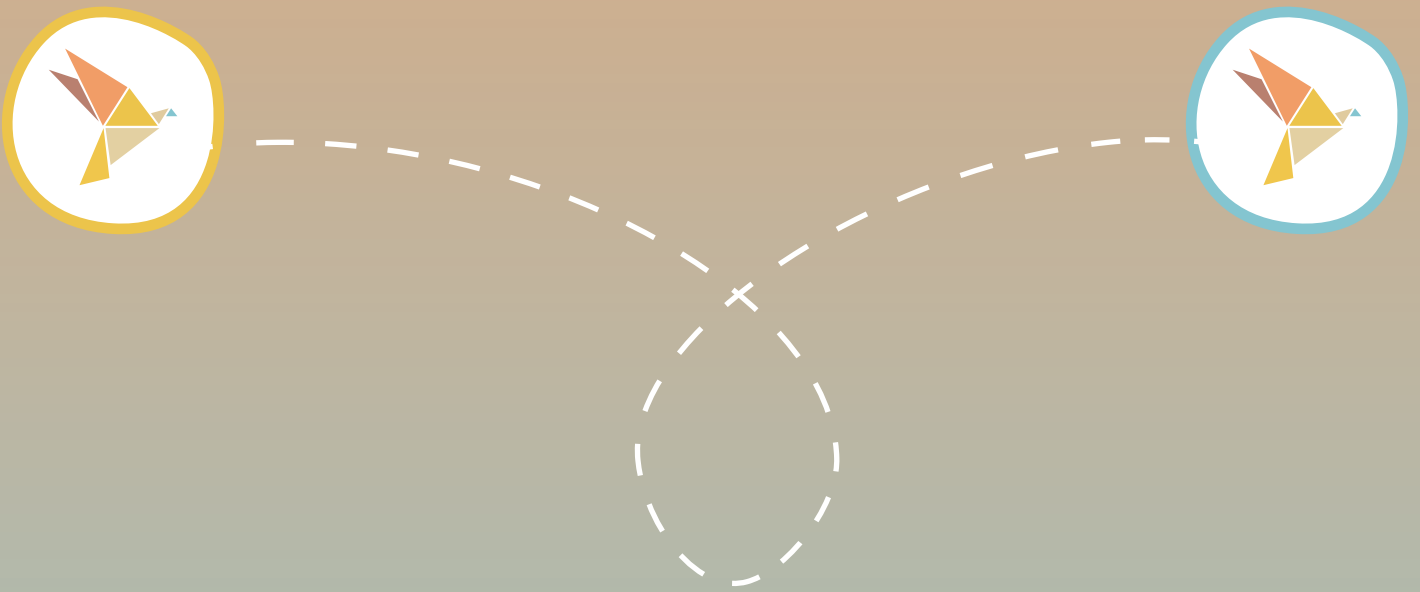# Adapt to scale

A framework to scale Inuka to new contexts

Irene Conversano

Adapt to scale

A framework to scale Inuka to new contexts

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Preface

Dear reader,
in your hands lays the final work of my two-years-and-half at TU Delft.

What a journey it has been!

It was an emotional rollercoaster: the best and the worst years of my life, for sure the most intense. TU Delft provided me with so many possibilities I am immensely grateful for. I had the fortune to experience different ways of working, different fields and different countries. I had the possibility to carry out projects I will remember for all my life.

This graduation is one of those. This project taught me so much, from a professional and from a personal point of view.

Thank you JC. You coached me on many projects during my University journey. I think you really understood me and you showed me different perspectives when I was totally stuck. Thank you Ella, for your help when I was lost.

Thank you Maarten, Robin, Annie, and each person from Inuka team. I had a great time working with you and I think what you are trying to do is tremendously important. I am sure Inuka will succeed.

Thank you to all the people I met in Kenya, I will always remember each one of you.

Thank you to my friends and to my family, who supported me when I thought I would not have made it. It would have been impossible without you. I feel so lucky and so grateful to have you by side.

I hope you will enjoy reading!

Yours,
Irene Conversano

Executive summary

One in four people in the world will be affected by mental or neurological disorders at some point in their lives (WHO, 2001). Around 450 million people currently suffer from such conditions, placing mental disorders among the leading causes of ill-health and disability worldwide, in particular in low-income countries, where many barriers to receiving support exist (WHO, 2001).

Inuka is a social enterprise spun out from Philips that aims at tackling Mental Health by making psychological support more accessible, affordable, anonymous and qualified. Inuka offers life coaching via confidential chats on smartphones. On one side, Inuka trains and supervises lay health workers in delivering a Behavioral-Cognitive-Therapy method. On the other side, Inuka connects them with distressed clients that want to be supported in facing life challenges, through an online platform.

To achieve further social impact, Inuka aims to scale out to new geographic, social and cultural contexts, starting from the Church context. As a matter of fact, distressed individuals, in particular in Africa, seek psychological support in religious leaders as one of the first touchpoints.
Starting by translating Inuka to the Church context in Kenya (Inuka Faith), where part of Inuka team is based, this thesis aims to provide the company with a framework to support their future scaling-out processes.

Drawing from literature research on scaling social enterprises and adapting Evidence-based interventions to new locations, a framework to adapt Inuka current service to the characteristics of a new context was designed.
The framework was tested and iterated on by applying it to the Church context in Kenya.
Three main iterations were carried on, one of which entails field research in Nairobi, where the author stayed for 4 weeks. The objectives of the field trip were to better understand the context, its stakeholders and target users and to set the ground for an actual implementation.

The adaptation process proposed in the final framework entails three phases ("Assess the new context", "Validate Inuka Value Hypothesis" and "Adapt variable components"), is preceded by a phase that unlocks those three ("Assess Inuka's resources") and followed by the implementation and evaluation of a pilot. For each phase, Inuka team should assess whether it is reasonable to think that the phase is completed (and therefore go to the next phase), if it is better to pivot on that phase, or if advisable to stop the scaling out process to the new chosen context.
The final framework does not aim to be a strict guide to be literally followed, but to provide the company with relevant elements that should be kept in mind and methods the company could use.

The application of the designed framework to Inuka Faith case allowed to unveil barriers to its adoption by potential customers and new opportunities. For this reason, the framework is expected to achieve the same outcome when applied to other contexts.

This is due to the twofold nature of the framework. On one side, the systematic nature of the framework allows Inuka team to easily appropriate it and to follow its steps, keeping in mind the aspects that turned out to be the most relevant when conducting Inuka Faith case. On the other side, its user-centered nature allows to carry on an adaptation to a new context that is deeply rooted in the users' and in the stakeholders' needs, wants and characteristics. With an adaptation based on the characteristics of the new context, Inuka is likely to succeed in the new context.

Table of contents

Reading guide

This report consists of seven chapters, plus appendices. The chapters are indicated through the use of different colors, displayed in the page number and in the titles of the sections.

To read the report in an easier way, a set of icons indicates where the insights presented come from.

This icon indicates insights gained from literature research conducted by the author

This icon indicates insights gained from an analysis of the company conducted by the author

This icon indicates insights gained from the case study of the project conducted by the author

This icon indicates a moment of reflection

1.Introduction

This chapter starts with an introduction to the topics addressed in the project. Second, the brief of the graduation project is presented in section 1.1. Section 1.2 introduces the initial research questions. In section 1.3, the iterative approach used throughout the project is presented. Finally, section 1.4 explains the structure of the report.

"What if everything you think you know about taking products to market is wrong? What would you do differently if you realized that only **1 out of 10 new product introductions result in a profitable business?** Would you continue to operate the same way, week after week, year after year? They unnecessarily burn through billions of dollars as they try to force their new products into markets where no one is waiting to buy." (Blank, 2013, p. v)

Today, many approaches aim at providing companies and startups with generalizable frameworks and processes to success, despite all the differences in goals, objectives and resources of each of them. This might result in the adoption of **approaches which are not particularly applicable or relevant for the company at stake.**

Also, most of the methodologies and approaches to launch a new product are focused on the processes inside a company own building, while **customers may be seen as checkpoint in the process, without really driving it** (Blank, 2013, p. v).

Understanding the customers' needs and wants is always challenging for a company, and even more when it comes to sensitive topics, such as Mental Health, since customers might not be even aware of those themselves.

Mental Health is one of the current most urgent problems (World Health Organization, 2013). One in four people in the world will be affected by mental or neurological disorders at some point in their lives and around 450 million people currently suffer from such conditions, placing mental disorders among the leading causes of ill-health and disability worldwide, and in

particular in Africa and Asia (World Health Organization, 2001).

In recent years, **many companies and startups aim at tackling Mental Health** in many different ways, also by exploiting the potential of digital technology.

Digital technology allows Mental Health support to be more **affordable, accessible and available**, in particular in low-income countries, where Common Mental Disorders rate is prevalent for different reasons such as unemployment and poverty.

1.1 Design brief

1.1.1 Company brief

This graduation project was conducted with Inuka, a social enterprise whose passionate and international team aims **to improve people's Mental Health.** Conceived within Philips. Inuka developed a digital platform which connects distressed clients with lay workers trained on an Evidence-Based method to deliver in-app support. Once the coaches are digitally assessed, trained and supervised by Inuka specialists, they are able to offer **effective Problem-Solving coaching to clients dealing with life's struggles via anonymous chat sessions on mobile phones.**

After a successful pilot in Nairobi, which showed the improvement of the participants' symptoms, **Inuka is currently launching in Kenya,** finalizing a commercially-ready app and acquiring paying customers. The desire of Inuka, apart from being the 1-out-of-10 startups that works, is to help more distressed people in the world by **making their service available to different social, cultural and geographic contexts.**

Given that **Inuka's proposition can be entirely accessible online** (both the training and the supervision for the guides, and the guidance for the clients are within the app), the potential impact that Inuka could have in improving people's Mental Health could be exploited in different contexts.

Based on the fact that in low-income countries people look for support mainly in their family, friends and in the Church, and on the interest of some Church-related associations, **Inuka would like to use the Church's broad network** to make support

available to a wider range of customers.

The brief provided by the company for this graduation was therefore to investigate the feasibility of Inuka in the Church context in Kenya (referred to as Inuka Faith), using Inuka's current "platform, technology and methods". What was asked by the company was to translate Inuka proposition to the Church and to actually implement it.

company brief

To investigate the feasibility of Inuka in the Church context in Kenya, using Inuka's current "platform, technology and methods".

1.1.2 Refined design brief

"If Inuka will fail in the current market, there will be the need for new markets or contexts to try to be successful in. If Inuka will be successful in the current market, in order to provide Mental Health support to more people in the world, our will is to offer our service to a broader range of contexts and markets." Maarten van Herpen, Chief of Hope and Faith of Inuka.

Either in case of success or failure in the current market, the company has the desire to explore other contexts (social, geographical, cultural) and markets. To support the company in fulfilling this willingness of broaden their social impact to new contexts, the brief of this graduation was refined.

refined brief

To provide a framework that could be used by Inuka to successfully scale out to new contexts.

For Inuka, it is advisable to have a process, a methodology or framework to guide their activities and providing better results when scaling to a new context. Having a process or a framework would help Inuka to have a structured and "pre-made" way of working, that could fasten up the process and avoid uncertainties.

