table 5: Number of children not in school (school age)

No. of children not in school	No. of Respondents	Percentages
All in school	10	25
1-3 not in school	24	62
4-6 not in school	4	10
None in school	1	3
Total	39	100

Table 5: gives number of adult respondents and other children out of school. And this is shown by majority of parent's respondents or 62% have between 1-3 of their children out of school.

Table 6: Number of children in school (school age)

No. of children in school	No. of Respondents	Percentages
All	4	10
1-3 in school	19	49
4-6 in school	10	26
None	5	15
Total	39	100

Table 6 shows that a majority of 19 or 49% respondents have between 1-3 children in school.

Table 7: Cause of illiteracy

Causes	No. of respondents	Percentages
Lack of school fees	30	77
Frustrations/discouragement from teachers	3	8
School full have no chance	6	15
Total	39	100

Table 7 underlines poverty as a major cause of illiteracy represented by 77% of the respondents lacking school fees to sustain children in school.

Table 8: Frequency distribution of children willing to go back to school by responding yes

No. of children	No. of respondents	Percentages
Yes	39	80
No	12	20
Total	61	100

Table 8 shows that majority of children respondents or 80% are willing to go back to school if offered an opportunity to do so.

Table 9: Frequency distribution of assistance needed by children to resume/report back to school

Assistance	No. of respondents	Percentages
Only school fees	10	26
School fees and uniform	14	36
School fees, uniform, lunch and transport	15	38
Total	39	100

Table 9 shows that the majority of respondents or 38% needs school fees, uniforms, lunch and transport.

Table 10: Frequency distribution of children respondents on the importance of education.

Importance	No. of respondents	Percentages
Ability to read and write	35	57
Provide opportunity to get employed	10	17
Provide knowledge for survival	16	26
Total	61	100

Table 10 shows the importance of education from children's respondents, a bigger percentage 57% explained that education only provides ability to read and write. This is indicated in the above table.

4.2 Discussion of Data

The clientele of LaSalle Boys Center (LBC) are basically the youth, mainly boys from poor family background. This is demonstrated in ~~table~~^{table} 1 showing that majority 64% of the targeted clients are aged between 10-15 years. This is a vulnerable age when youth are uncertain about what the future holds for them.

The parents of these youth on the other hand ~~are~~^{will} middle aged between 30 and 40 years. This is represented in table 2 with majority 49% of the parents respondents fall between 30-40 yrs. This is an indication that they are still strong enough to work and educated their children although they have not been able to secure jobs. This also indicated a terrible future of the Kenyan society.

Table 3 shows the marital status of the parents of most children in Kuwinda. The findings out of the respondents show that majority 57% are single parents, an indication of the moral standards of Kenyan society with irresponsible parents and the choice of many women remaining unmarried. The Patriarchal system also does not provide them with choices to secure jobs.

The birth rate of parents in Kuwinda Slum (shown in the. Table 4) is 3-10 children. Despite, their poor financial background, these parents are unable to control their high rate of birth. The above findings lead us to discover why the majority in Table 5, 62% of the parents, has 1-3 children out of school because of lack of finances. On the other hand table 6 gives the findings of children in school per family and the finding, which shows that 1-3 children of parents are also in school, is an indication that there is struggle from the parents to educate their children.

The above research findings are indicative of the causes of illiteracy in Kuwinda Slums. Table 7 confirms what the research underlined earlier with regard to poverty, HIV/AIDS, unemployment being the underlying factors to illiteracy.

Table 8 tried to help us to find solution to the fundamental problem of illiteracy hence in the research for the willingness of the children respondents to attend school and the findings showed that majority is willing to go back to school. This poses a challenge to well wishers and all Kenyans in spite of the government efforts.

The research findings exposed that children from Kuwinda Slum are willing to go back to school and the requirement to resettle them back to school despite effort by the government the includes school fees for those who cannot secure chances in public/ government school for example Karen C school which is next to the Slum is full. There is also high need to provide them with basic needs of food for their lunch in school which the government doesn't provide in public school. There is also need for transport and uniforms. All these ought to be the responsibility of parents yet the parents of Kuwinda Slum cannot even afford their daily food because they live on less than a dollar a day. All these are indicated in Table 9 which presented 38% of the total parents respondents requesting for the assistance of school fees uniforms, food (lunch) and transport for their children in order to go back to school. Finally, an awareness campaign ought to be carried on in Kuwinda to inform both parents and children about the importance of education. This is because the majority (57% of the respondents) believe that education only provides them with the ability to read and write and no more than that. Hence, they refuse to take education more seriously.

4.3 Suggestions

4.3.1 *The Youth*

It is the role of youth to produce a positive change among themselves.

The church recognizes the youth as the future generation who takes responsibility. It is thus necessary for them to realize their abilities and pool together resources with the church in order to fight obstacles that thwart development. Therefore, it is necessary that Kenyan well-to-do youth speak for their voiceless brothers, sisters and work together for the betterment of their future.

The suggestions below would help them in solidarity with destitute, marginalized and disadvantaged youth.

Through a youth movement, they are able to raise their voices to defend their rights, especially with regard to their disadvantaged brothers and sisters. Roger Misser observed that young people need solidarity not only to have their place in the family but also to feel themselves supported and sustained by it. Another approach would be peer group counseling. This could be seen as a mission of evangelization. It can help them better serve their fellow brother and sisters. It seems more practical for the youth to get advice from their peers who indeed are their models. The young people need to entrust their life in God whom we believe would never forsake his children. This calls for a deepened and practical spirituality, for example, through continuous prayer and hard work. They need to build their faith and cultivate their abilities to achieve their

objectives. They need to steer the campaign of children's rights to education and create awareness to the people of Kuwinda. They should not despair.

4.3.2 Social Ministers

Evangelization is achievable when the social needs are met. As Church agents of transformation, Social Ministers have a role to empower all the marginalized groups in society. They ought to realize this basic need of children to acquire education hence they should steer the children's right awareness campaign, together with other interested organizations.

Social Ministers should be the agents of transformation by promoting education in the society so that the society may value education as a salvation tool for this generation and to move out from the social problems. Through education we can mobilize and empower our society to become self sufficient rather than dependent on different donors. More so, Social Ministers should take seriously education as a means of salvation and empowerment for the entire people. Without education it is hard to bearing the anticipated changes.