1.2 Research questions

At the beginning of the project, two main research questions were formulated.
The research questions evolved throughout the process in order to provide an outcome which could be **applicable, relevant and useful for the company.**

research questions

1. How to successfully translate Inuka proposition to the Church context in Kenya?

2. How to successfully scale Inuka proposition to new contexts or markets?

This project aims at two obejctives first to provide the company with Inuka Faith, a feasible, viable and desirable "version" of Inuka in the Church context in Kenya; second, a more generalizable framework that the company could use as guide to scale to new contexts or markets.

1.3 Project approach

The strength of this graduation journey lays in its **iterative nature** and in the learnings that came from the things that worked, but in particular from the ones that did not work.

The project flows on **two levels: the theoretical one of the framework** to support Inuka in scaling out to new contexts and the **practical one of Inuka Faith case study**, which was implemented in reality.

The two levels constantly informed each other throughout the whole process: the framework was applied to scale Inuka to the Church context in Kenya and the learnings gained from it were included in the framework to relate back to the research objectives.

Literature about scaling social enterprises and adapting Evidence-based interventions served **as a starting point** to design the first draft of the framework, but the framework is **mainly built on the learnings gained by implementing Inuka Faith** and several discussions with different company members.

Three main iterations were carried on throughout the whole project on the theoretical level (framework) and two on the practical one (Inuka Faith). The Lean Approach (**Build-Test-Learn**) (Ries, 2011) was used for both levels and in all the three iterations.

Each iteration is divided in three sections:
- **Building the framework;**
- **Applying the framework**
- **Learning from the application of the framework to the case.**

Each iteration led to important learnings that informed both the design of Inuka Faith service and the design of the final framework itself.
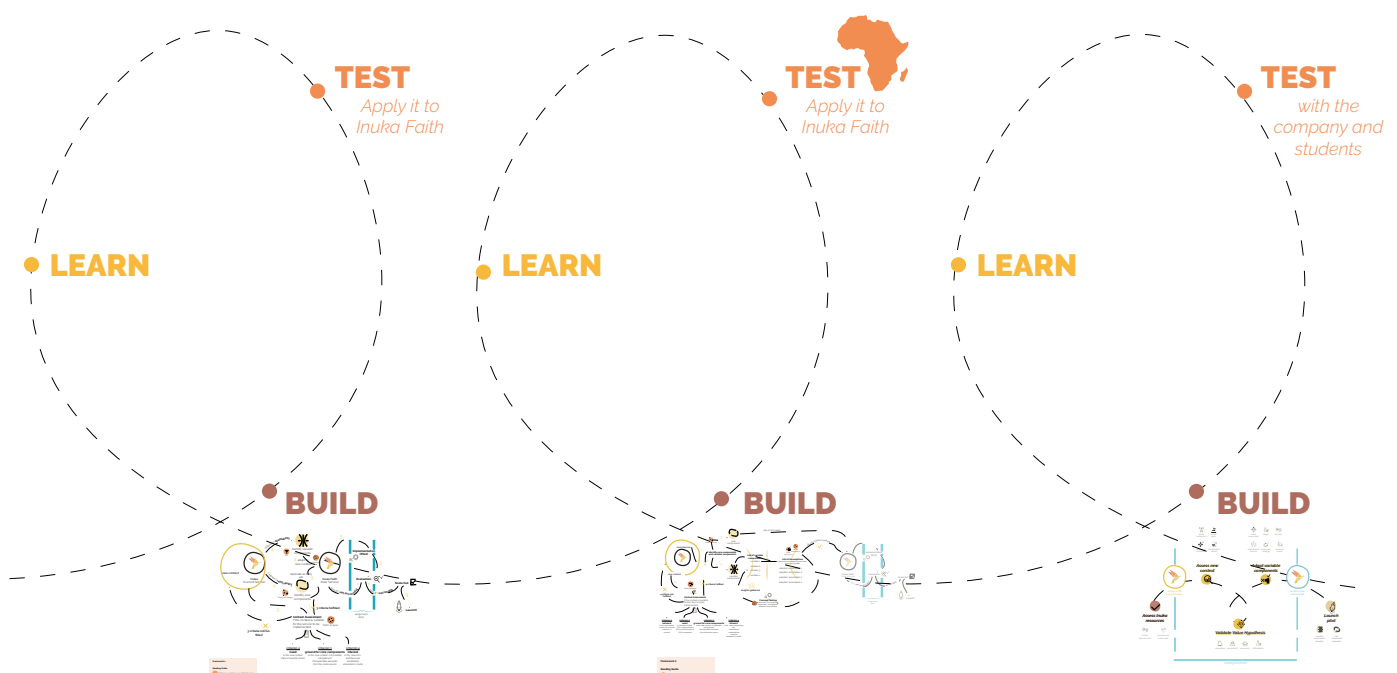

Figure 1.1 The project approach

1.4 Report structure

Since the main learnings of this research came from the process itself, **the report is "process-oriented"**: it is structured according to the three main iterations of the project.

However, in order to immediately provide the reader with the results of the project, the next chapter presents the "**Scaling-out Handbook" delivered as final outcome to the company that illustrates both the final framework and the final Inuka Faith service.**

After the Handbook, the "process-oriented" part of the report starts by introducing some **background information** for a better understanding of the context of the project (**Chapter 3**). Here, first Mental Health is introduced, then Inuka and the service provided are explained. Finally, the literature review results are provided.

Chapter 4 aims to **synthesize** the design brief and the knowledge extracted from the literature to **narrow down the scope** of the project and formulate the **design requirements** for the final framework and for Inuka Faith.

Chapter 5 presents the **two in-between iterations of the framework and of Inuka Faith service**. Inuka Faith final service is evaluated and discussed in section 5.2.3. Each iteration is composed by the explanation of how the draft of the framework was built (Building), its application to Inuka Faith (Applying) and the learnings gained from it (Learning), that were integrated into the next iteration.

In **Chapter 6**, the **final framework** and its **evaluation** are illustrated. Section 6.3 provides the reader with the two **usage scenarios** the framework is conceived for. In section 6.4, the final framework is

discussed, reflecting on how it fulfilled the design requirements set in the beginning. Finally, the **conclusion** highlights how the final framework answered to the research questions.

Chapter 7 presents the **limitations** of the research and future **recommendations** for Inuka. Moreover, the author **reflects** on the project and on the contribution it brings to the academic field.

2.Scaling-out Handbook

A framework to support Inuka in scaling out to new contexts and its application to Inuka Faith

This chapter presents the result of the project: a "Scaling-out Handbook" that explains the final framework to support Inuka in expanding to new contexts and the final service of Inuka in the Protestant Church context of Nairobi (Inuka Faith). This Handbook was given to the company as final outcome of the project.

*The following pages provide the reader with a framework designed to support Inuka in scaling out to new contexts. By providing **phases**, **methods** and relevant **aspects to be investigated**, the framework aims at supporting Inuka in adapting the current service to a new identified context. The application of the designed framework to Inuka Faith case allowed to unveil **barriers** to its adoption by potential customers and new **opportunities**. For this reason the framework is expected to achieve the same outcome when applied to other contexts. This is due to the twofold nature of the framework. On one side, the **systematic nature** of the framework allows Inuka team to easily appropriate it and to follow its steps, keeping in mind the aspects that turned out to be the most relevant when conducting Inuka Faith case. On the other side, its **user-centered nature** allows to carry on an adaptation to a new context that is rooted in the users' and in the stakeholders' needs, wants and characteristics. **With an adaptation based on the characteristics of the new context, Inuka is likely to succeed in the new context.***

2.1 Aim of the framework

Scaling out Inuka to new contexts

This handbook aims to support Inuka in scaling out to new contexts, where scaling out is intended as "**spreading social innovation to new contexts in order to achieve greater social impact**".

In order to achieve greater social impact, Inuka would like **to provide people in different social, geographic and cultural contexts with their online Mental Health support service**. Different ideas for new contexts arise from subsidizers interested or from a team member proposing it.
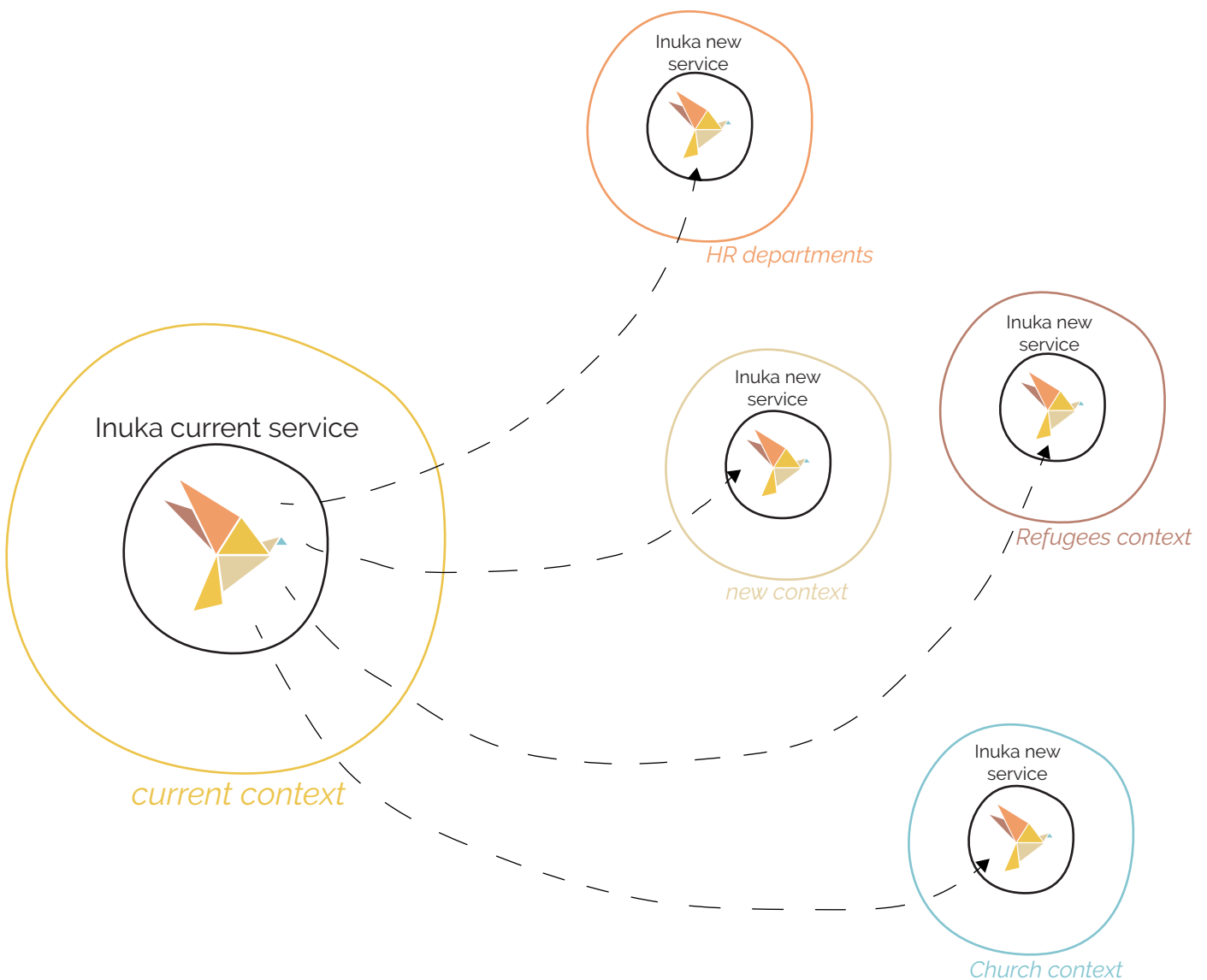
Figure 2.1 Inuka scaling to new contexts

2.2 Scope of the framework

Focus on adaptation

Inuka **already has a process and the know-how to implement and evaluate a small pilot, implement a bigger one and finally launch**. However, since it is the first time scaling out to a new context, **Inuka does not have a process to translate the current service** (for the current context) **to a new context**.

For this reason, this Handbook mainly focusses on supporting Inuka in **adapting the current service to a new chosen context, in order to fit the characteristics of this latter.**
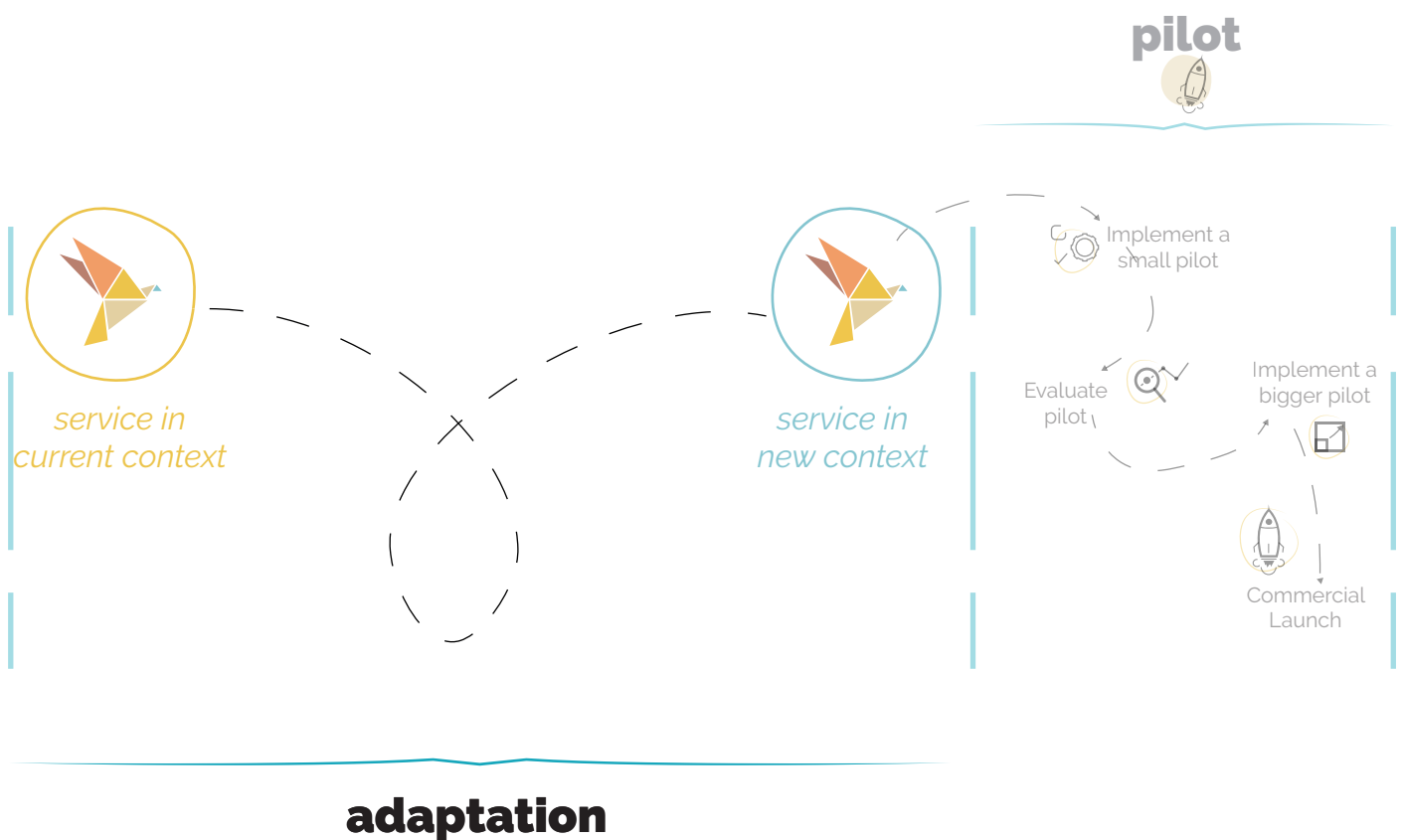
Figure 2.2 Inuka scaling-out process

Adaptation is chosen as strategy to scale out Inuka to a new context. **By adapting the current service to the new context and its characteristics, it is more likely that Inuka would be well received by customers and stakeholders and therefore succesfully implemented.**

This handbook provides **phases**, **methods** to carry them on and critical **elements** to consider in order to create awareness and to present the "bigger picture" of how the process looks like.

2.3 Adaptation framework

The **adaptation process entails three phases** (in yellow in the figure), is **preceded by a phase that unlocks those** three and **followed by the** launch of the **pilot**, which Inuka already has the know-how for. Therefore this handbook encompasses in total **five phases**. **For each phase**, Inuka team should **assess whether** it is reasonable to think that the **phase is completed** (and therefore go to the next phase), if it is better to **pivot** on that phase, or if advisable to **stop** the scaling out process to the new chosen context.

2

Assess new context

service in current context

1

Assess Inuka

3

Validate Value Hypothesis

adaptation
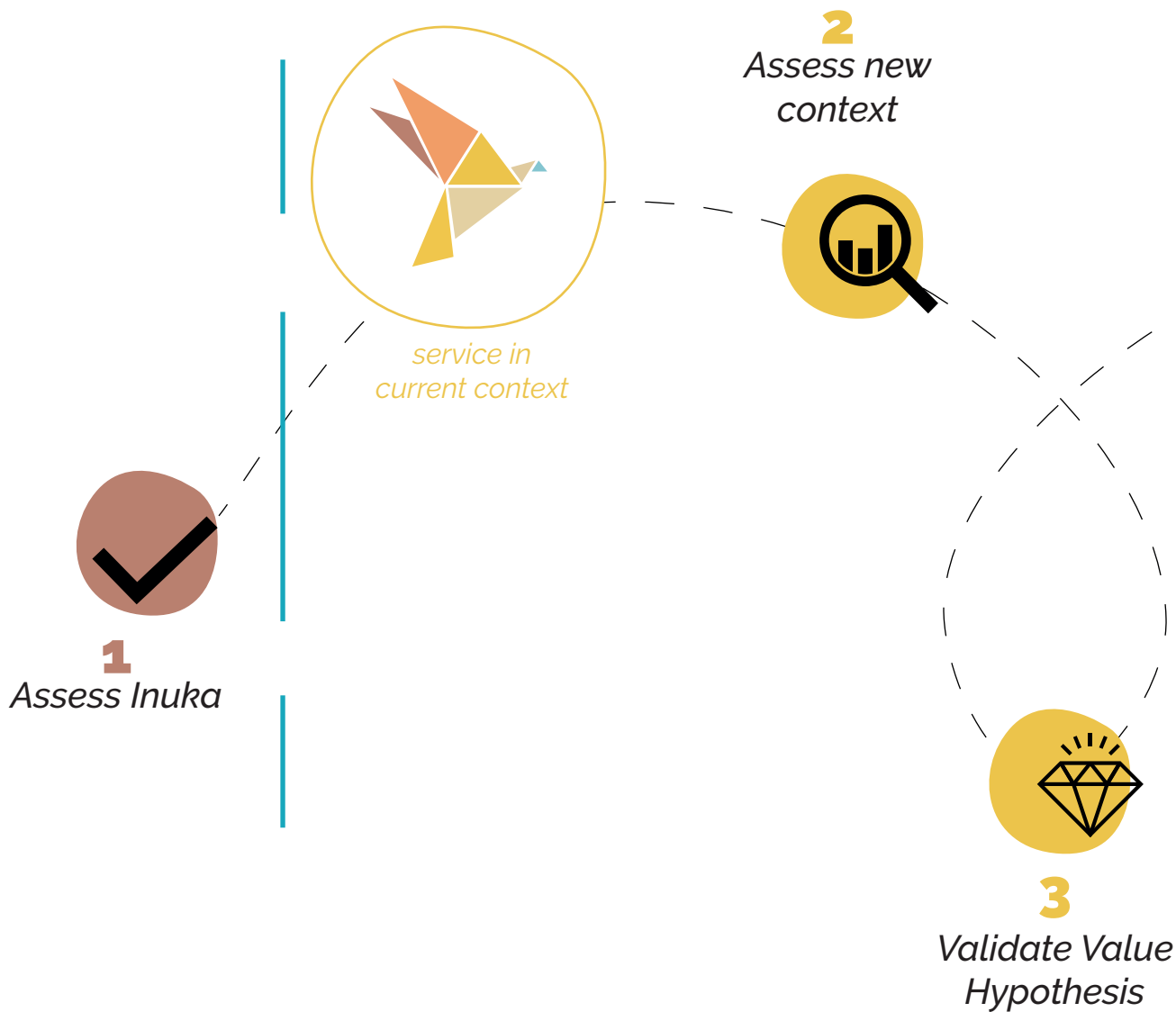
The next pages illustrates the phases in detail. The **adapted service for the new context should be composed by Inuka core components, replicated as they are in the current service and Inuka variable components, adapted to fit the characteristics of the new context.** Both the types of components are explained in the next pages.
The framework does not aim to be followed strictly by Inuka, but serves as an inspirational starting point.