4.3.3 The Community of Kuwinda Slum

It is the responsibility of each parent to provide basic necessities to his/her children. Therefore, we have to encourage the parents to be responsible citizens and to collaborate with the government, together with other interested organizations, to ensure that their children receive their basic right of education, food, clothing and shelter. This

can be achieved by an awareness campaign by the parents in the community. The Kuwinda Slum dwellers need support from the government and other NGOs to overcome this situation of poverty and illiteracy so that their children may have access to quality education.

4.3.4 The Government

We acknowledge the already put effort by the government to provide free and compulsory education to all children. But we also ought to remind the government, which is in charge of policies, to acknowledge the existing destitute parents and children who to date cannot afford the cost sharing in school and offer them other alternatives in order to realize the achievement of education for all goal by 2015. The government must consider Kuwinda Slum children as part of the entire country so that these children may receive at least fair treatment in the area of education. And the rights of the children must be protected under the UN and Africa charter.

4.4 Summary, Recommendation and Conclusion

In order to realize the goal, to provide education for all by 2015 by the previous and the current government, we ought to integrate every member of this society and well wisher, foreign and local, to support the economically depressed children. This will provide a back up to the government to the achievement of this goal. On the basis of these findings, we give the following recommendations:

Formal education has not adequately been able to develop individual aspirations/dream and talent and hence young people and parents have not always been attracted to school education. Therefore, education system ought to be made flexible to absorb most children within the state. That is, both from the rich and poor families. Both the government and local communities ought to expand the schools. In other words, there should be initiatives to build more schools to cater for the increasing number of children.

There is a need to empower parents from ³ Slums ^{areas}. They should be given job opportunities and have access to loans to enable them to be in a position to provide the basic necessities to their children.

Chapter V

Theological Analysis and Reflection

5.0 Introduction

“Let the children come to me and do not stop them, because the kingdom of God belongs to such as these. Remember this! Whoever does not receive the kingdom of God like a child, will never enter it” (Lk 18:16-17).

Jesus recognized and accepted children as human beings who are equally important in the eyes of God. The child remains an example of simplicity, genuineness and love. Jesus was able to see that. In this chapter, the writer explores the relationship of Jesus and children; Jesus and education; children and education; education and society. The writer will also focus on the relevance of education to all. The place of children remains vital in our society, for children are the future of our world.

5.1 Education within Society

A society is made up of persons who come from different families that make up the larger society. Our society has structures that help maintain and keep human beings together. The law remains our guide in maintaining a peaceful co-existence of our society.

Education within society is vital for its functions, namely:²⁰

1. Education has a conservative function of preserving our society's dominant culture and passing it on from generation to generation, from an existing population to people who are newly incorporated into society, such as immigrants.
2. Education functions as an innovative tool for transmitting new ideas and knowledge from one generation to another. In our modern society, education aims at maintaining a delicate balance between the experiences of the past and the needs of the future. Education is looked upon as a tool for generating new ideas and quality ways of doing things that will build and enhance productivity and creativity.
3. Within our society, education serves a political function, which contributes to the political socialization of a child. Political socialization here refers to the transmission of values, beliefs, ideas and patterns of behavior pertaining to the generation and the distribution and exercise of power. Much of what a child learns about politics is passed on through the interaction among children in school, especially in the classroom, and the relationship with their teachers and other important persons in their lives.

²⁰ Cf. A. DATTA, *Education and Society: A Sociology of African Education*, 33-45.

4. Finally, education serves an economic function even though it is not so clear. Ansu Datta gives two assumptions:²¹

- That education changes behavior
- That such changed behavior results in the production of more goods and services.

Within the assertions above, education contributes to the economic growth and development of a nation. Education within society also serves as a “sieve” for selecting and directing people to different areas of specialization and levels of operation.

5.2 Is Education for All?

In Chapter I, this researcher looked at education in its broader sense and also looked at education from a narrow point of view. Education is about building the human person into full realization of the self. If we go by the definition above, then every child deserves and has a right to an authentic educational upbringing, right from home through formal education. “Everybody has a right to education”, states the Universal Declaration of Human Rights (1948).

Unfortunately, today education has not reached every home where there are children. Millions of children are still roaming the streets and feeding on garbage dumps because of poverty and other social and family complications. In spite of the Declaration, many children are still lacking basic formal education.

²¹ Cf. Datta, 36.

Education is for all because, as stated in Sheila M Haggis' *Education for All*, "It is in the interest of individuals and societies to expand and improve the education of children and youth in order better to meet their basic learning needs. Education leads to individual creativity, improved participation in the social, economic, cultural and political life of society and hence to a more effective contribution to human development."²²

5.3 Views of Children on Education

About 30 young boys living in Kuwinda were interviewed, some of whom were in school while others were school dropouts. They range between the ages of 10–15 years. Some striking points raised by the boys were: that education will make them better persons for the future; that they will learn many things that will take them out of ignorance; and that without education, they are likely to become involved in bad and immoral acts like sex and drugs. The views of the 30 boys interviewed simply echo what professionals say about the need for the education of young people to help them integrate and become people who see reality from a better perspective, people who will grow in all spheres of life.

²² S. M. HAGGIS, *Education for All: Purpose and Context*, 1.

5.4 Education: Key to Liberation

During Jesus' public ministry we are told that he came to fulfill the law and to perfect it, and not to condemn what was already in existence. Jesus came into the world as the light to show people the way out of ignorance and enslavement to the law. He came to teach us how to love and, indeed, he did so in his ministry and teaching.

Lk 4:16-22 expresses how Jesus came to take us out of ignorance when he says: "Because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed".

The quote above is significant of Jesus' mission of saving, shaping and sending all of us. Jesus is the greatest educator who came to liberate. David Mbiti, in his *Introduction to Education*, says that education is a process of direction and the word "direction" refers to showing the way, guiding, controlling or leading a person from ignorance and any form of immaturity to proper understanding, independent thinking and action. Jesus did exactly that job so well that it earned him death in the process.²³

5.5 The Social Teaching of the Church

The Church's mission is to promote a holistic development, which is realized through education for all. It mostly aims at bridging the gap between the rich and the poor and hence emphasizes the Gospel of love. You must love the Lord your God with all your soul and with all your understanding and your shall love your neighbor as you

²³ Cf. D. M. MBITI, *An Introduction to Education*, 7.

love yourself. Therefore, Christians are challenged to link faith and justice so as to realize this commandment of love. It is our duty and responsibility to ensure that the horizontal and the vertical love are realized. That is the love for our neighbors and the love for God is manifested in order to have holistic transformation.