4
Adapt variable components

service in new context

5
Launch pilot
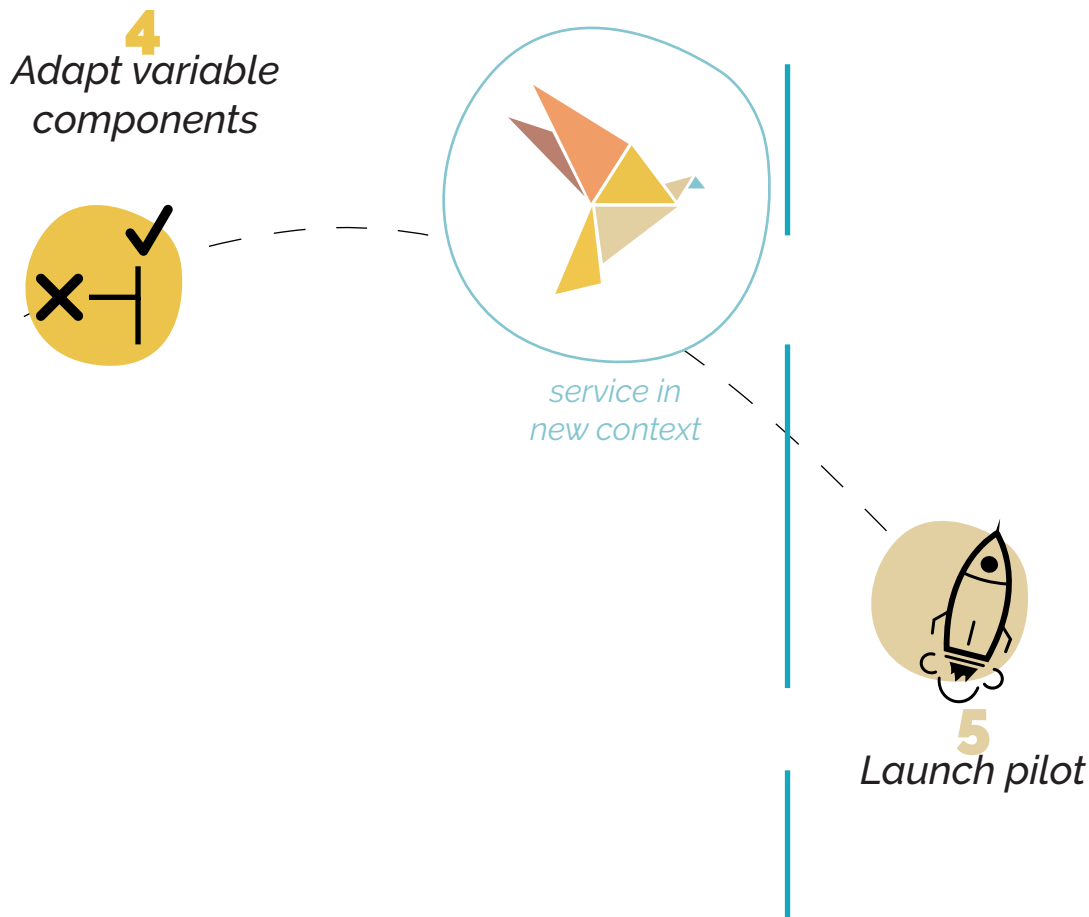
Figure 2.3 Inuka adaptation framework

1
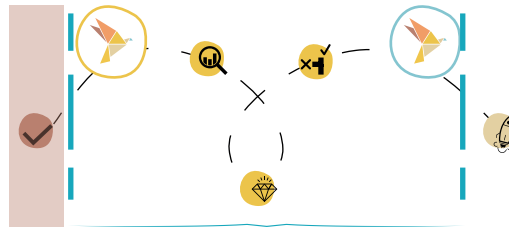
Assess Inuka resources

Is Inuka ready to scale out to a new context?

This phase unlocks the following phases of the adaptation process. Before adapting Inuka service to a new context, it should be assessed whether the company has enough capabilities and resources to scale out to the new context. As a matter of fact, since the process to adapt Inuka service to a new context requires time and money, this should be undertaken only if Inuka has the resources to actually implement the adapted service, in a pilot first, and then commercially. Before the commercial launch in a new context, a small pilot is carried on and evaluated.

To assess whether Inuka is ready to scale out to a new context, two main aspects should be considered. They are shown in the next page.

Train new Coaches

Before starting to adapt the service to a new context, Inuka should be sure to have enough (human) resources to train and handle new coaches.

Implement a new pilot

Also, Inuka should be sure to have enough resources (both HR and finance) to launch a new pilot, before starting the adaptation process.

2
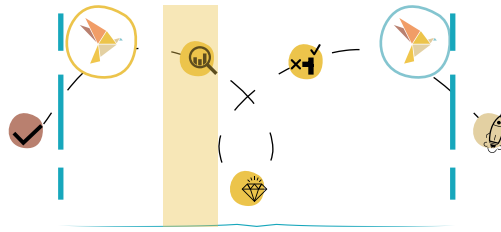
Assess the suitability of the new context

Is the new context suitable for Inuka?

Before proceeding with the adaptation process, which requires resources, **the company should preliminary assess whether the new context seems to be suitable to implement Inuka**.
Four "checklist" factors to assess whether the new context hypothesized is suitable to implement Inuka were identified and are shown in the next page. By verifying whether these factors are present in the new context, the suitability of Inuka can be assessed. **If these factors are in place in the new context,** it is **easier to scale out Inuka and it is likely that Inuka would be successful there**. If the factors are not existing in the context, the company should critically evaluate whether it is still advisable to go ahead with the scaling process.
**Two** main **methods** to unveil the four factors are included in this handbook and are illustrated below.

Methods

Desk research

is proposed as an **economic and "fast" method** to preliminary verify whether the four factors are present in the new context. A desk analysis such as **PEST analysis** (Political, Economic, Social and Technological factors) should be conducted to develop an objective view of the new context and to investigate the four factors. This research both allows to assess whether the new context is suitable for Inuka and also provides knowlegde and insights relevant for the service adaptation.

Field research

is proposed as additional method to further unveil the four factors in the new context, in particular when data are difficult to retrieve online. The research should involve potential customers and stakeholders, but also Mental Health experts from the new context. Different field research methods are proposed such as: **immersion** in the context (that helps in taking the user's perspective during the design process), **etnographic field research**, **semi-structured interviews**, (that provide deep and varied insights in existing knowledge, attitudes, preconceptions, needs and experiences of people, their contexts and existing networks), **informal conversations** (that aid in uncovering needs, beliefs values and emotions) and **focus groups** (to obtain a deeper understanding of specific issues from a large number of participants).

Online connection

In the new context the core components of Inuka and of the service should be preserved unchanged, since they are the elements responsible for its effectiveness. From an analysis of Inuka, all the core components can be replicated if **online connection** is present in the new context. For this reason, online connection should be available in the new context.

Contact

In the new context Inuka should have, or should be able to easily acquire, **a contact or a network of people that can introduce Inuka to stakeholders or potential customers.**

Need

In the new context there should be the need for what Inuka offers. In particular, if in the new context Mental Health is **stigmatized**, or Mental Health support is **unaccessible** or **expensive**, Inuka is likely to work and to succeed.

Stakeholders' interest

In the new context, there should be stakeholders interested in (or in helping) implementing Inuka. In particular, if in the new context there are **subsidizers**, potential **Coaches** and **brand ambassadors** that believe in Inuka, it is easier to both implement a pilot and subsequently launch Inuka.

3
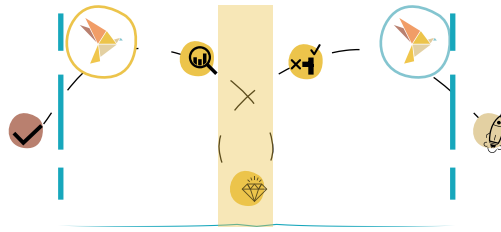
Validate Inuka Value Hypothesis

Are the core reasons why Inuka work validated in the new context?

If from a preliminary analysis the context is assessed to be suitable for Inuka (Phase 2), **a deeper analysis should be conducted to identify the most critical barriers to Inuka adoption and how to overcome those.**
To identify those barriers, **Inuka Value Hypothesis** (the underlying reasons why Inuka's general value proposition creates value for customers) **should be (in)validated and investigated** in relation to the new context. As a matter of fact, even if in principle there might be the need for Inuka in the new context, **barriers to Inuka adoption are likely to exist**. By investigating people's behaviours, choices, thoughts, emotions and motivations regarding Mental Health and psychological support it is possible to unveil Inuka Value Hypothesis, to identify hypothetical barriers to Inuka adoption and how to overcome them.
Inuka Value Hypothesis relate to the four main objectives Inuka is built upon and are shown on the right page. Below, two **methods** to investigate Inuka Value proposition in the new context are proposed to be use in combination.

Methods

In-depth customer research

is proposed as **main method to validate Inuka Value Hypothesis** and **to discover which barriers invalidate them and how those could be overcome**. As a matter of fact thorugh in-depth customer research it is possible to unveil motivations, needs, beliefs, values and emotions of potential customers regarding Mental Health and Mental Health support. The topics that should be investigated are: current psychological support (positive aspects and pain points), ideal support (from the point of view of both Coaches and users), business model (who should pay and how much), platform (would Inuka platform work both for providing and receiving support) and how should it work.

Landing page

is proposed as a **cheap and "real" method to verify whether potential customers are interested in Inuka Value proposition.**
In digital marketing, a landing page is a standalone web page, created specifically for the purposes of a marketing or advertising campaign. It's where a visitor "lands" when they have clicked on a Google AdWords ad or similar. Even if this method quantifies the interest of potential customers, **it does not provide indications on people's motivations, and it can only test the interest of potential users already aware of Inuka.**

Awareness

- Target customers want to achieve Wellbeing
- Target customers want to address Mental Health
- Target customers know they need Mental Health support
- Target customers want Mental Health support
- Target customers are not satisfied with their current support

Accessibility

- Target customers would accept/like to receive support online
- Target customers would accept/like to receive support from a person they don't know

Anonymity

- Target customers would like to receive support from a person that don't know them

Affordability

- Target customers would accept/like to pay to receive support
- Target customers would accept to receive support from lay workers
- Target customers would accept/like to receive support from lay workers if trained by AMREF
- Target customers would accept/like to receive support from lay workers supervised by Inuka's supervisors

Customer journey map

A customer journey map template was designed to facilitate Inuka in showcasing the most relevant insights gained through this and the previous phases.

The customer journey map shows the **path** of seeking Mental Health support of the potential target customer in the new context, The **steps** and the **emotions** remain more or less unchanged in any contexts. The **thoughts** and user **insights** fields are meant to be filled by Inuka team members with the knowledge gained through field and customer research in the new context.

The template is meant to display the most relevant insights, in order to communicate them in a compelling and clear way to other Inuka members and to have a guideline in coming up with barriers and opportunities.

Awareness

	Feeling stressed, overwhelmed, Lonely	**Considering to look for help**
Steps		
Emotions	fear, denial, loneliness, shame, frustration, up and down, trapped, worthless	overwhelmed, shame, failure, low self-esteem, anxiety, isolation, fear
Thoughts	*thought*	*thought*
User insights	*insight*	*insight*
	insight	*insight*
	fact or figure	fact or figure
Barriers		
Opportunities		

28

Activation

Deciding to look for help

confused, nervous, hopeful, determined, tempted to procrastinate

thought

insight

insight

insight

fact or figure

Making contact

weak, I've failed, desperate, defeated, hope of turning a corner, syncing self up

thought

solution 1
insight

solution 2
insight

solution x
insight

Retention

Receiving help

vulnerable, embarassed, safe, supported, thankful, empowered

thought

insight

insight

fact or figure

Referral

Post help

relieved, empowered, unburdened, calm

thought

insight

insight

fact or figure

Figure 2.4 Inuka customer journey template

4
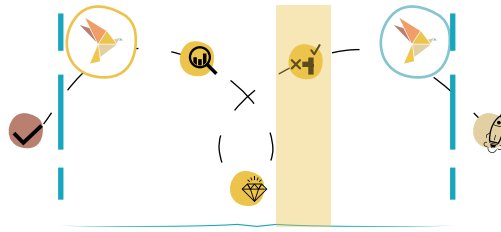
Adapt Inuka variable components

How should Inuka be adapted to fit the new context?

In order to successfully scale out Inuka to the new context, **Inuka variable components**, identified through an analysis of the service, **should be adapted to fit the characteristics of the new context**.

The field and customer research previously carried on allowed to gather knowledge about the new context, its stakeholders and potential customers. **The variable components should be adapted based on this generated knowledge.**

The process proposed for adapting the variable components is an highly **iterative process in which the knowledge from the field research constantly informs the variable components that are then independently tested and iterated on**. Once all the variable components seem to be suitable to the new context and its actors, it is possible to proceed to the next phase.

The next page shows in detail the methodology proposed to adapt the variable components, while the next two pages explain Inuka variable components.

Methods

cluster insights per
variable component

The insights gained are clustered per
variable component.

new insights

brainstorm

test variable
components

The adapted variable components are tested
with customers and stakeholders through
field research and landing page.

modify variable
components

Each variable component is (or is not)
modified based on the insights related to it.

*Figure 2.5 Method proposed to
adapt variable components*

Field research
(qualitative and quantitative)

is proposed as **main method to test
the adapted variable components.**
Semi-structure interviews, informal
conversations (qualitative), focus groups
and questionnaires (quantitative) are
proposed as methods to individually
test the variable components. From
qualitative research, new insights are
generated and used to iterate on the
variable components to modify them
in the most suitable way for the new
context.

Landing page

is proposed as a cheap and "real" method
to **test if the variable components work as
adapted** since it tests if people would sign up
or not to Inuka, However, Landing page does
not allow to test separate variable components
or to gather qualitative feedback on them.

Target

Who are the target customers? What are the jobs the customers want to be done? What are the customers pains and gains? What is their age, gender, salary, education, motivation?

Coaches

Who are the Coaches in the new context? What is their motivation to become Coaches, what would be their availability, and their salary?

Stakeholders acquisition process

Who are the stakeholders involved? How does Inuka get in touch with them? What does the process to get them on board look like? How long does it take?

Market share & ratio

What is the hypothetical number of customers in the new context? How many coaches are needed to deliver sessions to all the customers?

Training platform

How does the training take place for the Coaches? Is it face-to-face or is online? Is it on AMREF website or on Inuka website or app?

Value proposition

The Value proposition for Inuka in the new context should be adapted to stress the aspects turned out to be most relevants for the new target. The Value proposition can be re-phrased filling the following sentence: "Inuka's _____ (*product and service*) help(s) _____(*target customers*) who want to _____ (*jobs to be done*) by _____ (*reducing/avoiding a customer pain*) and _____ (*increasing/enabling a customer gain*)"

Business model

How does Inuka financially sustain in the new context? What are the sources of revenue?

Acquisition strategy

How does Inuka acquire the customers in the new context? Through which channels (digital/physical)?

Digital place

Where are the sessions delivered? On customers' personal smartphones or on a shared computer/tablet/smartphone?

Cost of the program

What is the cost of an Inuka program in the new context?

5
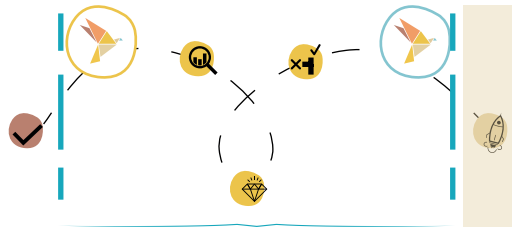
Implement and evaluate a pilot

Before commercially launching in the new context, a pilot should be conducted and evaluate to test the entire Inuka new service as a system.

Once all the variable components are independently tested and seem to be suitable for the new context, a pilot can be launched to test Inuka new service.

The variable components should be put in place as adapted while the core components, responsible for the effectiveness of Inuka, should be replicated as they are.

new service
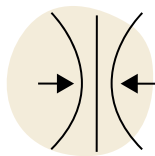
Variable components adapted to the new context
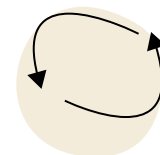
Core components replicated to the new context

Inuka core components, identified through a Theory of Change, are:
- Inuka team's knowledge and aspiration,
- Inuka screening, training and supervision to the coaches,
- Online platform,
- Inuka Method (program),
- Screening tool for users

2.4 Inuka Faith

Inuka service adapted for Protestant Churches in Nairobi

*In the following pages **Inuka Faith** is presented through the **adapted variable components** that the new service encompasses. **Field and customer research** was conducted and allowed to gather relevant insights about the context, its stakeholders and potential customers. These insights both confirmed that the new chosen context, the **Protestant Church in Nairobi**, is **suitable** to implement Inuka and informed the adaptation of the variable components. First, the four factors that suggests the suitability of Inuka were verified and investigated. Second, Inuka Value Hypothesis were unveiled through customer research. This latter allowed to unveil **barriers** to Inuka adoption and how those could be overcome. Finally, Inuka variable components were modified accordingly to the insights gained, tested and iterated on. However, due to different reasons, in-depth research was not the focus of the field research, which focused more on testing the adapted variables and on getting stakeholders on board. To conclude, the research suggests how Inuka Faith service should be in the new context in order to be desirable for the customer and stakeholders, financially viable and technically feasible. The research made possible to create a network of stakeholders interested in a future implementation of a pilot that the company can take over from.*

Target

The target customers of Inuka Faith are distressed congregates that either alreay look for support from religious leaders in their Church (Pastors, Group leaders or Church counsellors), or that don't do it because of **stigma**, **unaccessibility** or fear of being a **burden**.

Soni, 23, Student
Congregate at Nairobi Chapel

"I talk to my closest friend and to a pastor in my Church because I trust them and we share the same religious language, but sometimes I feel a burden to them. But for sure, I need to have a relation with the person I tell my problems to."

Age
- between 17-45 years old,
- only children and elders are excluded

Education
- able to write and read in English
- smartphone savvy

Motivation
- want psychological support from a trusted person
- want immediate support
- appriciate confidentiality of Inuka (fear that people might gossip)
- fear of being judged
- keep the "darkest" secrets for themselves

Figure 2.6 Potential Inuka Faith customer

Value proposition

From the insights gained through customer research, the Value proposition for Inuka Faith was re-designed to stress the aspects turned out to be most relevant for the target customers and re-phrased as follow:

Inuka's online **coaching program** helps **distressed congregates** to receive **support from religious leaders** in coping with life challenges by **reducing stigma** and by making psychological support accessible **anytime** and **anywhere**.

Moreover, the customer and field research allowed to unveil the main barriers to Inuka adoption. As a matter of fact, even if, from interviews and focus groups with congregates and stakeholders all Inuka Value Hypothesis seemed to be validated, the Landing page experiment showed that, among more than 1000 congregates that were introduced to Inuka, only 30 visited Inuka Faith website and no one enrolled. This was due to two main barriers.

Barriers
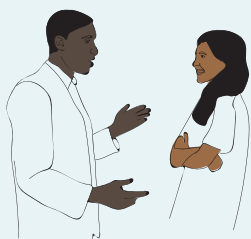
Congregates prefer to receive psychological support face to face

Congregates are quite satisfied with the support they currently receive from the Church

Opportunity

Even if these two barriers represent the main obstacles to Inuka Faith adoption, these can be overcome through the design of a suitable acquisition strategy.

Acquisition strategy

From the insights gained through customer and field research an acquisition strategy for Inuka Faith was designed. This should encompass three factors and should be implemented as follow:

A tangible reminder
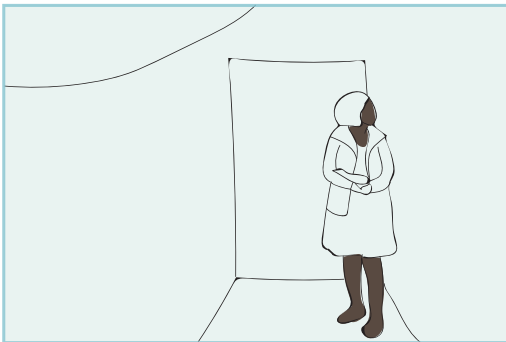
Before the services at the Churches on Sundays, Church volunteers give to congregates Inuka Faith flyers, that provide information about the service and about the enrollment procedure. Moreover, Inuka service is advertised on the Churches Social Media pages. In this way, the congregates are reminded with Inuka when they are at their houses as well, and not only on Sunday.

A trusted and consistent message

The Lead Pastor, highly trusted figure within the Church community, announces Inuka Faith during the services to the congregation for several Sundays. In this way, Inuka Faith message is shared among the congregation as an official Church resource and congregates get used to the service, so they are more encouraged to try it.

An "Inuka face"

On the Sundays in which the Lead Pastor announces Inuka Faith to the congregation, an Inuka desk with a team member is present outside the Church. At the desk, congregates can ask questions and enroll. In this way, they will be able to relate Inuka to a "face" and therefore trust it more.

Figure 2.7 Acquisition strategy storyboard

Coaches

The Coaches of Inuka Faith are Group and **religious leaders**, Church or prayer counsellors (Church volunteers that weekly volunteer in the Church) that currently provide psychological support to congregates by individually talking to them or by handling prayer groups. They currently feel **unequipped** to do it because they did not have any counselling training or they had a small training many years ago. Moreover they want to actively help the congregation and people in general as part of their call.

Henry, 42, Freelance Designer
Group Leader at Mavuno Mashariki

"Congregates approach me to talk about their problems but I don't feel equipped to support them since I never had any counseling training"

Profile
Group or Prayer leaders
or counsellors
- volunteer at the Church
- handle praying groups
- people talk to them
about their problems
- had not have any
or had little training in
counseling

Motivation
- currently feel
unequipped when
congregates reach out to
them
- would like to help
people

Availability & Salary
- part time (have another job
source of income)
- are not paid because they want
to help people, they already do it
for free

Figure 2.8 Inuka Faith Coach persona

Value proposition
for religious leaders

From the field research, it emerged that Inuka training is extremely desirable for the religious leaders. As a matter of fact, they feel they would extremely benefit from the training for their voluntary work at the Church. The field research allowed to unveil the possibility of a new Value proposition for the Church leaders as well:

Inuka's **online training** helps **religious leaders** to be **better equipped** in psychologically **support their congregation** by training them on Problem-Solving Therapy method (Inuka Method)

Opportunity: new design direction

Inuka training should be sold to religious leaders interested in being more equipped in psychologically support the congregation, without them necessarily delivering Inuka sessions.

Figure 2.9 Inuka training modules

Stakeholders' acquisition process

From the insights gained through customer and field research an acquisition strategy was designed. This should be a bottom-up process and involves as stakeholders mainly Lead Pastors and religious leaders.