Integral human development, a development of every person and of the whole person especially the poorest and the most neglected in the community is at the center of the very heart of evangelization. Therefore, it has committed itself to “continue to exercise her prophetic role to be the voice of the voiceless.”²⁴

In this case, those denied the basic fundamentals are in need of education like the poor young people of Kuwinda Slums.

In Africa, the Church knows well the presence of the youth and recognizes it as the future of humanity. It is thus necessary to help young people to overcome the obstacles thwarting their development; illiteracy, idleness, hunger, drugs, etc. The Church’s message to the youth is that they themselves should evangelize their peers. Due to high rate of illiteracy, the Church in Africa and Madagascar realizes that it should make its own contribution in fostering education for all.²⁵

5.6 Jesus and Education

If education is “building the whole person,” then one can comfortably say that Jesus is the perfect educator, who brought in a new dimension to education. Throughout his mission, he spent his time and energy trying to show us by example how to be

²⁴ JOHN PAUL II, *Post Synodal Apostolic Exhortation, the Church in Africa*, 54.

²⁵ JOHN PAUL II, *The Church in Africa*, 76.

humans who can feel and who can be true to ourselves. A classic example where Jesus showed he is an educator of the human heart is the account of the adulterous woman in John 8: 3-11. The Scribes and Pharisees brought the woman who was supposed to have committed adultery, and Jesus calmly and quietly dealt with the issue by simply writing on the ground. Whatever he was writing and how he dealt with the case, was a sure sign show of wisdom. And to the woman he said, “Neither do I condemn you” (John 8: 11). Jesus’ education is about making a person feel loved and accepted without condemnation, mocking, or blame. A true teacher indeed!

Jesus began his teaching with the Beatitudes: “Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted” (Matt: 5:3). He did not begin his teaching by proclaiming prohibitions and commandments. He did not set up new rules or “dogmatic theology,” a system of doctrines about God and human beings. Instead, he promised people God’s salvation. He raised people up by his teaching. He encouraged. He spoke to the heart, and people were touched and healed.²⁶

With Jesus’ kind of education, people are uplifted, liberated and accepted. That is our aim of education: to liberate, to affirm, to bring out and to build up a person to his/her full potential. Jesus, no doubt, is an example of a liberator who did his best at making people feel that they are worthy and important.

Education, especially among children, must target at gently affirming them as Jesus did in his teaching. Looking at Jesus and education, one can only stand in awe as

²⁶ Cf. A. GRUN, *Images of Jesus*, 128.

to how the disciples slowly, steadily and surely experienced an in-depth growth and development of their doubtful minds into full-blown enlightenment, maturity and sensibility. They were transformed from common fishermen into eloquent and amiable beings after the death of Jesus. An example is Peter's eloquent speech at Pentecost in Acts 2: 14-40. Jesus taught and educated his disciples by words and in deeds.

5.7 Jesus and Children

“Let the children come to me, and do not stop them; for the Kingdom of heaven belongs to such as these” (Matt 19:14). Certainly, Jesus had a soft heart for children and he acknowledged them, and affirmed that the Kingdom belongs to such as they. No doubt, Jesus gave priority to the education of children and he opened his arms to welcome them.

Contrary to the disciples of Jesus, who were trying to stop children from coming to him, Jesus saw things differently. He would not tolerate the attitude of his disciples towards children. In fact, Jesus said that one must be like a child to see the Kingdom. What does that mean? “In dreams”, says Anselm Grun, “a child is always a symbol of the pure and original, the new that will be born in us. Just as Jesus took children in his arms, so we are to make contact with the child in us. In us, there is the divine child, the source of creativity and liveliness, of originality and authenticity.”²⁷ Jesus' relationship with children is that of affirmation, love and acceptance.

²⁷ A.GRÜN, *Images of Jesus*, 95.

5.8 Jesus and the Poor

The reign of God is all-inclusive, and God is interested in the here and now of our existence. Acts is a witness to the reign of God through Christ whose resurrection is the beginning of the general resurrection. The result of the outpouring of the Spirit is manifest in the community among whom there is not one needy person (Acts 4: 33-35). God is interested and loves the poor, but not the poor world. Jesus and his mission are about a world flowing with “milk and honey.” (Deut.26: 15)

Amos is known as a prophet of Social Justice because of his condemnation of the oppression of the poor. In the society before and during the time of Jesus, slavery was allowed; the poor were considered to be nothing; and the materially rich were living an unquestioned life style, as they did what they wanted to do at anytime and wherever. The “Reign of God” through Jesus is about balancing our unjust society.²⁸

Jesus in his public ministry identified himself with the poor. Jesus was born a poor human being. Mary and Joseph could not find lodging when they went to Bethlehem to comply with the census ordered by Rome; there was no room for them in the inn (Lk 2:7). Jesus in this case is identified with all of human kind from the perspective of the poor. He was born poor. Mary presented the offering of the poor at the presentation in the temple.

When he began his ministry, he chose the commoners as his followers: fishermen, tax collectors, and the like. “The spirit of the Lord is upon me, because he has chosen me to bring good news to the poor.” (Lk 4:18). Here the mission of Jesus is

²⁸ C. OWCZAREK, “Option for the Poor and Mission of the Church”, Class notes, Tangaza College – Catholic University of Eastern Africa, Nairobi 2003, photocopy, 1.

very clear, as is his identification with the poor – those people considered unfit to be part of the society. From the beginning of his mission, Jesus had a preferential option for the poor. Jesus denounced the rich who oppressed the poor. The concern of Jesus for the poor is all embracing. The rights and dignity of the poor are inextricably linked with the central proclamation of Jesus: the reign of God.²⁹ Our society today is still deeply materialistic, to the detriment of the poor around us. Our call as Christians today is to imitate Jesus in his gentle and welcoming treatment of the poor to whom he showed love.

5.9 Conclusion

In this chapter, the researcher has discussed Jesus and the poor, education and children. The liberation of any people does not come in a day or two. It is indeed a slow and sometimes a painful reality. But once it is achieved, a new person emerges. Education of the poor and giving them a chance in life is the liberation that I promulgate in this research paper.

²⁹ Cf. N. KERINS, "Why Jesus Opts for the Poor", 45-49.

Chapter VI

Project Proposal

6.0 Introduction

This action plan aims to solve the underlying problem discussed in this study. Our project proposal is in reference to in Kuwinda Nairobi, those many children who unable to receive basic education previous studies have shown that such problem is legitimate further investigation. Therefore, this chapter describes the name of the intended project, its goal and objectives as well as the intended organization structure to the project. This chapter has also given the planned activities; project's anticipated budget and finally an explanation on how the project can be self-sustainable.

6.1 Project Name

The Lasalle Boys Centre (LBC) is the future name of the project. The name was chosen as a result of the initiative of a religious De La Salle Brother inspired and moved by the charism of De La Salle, "human and Christian education for the poor", whose goal is to promote education to the financially disadvantaged children. He is the intended initiator of the project and expects to work hand in hand with his fellow religious Brother in the congregation.

6.2 Project Overview

The LBC will be an outreach project to the realization and accomplishment of the charism of the De La Salle community together with the Social Ministry goal in Africa. The LBC aimed to network with rich schools run by De La Salle Brothers in various parts of the country and throughout the world through a twinning program. These are schools overtaken by the rich parents whose high school fees will subsidize for these poor children. The project plans to offer accommodation in terms of food, shelter, and clothing with the main goal to provide education in public Government schools and De La Salle Brothers schools. It will be located in Kuwinda Slum, few kilometers from De La Salle Scholasticate Centre, hence the project expects support from the Brothers in the Scholasticate in terms of extra-curriculum activities at weekends and academic backup to children especially to those who are weak scholastically.

The LBC's goal is to respond and address social economic, moral and spiritual support together with educational needs especially basic primary education for the poor children of Kuwinda. The project will target the following category of children, primary school dropouts who are interested in continuing their education, and who come from poor family background. The first priority will be given to orphans, children from single parents especially mothers without any financial support, children who are victims of divorce, and even children with both parents, but no employment. This is because these children are victims of circumstances not of their own making. The project aims to provide their rightful human need (education) which is to help them to secure

a sustainable livelihood in the future and to make them responsible citizen and contribute positively to empower others in the community.

6.3 Statement of the Problem

Since Kenya attained its independence in 1963, the government identified three major obstacles to development, namely, poverty, ignorance and disease. Four decades later, these problems still seem to be the major predicaments facing Kenya society. As defined generally, “education is the pillar in the development of human beings and society as a whole”³⁰. With learning, individuals and groups are better placed to derive substances from their environment to participate in society to meet challenges, to create new solutions and to positively transform the world. This has made the previous and current government of Kenya to commit themselves to attaining education for all goals by the year 2015³¹. Despite these efforts a great number of children from slums, including Kuwinda, suffer a lot due to the inability to afford basic human needs. That is food, clothing, shelter and education. And this is because of the poor economic background of the parents. This is why many children move to the streets to fend for themselves as a means of survival.

This researcher, after studying the situation in Kuwinda and finding out the many challenges facing the children and their parents as concerning education, has felt

³⁰ O.K. ABAYA, “The Power Base Behind Underdevelopment” in *Post Independence Africa*, 22.

³¹ H. MOGAMBI, “Education for All: What are the Options?” in *Daily Nation*, 21/11/2001, 9.

the need to intervene to look for possible solution to the problems of illiteracy, which is the biggest hindrance to development.

6.4 Justification of the Study

The high rate of school dropouts and children out of school from Kuwinda Slum calls for a need to find out causes and possible solution for the problem of illiteracy in Kuwinda. The government has only provided “free primary education” covering school fees, building funds, books. But it doesn’t take care of poor children who cannot afford basic needs including food, clothing and shelter. The cost sharing in schools gives the parents the role to provide uniform, food for lunch, transport, hence making it difficult for some parents in slums and Kuwinda in particular.

6.5 Project Vision

The project looks forward to creating peaceful, orderly and productive citizens out of destitute children and orphans. It also hopes not only to provide primary education, but also secondary and university education to its excellent students.

6.6 Project Goals

LBC aims at assisting the majority of destitute children acquire their right to education. It aims at ensuring that these children achieve the goal of education, which includes National Unity, National development, individual development, social equity,

respect, and development of cultural heritage and international conscience. Support government initiatives in expanding primary education level for children of school going age.

6.7 Objectives

This project aims to realize its goals through the following objectives:

- To discover the extent to which poverty affects education of the Kenyan society, using Kuwinda as case study.
- To sensitize the public on the effect of poverty on education and its consequences on children the broader society.
- To network and support groups, individuals, organizations with similar interests.
- To evaluate the role of the Church, families and the wider community in education for children.

6.8 Basic assumptions

- Donor funds will be available as well as local contributions to run the project.
- The project's beneficiaries, in this case, supported children, will be able to take over support for other children after their completion.
- De La Salle Brothers rich schools will support the project.
- The local authority will cooperate with the management of the project.
- There will be well wishers to support the project locally.

6.9 “SWOT” Analysis

6.9.1 Strengths

The project ability to network with other organizations is a foreseeable capital to the project.

We foresee a strong support from the De La Salle Brothers community since its long tradition in promoting the education of the poor is a bonus to this community of Kuwinda.

We hope to attract competent personnel to manage the project especially De La Salle Brothers and lay volunteers.

The project will have a “twinning” program with rich Lasallian schools.

6.9.2 Weaknesses

- Limited resources for self-reliance hence heavy donor dependency
- Lack of high level of poverty of the targeted community support in terms of local community especially parents.

6.9.3 Opportunities

Availability of destitute children who are out of school and will continue to need community support.

The site of the project provides opportunity for the De La Salle Brothers to assist the children over the weekend in extra curriculum activities, academic, and religious studies.

The current government policy is to provide education to all children.