Lead pastors
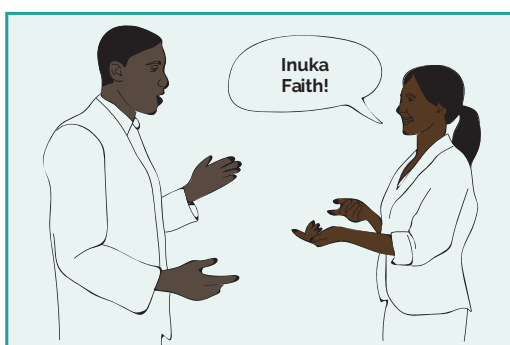
Inuka's contact (a person that knows figures in different Churches) presents Inuka Faith to an acquaintance of a Church. This latter is a Church volunteer that might be interested in presenting Inuka Faith to a higher figure within his or her Church.
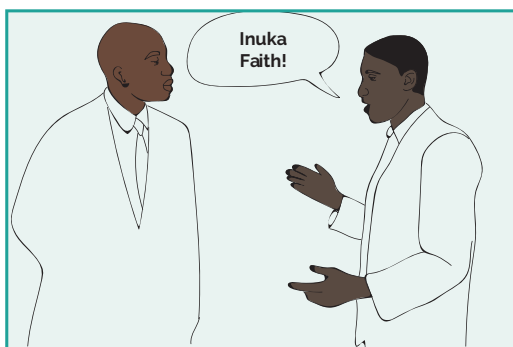
This acquaintance, familiar with the Lead Pastor introduces Inuka Faith to him.
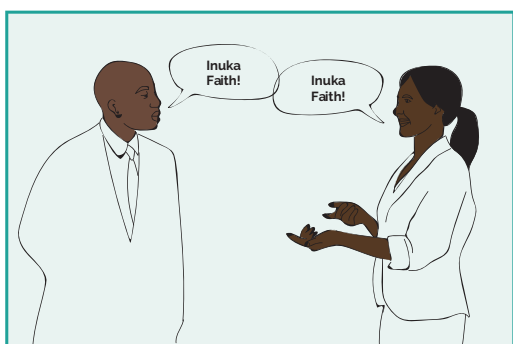
The Church volunteer sets up a meeting to introduce Inuka's contact to the Lead Pastor to discuss the details of Inuka Faith. This meeting can take quite some time (up to one month) since Lead Pastors are usually very busy.

Figure 2.10 How Inuka Faith get Lead Pastors on board

Religious leaders

Figure 2.11 How Inuka get Coaches on board
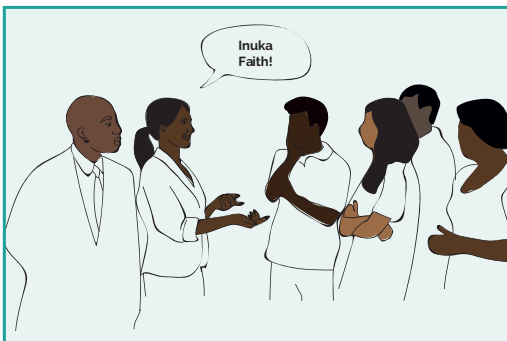
The Lead Pastor sets a meeting where Inuka researcher presents to different religious leaders the training & Inuka Faith.

Business model

The business model for Inuka Faith entails three sources of revenue. The Lead Pastors are eager to partially sponsor Inuka Faith, either with an annual donation or on a user's need base. The religious leaders pay themselves for the training. All the leaders interviewed (more than 20) are willing to pay up to 43 euro (5000 Ksh) for the training. The congregates would donate to Inuka to make the service available to people that could not afford it. Because of the social justice of the context, even the congregates that would not use Inuka would support it with a donation of around 8 euro (1000 Ksh).

Lead pastors

All 6 lead pastors interested, are willing to give donation or sponsor Inuka on a need base

$ annual donation to Inuka
(average 500 euro)

$ price of the training
(43 euro)

Religious leaders

All the 50 religious leaders were interested in the training and said they would pay for the training, 25 enrolled as Inuka Faith Coaches

$ social justice donation
(around 8 euro per program)

Congregates

Among the 20 congregates interviewed, 14 said they would enroll, 3 were not sure, 3 would not enroll. Almost all said they would give a donation.

Figure 2.12 Inuka Faith business model

Market share and ratio

The potential market share for Inuka Faith is around 120 users per Church, assuming that 27% of the congregates (average of 600 people) might have a Common Mental Disorder. In Nairobi only, there are more than 100 Protestant Churches.

Since Inuka Faith Coaches do not receive a salary, but have another job as source of income, they would deliver Inuka Faith session for around 8 hours a week. Therefore one Inuka Faith Coach could deliver 10 sessions per week. Consequently, for each Church an average of 10 religious leaders could deliver Inuka sessions. The other religious leaders interested in receving Inuka training pay to receive it without delivering online sessions.

10 Inuka Faith Coaches
per Church

around 100 users
per Church
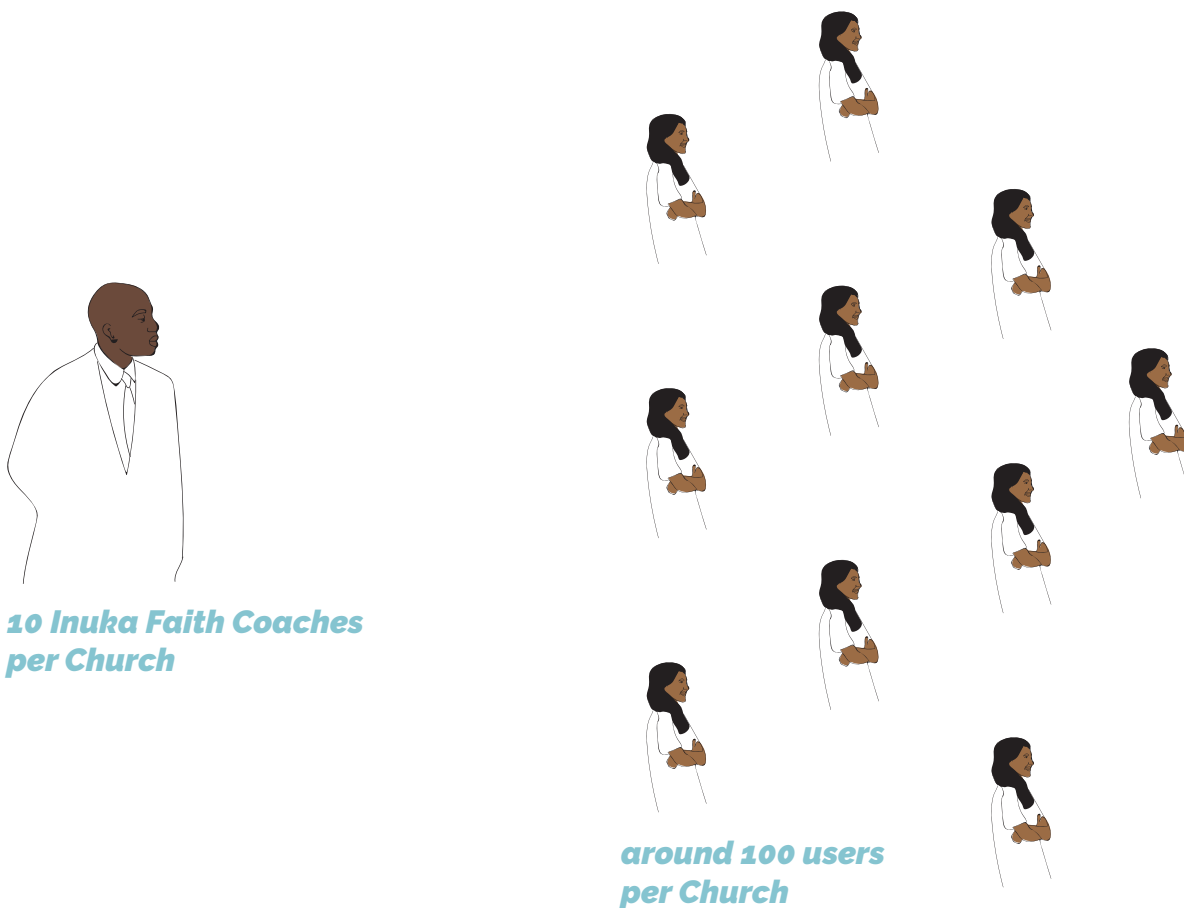
Figure 2.13 the ratio between Inuka Faith Coaches and users

Training platform

All the religious leaders that went through the training on AMREF website experienced troubles in displaying the online content, which turned out to be too heavy when the Coaches were using both Wi-Fi and data connection. For this reason it is advisable to edit the training content to be "lighter" in terms of content-size. Otherwise, in order to get Inuka Faith Coaches used to the app, it is advisable to deliver the training on Inuka app directly.

Inuka
TRAINING

Theory modules

Test your knowledge

Book a role play with Inuka supervisor

Do a role play with a peer

Inuka Community

Figure 2.14 Inuka Faith training modules

Digital place

Even if all the Churches involved in the research have a computer, this is not at the disposal of the congregates. For this reason, Inuka Faith would be used through congregates' personal smartphones. From the field research it emerged that almost all of the congregates own a smartphone and an online connection.

Cost of the program

Coaches payment	0	Inuka Faith Coaches do not receive a salary
Supervision cost	0.84	
Marketing cost	0	Advertisements through Church channels for free
Customer service cost	0.85	
Hosting & tier cost	1.40	
R & D cost	3	
Management team cost	0	Not included in this calculation

Total cost per program	6	

Figure 2.15 Inuka Faith cost

Additional features

Based on the insights gained through the customer research conducted, it is suggested that Inuka would include two additional features.

Lead pastors

Figure 2.16 Inuka Coach choice

The name, gender, age, field of expertise, congregation, religion and a personal description of the Inuka Faith Coach should be displayed in the app. In this way the users would have the freedom to choose their Coach based on different parameters.
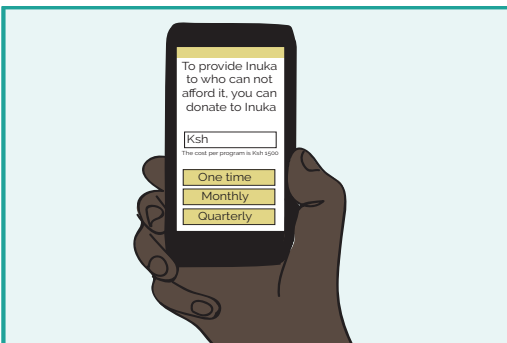
Figure 2.17 donation page

Inuka app should offer to the users the possibility to give a donation to allow distressed people that cannot afford Inuka program to use it for free.

3. Background information

This chapter starts with an introduction to Mental Health and some facts and figures (Section 3.1). Second, Inuka is presented. The reader is provided with information about the company (Section 3.2) and the service that they offer (Section 3.3) to better understand the context in which this graduation project took place. Finally, a literature research on social enterprises, their scaling strategies and the adaptation of Evidence-based intervention is presented in Section 3.4.

3.1 The importance of addressing Mental Health

This section provides the reader with information about Mental Health and about ways to address it, in order to make the reader able to better understand the context of the project.

What Mental Health is

Mental well-being is one of the world's biggest problem. As stated in the Constitution of the World Health Organization (WHO), Mental health is an integral part of health and well-being: "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity."

Mental Health can be affected by individual attributes such as the ability to manage one's thoughts, emotions, behaviours and interactions and as well by a range of social, cultural, economic, political and environmental factors (World Health Organization, 2013).

Why Mental Health matters

Mental disorders often affect, and are affected by, other diseases such as cancer, cardiovascular diseases and HIV infection/AIDS, poverty and unemployment. Because of stigmatization and discrimination, it is very likely that people with mental disorders have their human, economic, social and cultural rights violated or denied. As such, persons with mental disorders often live in vulnerable situations and may be excluded and marginalized from society, which constitutes a significant impediment to the achievement of national and international development goals (World Health Organization, 2013).

Beyond the individual suffering and loss of lives lived well, **mental distress also impacts physical health**. People with mental distress are more likely to get physical illnesses, and they are less likely to take medications and take care of themselves.