6.9.4 Threats

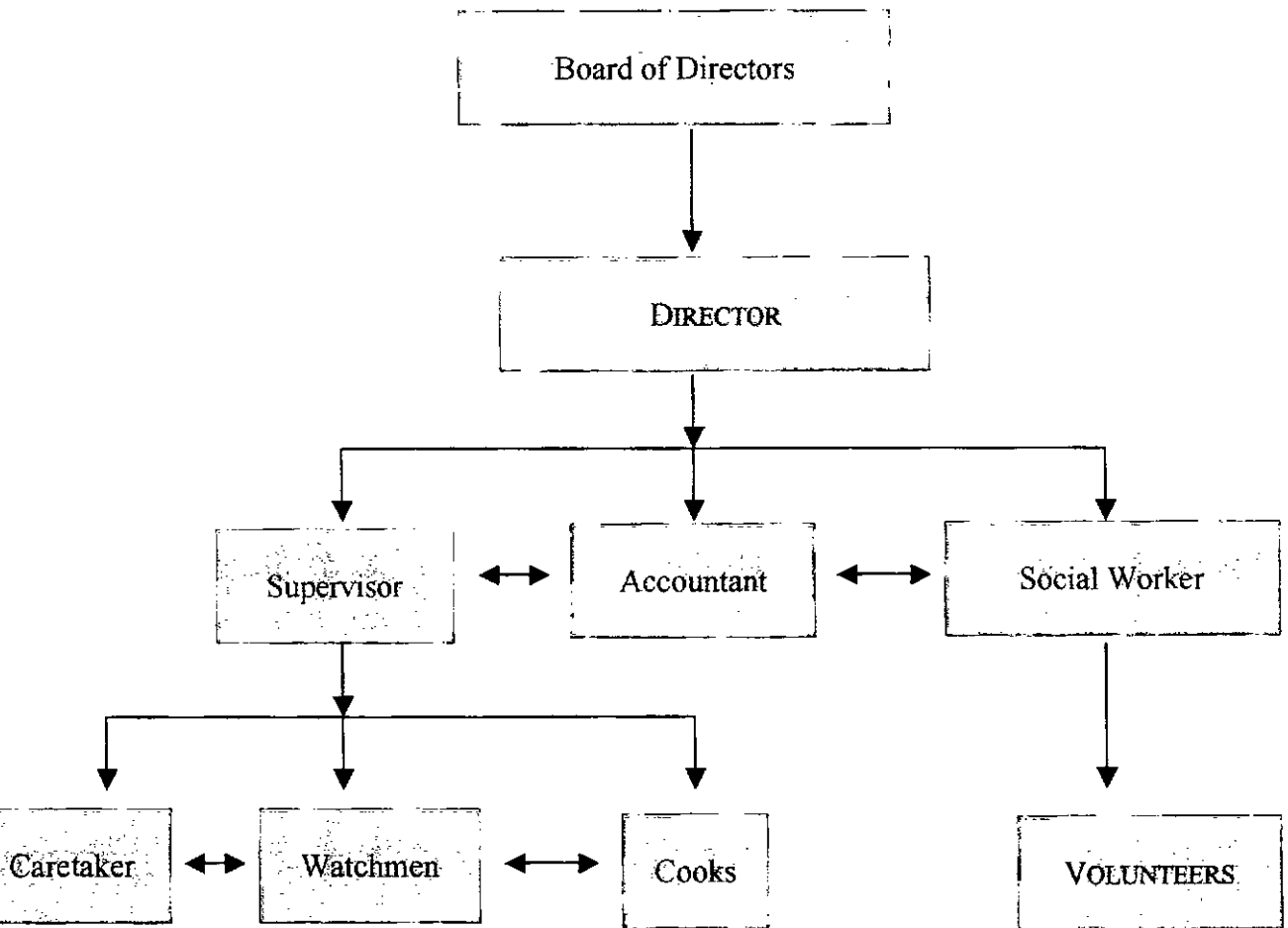
The high spread of HIV/AIDS pandemic might lead to high number of orphans beyond our capacity to support them.

Financial sustainability after donors pull out may hamper the operations of the project.

6.10 Success indicators

Periodic self-assessment research and evaluation

Volunteers' spirit and commitment from the initiator

ORGANIZATIONAL STRUCTURE OF THE PROJECT

6.11 Description of Functions

6.13.1 Board of Directors

The BOD will be headed by a chairperson and will be responsible for the following factors:

- It will make the budget, mission, philosophy and running of the project. They will be answerable to the donors for funds contributed for the operation of LaSalle Boys Center.
- It will appoint project's director and his/her assistant.
- It will set rule and regulations under which the project will operate.
- It will retain ownership of the project and all issues under their jurisdiction.
- It will be responsible for the analysis of project progress.
- It will organize and raise funds and at the same time make reports to the donors.
- It will be reviewing and evaluating the project goals and objectives annually.

6.13.2 Director

The Director of LBC will be responsible for the following functions to the project:

- He/she will act as the overall manager to the Center personnel records and staff development.

- The project manager will communicate the directive from the BOD to the appropriate project personnel.
- Will check schemes of work and well being of students/children in the project.
- Will network with other organization dealing with similar group of children.
- Will supply the basic necessities to the center.
- He/she will control stock and equipment.
- Will manage finances of the center.
- Will organize the center's assemblies and seminars.
- Will meet the parents of the poor children together with the social worker.

6.13.3 Supervisor

- Prepare weekly work plan to the subordinate staff.
- He/she will ensure the employees do their duties effectively.
- Prepares a brief report to the director the work progress.

6.13.4 Accountant

- Keeping the financial program of the project.
- Maintaining proper financial books of records.
- Supervising the payrolls, benefit and disbursement of LBC.
- Disbursing funds/finances for material requisition.

- Advising the supervisor and social worker as far as their respective budget are concerned.

6.13.5 Social Worker

- Will carry out home visits to the poor children.
- Will carry out interviews together with the Assistant Director on the recruitment process.
- Will counsel and advise children in the various problems that the children encounter.
- Will visit parents and make appointments to the Assistant Director on behalf of parents.

6.13.6 Caretakers

- They will be responsible for the premises and the compound cleanliness as well as other duties assigned to them by the supervisor.

6.13.7 Watchmen/Security Guards

- They will ensure tight security within the project compound. And some time they will help in the area of manual labor.

6.13.8 Cooks

- They will prepare food for both staff and the children. And they will keep clean and neat the area of their work for hygienic purposes.

PROJECT BUDGET (LBC) YEAR 2004-2009

ITEMS	UNIT COST (Kshs)	TOTAL COST (Kshs)
Buying land ½ hectare	250,000	250,000
Fencing (barbed wire)	60,000	60,000
Landscaping	10,000	10,000
Sub total		320,000
Construction a long 1 floor story building		
Hall/Dining room	600,000	600,000
Dormitory	250,000	250,000
Kitchen	100,000	100,000
Store	50,000	50,000
OFFICES		
Director	50,000	50,000
Assistant and Social Worker	50,000	50,000
Accountant and Supervisor	50,000	50,000
Sanitary block/toilets	40,000	40,000
Sub Total		1,190,000
Equipment		
Furniture Chairs	50,000	50,000
Tables	50,000	50,000
Bed 200 @ 1,500	300,000	300,000
Mattress 200 @ 1,000	200,000	200,000
Sets of Bed sheets 200@ 500	100,000	100,000
Blankets 200@ 600	120,000	120,000
Towels 200@300	60,000	60,000
Stationery		
Books	15,000	15,000
Pens	10,000	10,000
Sub Total		905,000
Office Equipment		
Computer and accessories	50,000	50,000
Stationery	30,000	30,000
Furniture	40,000	40,000
Telephone installation	40,000	40,000
Electricity installation	80,000	80,000
Sub Total		240,000

Other Expenses		
Recruitment/staffing/salaries		
Director	20,000	20,000
Supervisor	15,000	15,000
Accountant	15,000	15,000
Social Worker (2)	15,000	30,000
Watchmen (2)	10,000	20,000
Cooks (3)	10,000	30,000
Caretakers (2)	10,000	20,000
Sub Total		140,000
Transport	30,000	30,000
Contingences 10 % of Sub Total		282,500
Grand Total		2,825,000

6.14 Project's sustainability

LBC is not only going to depend on donors forever, we hope to start other income generation projects to sustain this venture through the following:

To involve parents of these children to run a poultry farm, which will contribute income for the running of the project.

To run a poultry farm and use products of both eggs and meat to increase nutrition for children.

To ask the beneficiaries to support the project by retaining part of the project income for growth and/or creating a revolving fund.

6.15 Summary

LBC hopes to reduce the problem of high rate of illiteracy in slums a result of poverty in the area. Through education the destitute children will have a better future. This is because education opens new doors of opportunities and empowerment. We hope this research proposal we will get sponsors to support the initiatives. Lest us keep the interest of destitute at our hearts.

GENERAL CONCLUSION

This research project has all along been attempting to show the effectiveness of the pastoral circle, (See, Judge and Act) a Social Ministry approach to social problem. Chapter One which presented the statement of the problem, research objectives, assumptions etc. was developed as a result of the "See." This was out of the personal experience in field attachment and the results out of the data analysis through questionnaires and interviews conducted in the field. From the interpretation of the statistical data received from the research information, the effectiveness of the proposal project is proved.

The literature review in Chapter Two tried to explain the "Judge" part of the methodology used. It is done through an evaluation of the different scholars who have written concern the problem of illiteracy in Kenya and more so in the slums. This is accompanied by a theological reflection which opened our eyes not only to see the rationale of the problem but also the spiritual point of view which involved deeper contemplation and reflection in the eyes of the Lord. In this case the problem of illiteracy of the destitute children does not only affected themselves and their parents, but the entire community of Kenyan both Christian and others believers. It came out clearly in the judge part of the methodology that illiteracy of destitute children has been

there since independence. For example, between 1987 to mid 1980s these were many children who, despite the free and compulsory education that time, for various reasons were not able to utilize the opportunity. The reasons included failure to be fulfilled, some parents, for cultural reasons, never allowed their children to join school, and others just played truants.

Therefore, with all the above knowledge in mind, this research tried to present a practical and realistic project proposal that would be capable of solving some of the destitute children problem in Kuwinda in any stages. This “Act” is part of Social Ministry methodology, accelerated by the theological reflection, is a call by the Church to apply spiritual and social mission of the church in order to achieve a holistic and authentic of human person development. It was the interest of this research to link faith and justice so as to realize this command of love. The peak of this research is seen in the practical part. Chapter Six is where the objective of the whole research is laid. The proposal is written with the hope that it proves to be a solution to offer support for these destitute children who are vulnerable with no hope of future. Therefore, we believe and trust that the information provided will appeal to people who can read this proposal and respond to the needs of these children. In fact, together by association we may bring changes and up lift some destitute children’s lives and empower them spiritually and academically as well. Finally, all of us are invited to protect children rights through education so that we can transform and change the lives of the destitute children who are entrusted to us.

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WEBSITE/ON LINE SOURCES

www.unicef.com

APPENDIX 1

THE EFFECT OF POVERTY ON CHILDREN EDUCATION: A CASE OF KUWINDA, NAIROBI

Introduction

I am Kassaye Antuan, a student from Tangaza College, a constituent College of the Catholic University of Eastern Africa. We are conducting a research on The Effect of Poverty on Children Education. Findings of this research will be used to make recommendations that will assist government efforts and various organizations interested on the empowerment of children through education program. This research is especially for academic purpose and a requirement from the Institute of Social Ministry, to complete my BA degree

Questionnaire I: For the Young Youth of Kuwinda Slums.

Please tick (✓) where applicable or write on the space provided

1. Age

5-10 10-15 15-20

2. Sex

Male Female

3. Have you been in school?

Yes No

b) If yes, to what level did you enrol?

Lower primary Upper primary Secondary

If No, state why?

4. Why did you drop from your school?

- Because you finished your studies
- Because you did not pass your exams
- There was no school fee to continue
- Because you were frustrated/ discouraged by teachers/poverty/peer

5. Do you intend to go back to school?

- Yes
- No

If yes, what assistance do you need for you to go back?

If No state why?

6. If we offer you two opportunities today; employment and education what would you choose?

- Work/employment
- Education

If Employment state why?

If Education state why?

7. Do you think education is important for your future?

Yes

No

If yes state why?

If not state why?

8. Why do you think the majority of youth in Kuwinda Slum today are not in school?

9. What can the government do to ensure that every youth /children go to school?

10. Do you know anybody supported by the Church to study or go to school?

Yes

No

If Yes, from which Church organization?

Thank you for responding to the question

APPENDIX 2

THE EFFECT OF POVERTY ON CHILDREN EDUCATION: A CASE OF KUWINDA, NAIROBI

Introduction

I am Kassaye Antuan a student from Tangaza College, a constituent College of the Catholic University of Eastern Africa. We are conducting a research on The Effect of Poverty on Children Education. Findings of this research will be used to make recommendations that will assist government efforts and various organizations interested on the empowerment of children through education program. This research is especially for academic purpose and a requirement from the Institute of Social Ministry, to complete my BA degree.

Questionnaire II: For the Parents of Kuwinda Slums.

Please tick (✓) where applicable or write on the space provided

1. Age

18-25 26-32 33-40 40 and above

2. Sex

Male Female

3. Marital status

Single Married

4. Number of children in the family?

2 and below 3-6 7-10

5. Number of children in school (school age)

All in school, not all in school

If all not in school state why?