According to the World Health Organization (WHO), **one in four people in the world will be affected by mental or neurological disorders** at some point in their lives and around 450 million people currently suffer from such conditions, placing mental disorders among the leading causes of ill-health and disability worldwide, and **in particularly in Africa and Asia** (World Health Organization, 2001).

"Common mental disorders refer to two main diagnostic categories: depressive disorders and anxiety disorders. These disorders are highly prevalent in the population (hence why they are considered 'common'), and impact on the mood or feelings of affected persons; symptoms range in terms of their severity (from mild to severe) and duration (from months to years). " (Global burden of disease, 2015, p. 5).

In Africa especially, mental illness is the number one cause of disability (Global burden of disease, 2015).

As a result of these factors, the WHO and the World Bank called for mental health to be a **global development priority.**

Ways to address Mental Health

Cognitive Behavioural Therapy has been globally validated as a tool to address Common Mental Disorders without necessarily being delivered by Mental Health professionalists (Seekles et al., 2011; Bell et al., 2009). Lay workers can be trained as well in delivering Cognitive Behavioral Therapy to individuals presenting with symptoms of Common Mental Disorders (Chibanda et al., 2011; Chibanda et al., 2016).

More recently, **digitalized Cognitive Behavioral Therapy has been developed** and validated, and increasingly used to enable greater outreach and maximize the impact of Cognitive Behavioral Therapy (Karyotaki et al., 2017).

Among the wide range of Cognitive Behavioral approach, **Problem-Solving Therapy (PST) has been shown both effective and feasible in developing countries** (Bell & D'Zurilla, 2009 (meta-analysis); Chibanda et al., 2016 (Zimbabwe); Oladeji et al. 2015 (Nigeria); Patel et al., 2003 (India); Van 't Hof et al., 2011 (South Africa)).

Friendship Bench: training lay workers to deliver Problem Solving Therapy

In 2006, Dr. Dixon Chibanda, one of the founders of Inuka, pioneered the concept of Friendship Bench (FB) in Zimbabwe. Friendship Bench is a **task-shifted brief** and culturally adapted intervention based on Cognitive Behavioral Therapy. It is delivered by lay health workers who are trained in Problem Solving Therapy and supervised by specialized and experienced care-providers.

The Friendship Bench program consists of six 45-minute sessions that are delivered on a Bench situated outside primary care clinics. Chibanda et al (2016) have successfully proven the feasibility and clinical effectiveness of this program in a trial with 573 participants.

insights from literature

Mental Health is one of the World's biggest problems

Mental Health affects and is affected by other factors

Mental Health problems affect 1 in 4 people

Mental Health is one of the biggest issues in Africa

CBT trains lay workers in delivering MH support

Digitalized CBT works, in particular in developing countries
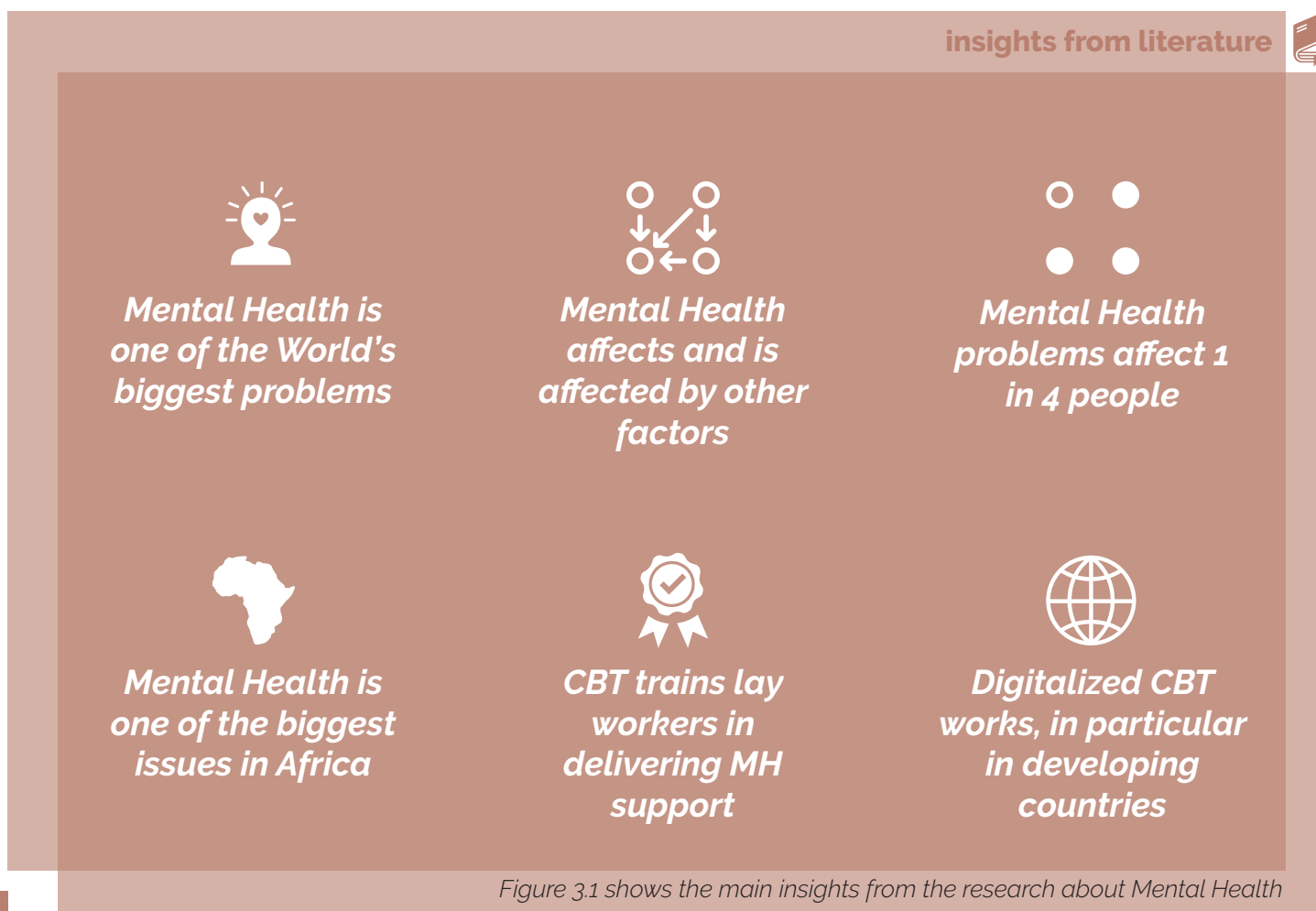
Figure 3.1 shows the main insights from the research about Mental Health

Everyone, everywhere should have someone to turn to in support of their mental health   #wef19 #TimeToAct

Dr. Dixon Chibanda, the founder of Friendship Bench at the World Economic Forum 2019

3.2 Inuka: the company

This section provides the reader with information about the company to have a better understanding of the project.

From Friendship Bench to Inuka
Inuka (a Swahili word meaning "Arise") aimed to translate the intervention of the **Friendship Bench to a digital setting** to make the solution more accessible and scalable by training lay workers on the Friendship Bench approach and offering their services via online chat to distressed people. Since 2016 Friendship Bench and Phillips have been working together to develop Inuka.

Inuka has proven to work
An **Inuka pilot study conducted in 2017 with 63 participants has shown positive outcomes** in terms of usability and feasibility of the service and potential for effectiveness

of the program. In particular, the post-measurements conducted showed positive results: a total of 38 (69%) and 15 (27%) of the Nairobi participants found Inuka as a program respectively 'a great deal' and 'somewhat' helpful to deal more effectively with their problems, while 27 (49%) indicated that "almost all" of their needs have been met, and 21 (38%) indicated that "most" of their needs have been met. Lastly, 36 (66%) rated the program as excellent and 15 (27%) as good. Moreover, indicators for mental distress showed significant improvements with medium to high effect sizes.

Inuka is ready but still not launched
In 2018, Inuka has spun out of Philips to become an **independent entity**.

from Friendship Bench...

...to Inuka
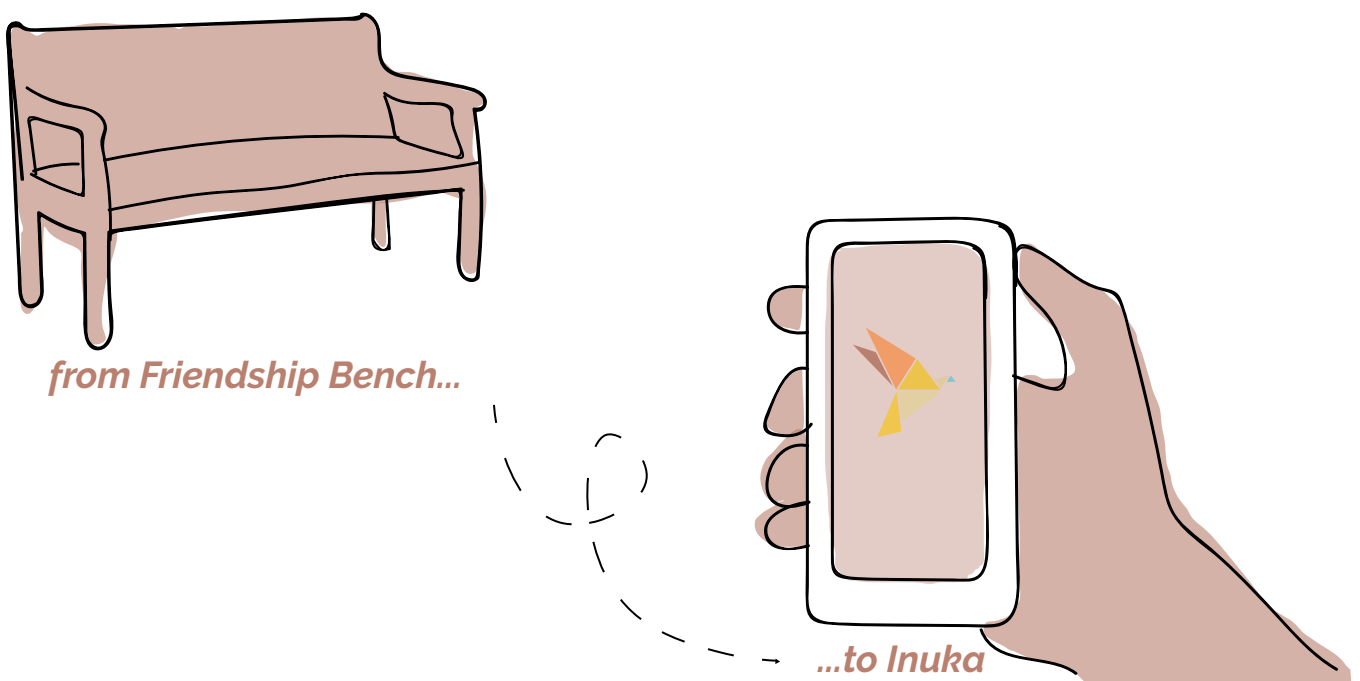
Figure 3.2 illustrates how Friendship Bench was digitalized

3.3 Inuka: the service

This section provides the reader with information about what Inuka offers and how the service works.