6. Who supports them?

Yourself sponsored

If sponsored, how many?

7. Why do you think children drop out from school?

8. Do you think "Free education," offered by the government has enable most children in Kuwinda to enrol in school?

Yes No

If yes state why?

If no, state why?

9. Do most children o enrolment age benefit from free primary education?

Yes No

If not, what factor contribute to this gap

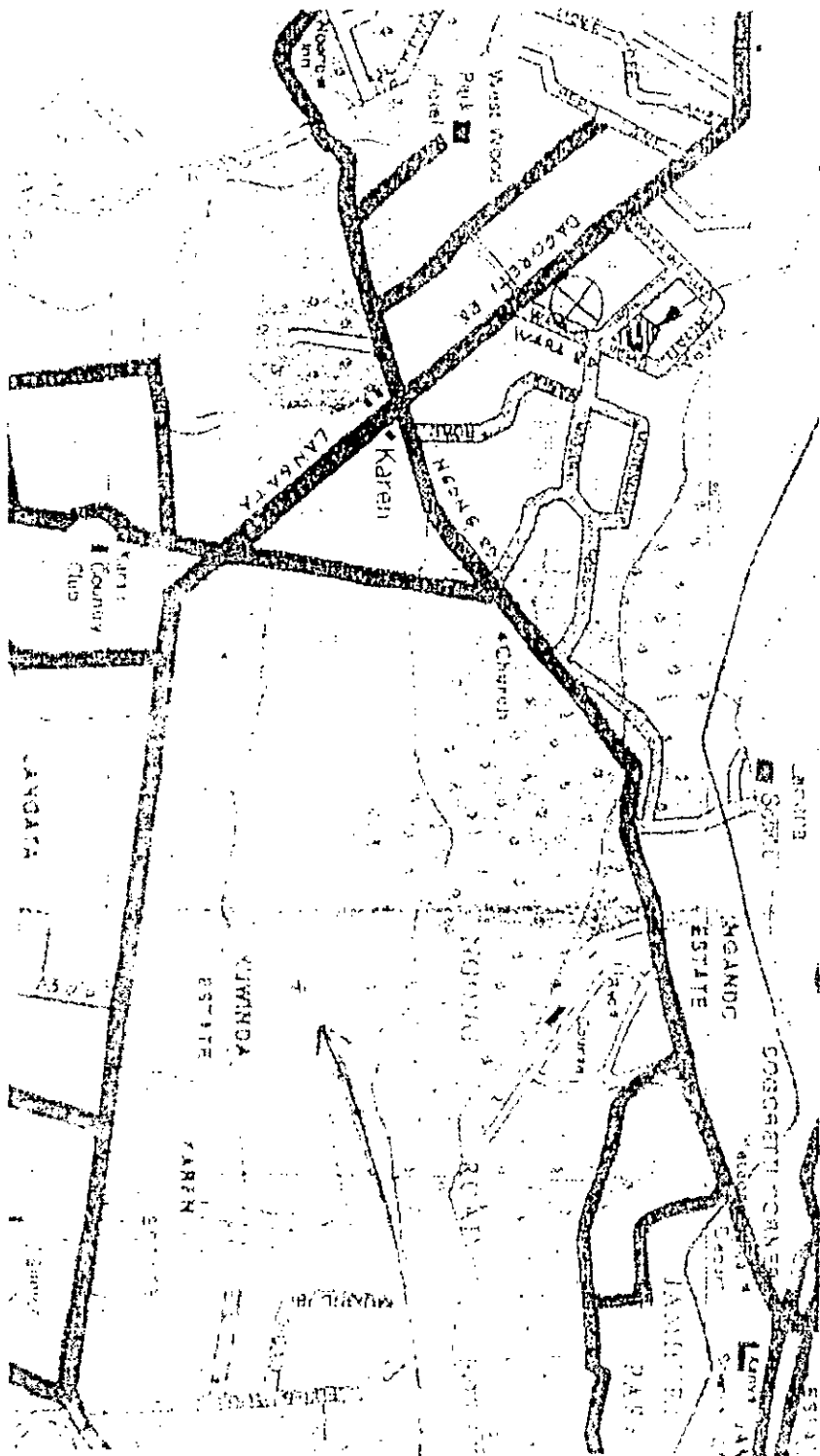
10. Is there any organization, for example, Church or NGOs supporting children in Kuwinda?

Yes No

11. What factor contributes to some children not to go to school?
Give reasons:

Thank you for responding to the question

APPENDIX 3



APPENDIX 4

ARTICLE 11: EDUCATION

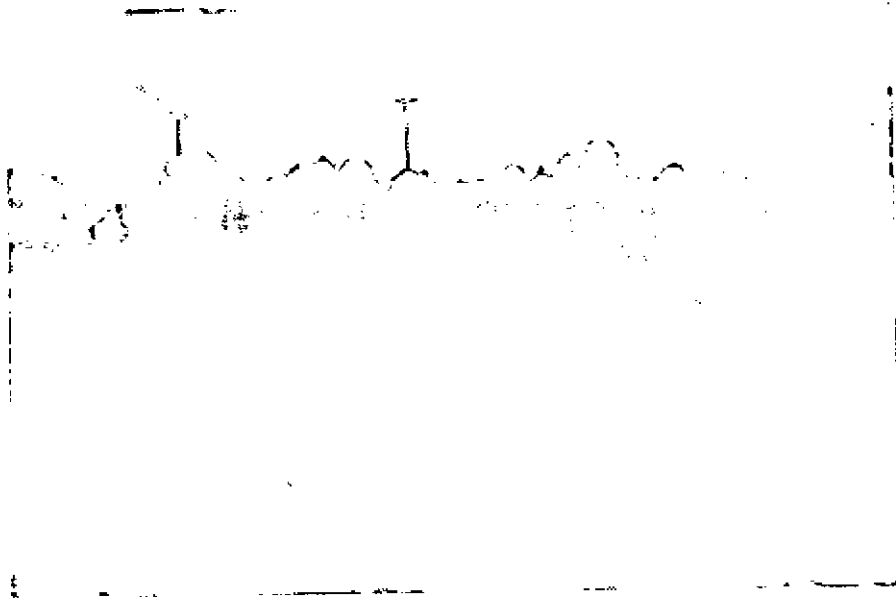
1. Every child shall have the right to an education.
2. The education of the child shall be directed to:
 - (a) the promotion and development of the child's personality, talents and mental and physical abilities to their fullest potential;
 - (b) fostering respect for human rights and fundamental freedom with particular reference to those set out in the provisions of various African instruments on human and people's rights and international human rights declarations and conventions;
 - (c) the preservation and strengthening of positive African morals, traditional values and cultures;
 - (d) the preparation of the child for responsible life in a free society, in the spirit of understanding tolerance, dialogue, mutual respect and friendship among all peoples' ethnic, tribal and religious groups;
 - (e) the preservation of national independence and territorial integrity;
 - (f) the promotion and achievements of African Unity and Solidarity;
 - (g) the development of respect for the environment and natural resources;
 - (h) the promotion of the child's understanding of primary health care.
3. States Parties to the present Charter shall take all appropriate measures with a view to achieving the full realization of this right and shall in particular:
 - (a) provide free and compulsory basic education;
 - (b) encourage the development of secondary education in its different forms and to progressively make it free and accessible to all;
 - (c) make the higher education accessible to all on the basis of capacity and ability by every appropriate means;
 - (d) take measures to encourage regular attendance at schools and the reduction of drop-out rates;
 - (e) take special measures in respect of female, gifted and disadvantaged children, to ensure equal access to education for all sections of the community.
4. States Parties to the present Charter shall respect the rights and duties of parents, and where applicable, of legal guardians to choose for their children's schools, other than those established by public authorities, which conform to such minimum standards may be approved by the State, to ensure the religious and moral education of the child in a manner with the evolving as capacities of the child.
5. States Parties to the present Charter shall take all appropriate measures to ensure that a child who is subjected to schools or parental discipline shall be treated with humanity and with respect for the inherent dignity of the child and in conformity with the present Charter.

6. States Parties to the present Charter shall have all appropriate measures to ensure that children who become pregnant before completing their education shall have an opportunity to continue with their education on the basis of their individual ability.

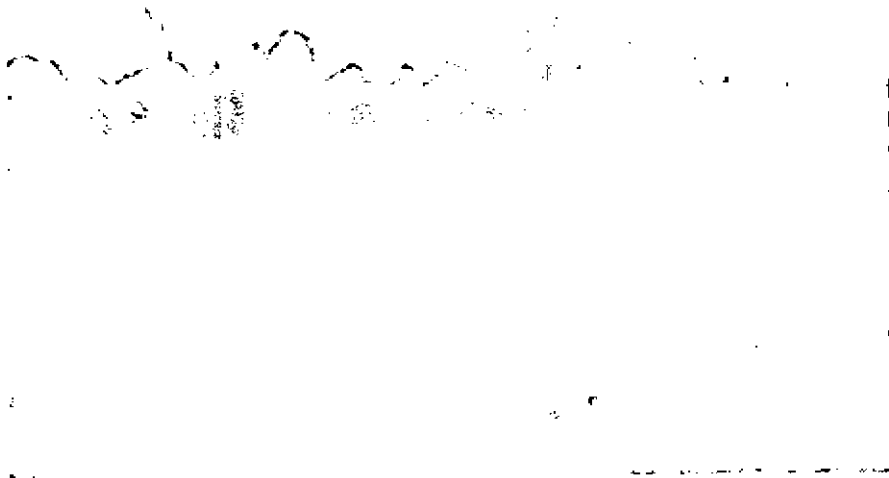
7. No part of this Article shall be construed as to interfere with the liberty of individuals and bodies to establish and direct educational institutions subject to the observance of the principles set out in paragraph I of this Article and the requirement that the education given in such institutions shall conform to such minimum standards as may be laid down by the States.

Source: *African Charter on the Rights and Welfare of the Child*, Nairobi 1999. 6.

APPENDIX 5



ROAD LEADING INTO THE SLUM

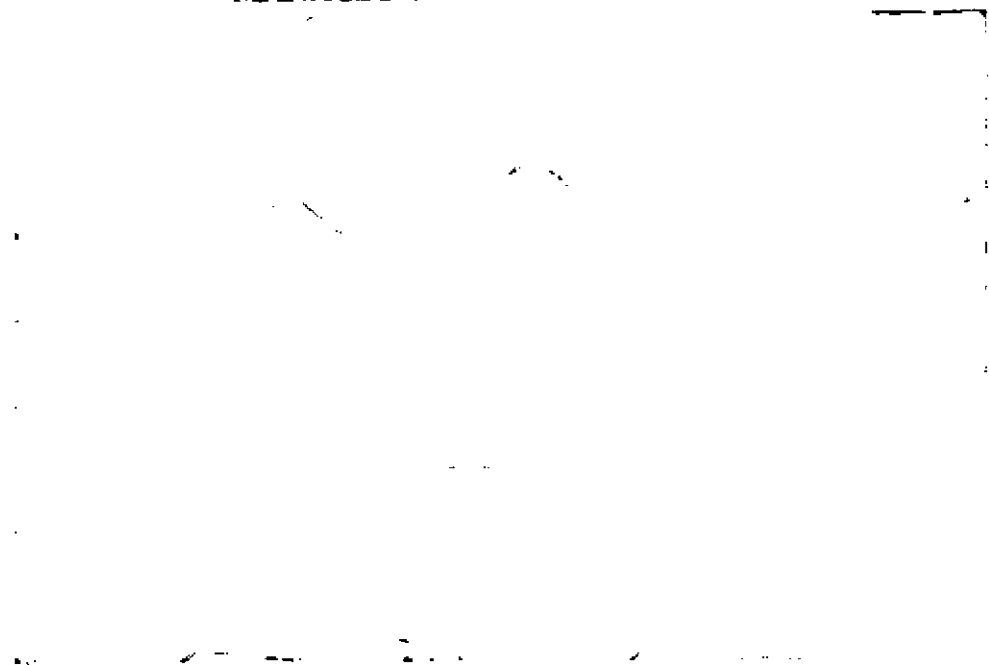


THIS RUBBISH DUMP IS VERY CLOSE TO THE SLUM,
ALMOST COVERING THE ROAD LEADING TO THE CHURCH BY THE RIGHT
WITH A GREEN ROOF

APPENDIX 6



**KUWINDA SLUM SHOWING A CATHOLIC CHURCH BUILDING BUILT AND
MANAGED BY THE SALESIANS**



PART OF KUWINDA SLUM