Inuka's mission
Inuka addresses Mental Health by providing **accessible** (anytime and anywhere, from a smartphone), **non-stigmatized** (the user is completely anonymous), **affordable** (the costs are very low since the Coaches are lay workers and everything is online) and **quality** (Friendship Bench program is proven to be effective) **psychological support through a real person** (Inuka Coach).

Inuka program: an Evidence-based intervention
Inuka aims to connect distressed people (with both low threshold and high threshold symptoms of Common Mental Disorders) with lay workers trained on an Evidence-based Intervention (Friendship Bench) via anonymous chat sessions into an app.

Evidence-based interventions (EBI) are "treatments that have been proven effective (to some degree) through outcome evaluations" (Ebi.missouri.edu, 2018, p.1) that use a continuum of integrated policies, strategies, activities, and services whose effectiveness has been proven or informed by research and evaluation" (Healthy Savechildren.org, 2018, p.1).

While Inuka does not aim to be a diagnostic tool or a therapeutic solution for Common Mental Disorders, it is a digital service in which the customer is provided with an evidence-based program to build skills to cope better with life's challenges.

Inuka: Social Enterprise
that aims to make Mental Health support more:

accessible

anytime and anywhere, from a smartphone

de-stigmatized

user is completely anonymous

affordable

costs are low since the Coaches are lay workers and everything is online

qualified

Evidence-based intervention (Inuka Method) proven to be effective

Figure 3.3 shows the mission of Inuka

Inuka for Coaches

On one side, Inuka Coaches are **screened, trained to deliver a digital problem solving methodology**, **supported and supervised** by Inuka psychologists. Everything happens online.

The Coaches are trained and supported to deliver the following steps:

[1] support the customers to identify their challenges

[2] support participants to pick 1 challenge that is important and manageable

[3] brainstorm for solutions

[4] support participants pick one solution

[5] make a SMART action plan (Specific, Measurable, Attainable, Relevant and Timely)

[6] revise the plan.

The Coaches do not give advice but **guide participants to come up with their own answers**. The aim of this is to strengthen their skills to deal better with challenges in life.

Inuka for end users

On the other side, first **the end users take a self assessment test** to verify whether Inuka is suitable for them or if a more professional help is needed (in this case, they are referred to a professional healthcare provider).

If Inuka is suitable, the end-users can **book a session with a Coach and start Inuka program** to be guided in identifying their problems and coming up with solutions a plan to tackle those.

Typically, **4-8 sessions** are needed to build the skills needed to independently address problems in the future.

Inuka: financial viability

Inuka is mainly **externally funded**, by

[1] identify challenges

[5] revise the plan

[2] pick one challenge

Inuka Method

[5] make a SMART plan

[3] brainstorm solutions

[1] identify challenges
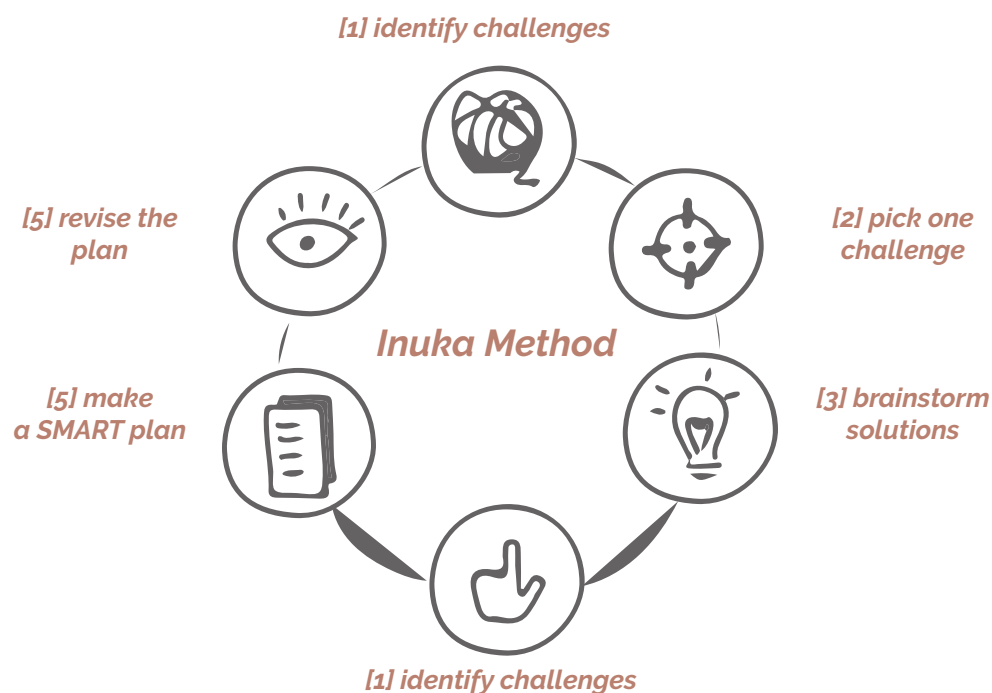
Figure 3.4 shows Inuka Method (EBI)

both private and governmental entities, but is **currently trying to acquire paying customers.**

At the moment Inuka is carrying out a pilot in which the service is delivered through Telegram (chat based app) with around 100 people. The pilot is intended to have further proof of the desirability of the service, the

effectiveness of the program and to improve the service through customers' feedback.

Since the pilot does not happen on the app, all the back-end processes for delivering the service need to be "manually" executed by the team. Therefore **all the resources of Inuka team are currently focused on the current pilot.**
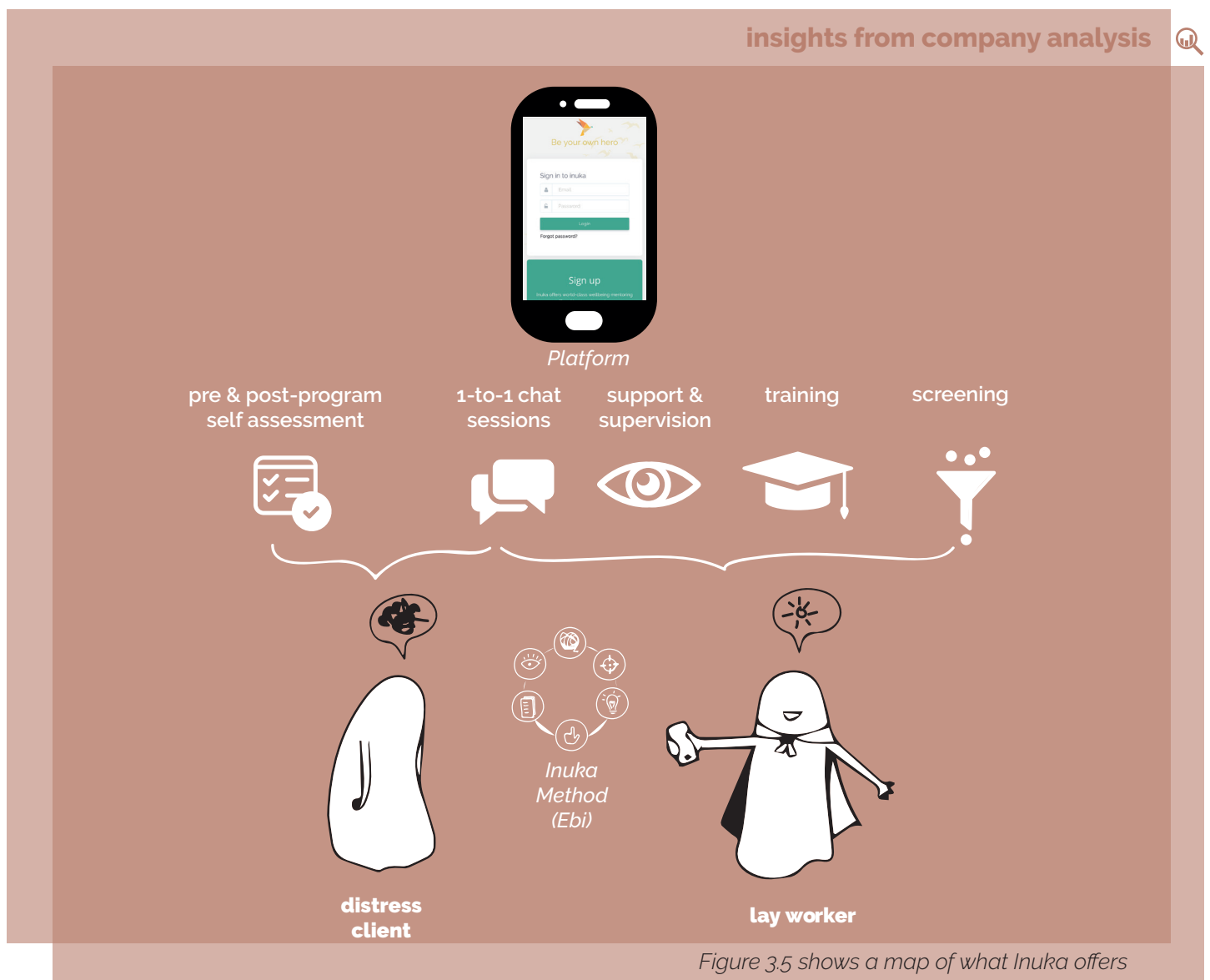
Figure 3.5 shows a map of what Inuka offers

3.4 Literature review

This section presents a **literature research about the following topics: social enterprises, strategies to scale social enterprises and adaptation of Evidence-based interventions to new contexts.** Those fields provided the backbone of the first draft of the framework to support Inuka in scaling out to new contexts.

To start with, the first step addressed was defining why Inuka wants to scale out (starting from the Catholic Church in Kenya) and where it is now in its growth.

To do so, the starting point was David Korten's classic depiction of the scaling up process (Korten and Siy, 1988), which identifies three successive stages in order to grow: **effectiveness** (developing a solution that works), **efficiency** (finding a way to deliver the solution at an affordable cost), and **expansion** (developing a way to provide the solution on a larger scale). Given the fact that Inuka has successfully carried out a pilot and that the Behavioral-Cognitive method used (Inuka Method) was proven to be effective, step 1 (effectiveness) was considered achieved. The fact that Inuka delivers Problem-Solving guidance via an app ensures low costs and a potentially broad range of distribution. Therefore step 2 (efficiency) was judged achieved as well. Inuka is currently facing step 3 (expansion).

For for-profit organizations, the current strategy of Inuka (acquiring paying customers through Facebook advertisements) can be referred to as **Market penetration** (Ansoff, 1988). However, Inuka team refers to their company as a social enterprise, not a for-profit organization.

Considering that **expansion within the social sector diverges from that**

in the commercial one because their organizational and contextual conditions differ (Austin et al., 2006), literature research on social enterprises and on their growth strategies was conducted.

Social enterprises
To better help Inuka, the first step addressed was to have a general idea of what a social enterprise is. Since Inuka addresses a social need (improving people's Mental Health) while generating profits, it can be defined as a social enterprise (Bocken et al., 2016). For social enterprises, **the social mission is as fundamental as financial viability** (Alter, 2007). Literature provides different definitions of social enterprises or businesses (such as "social enterprise has two goals: to achieve social, cultural, community economic and/ or environmental outcomes; and, to earn revenue." (BC Centre for Social Enterprise, 2018, p 1), "business with primarily social objectives, are principally reinvested the business or in the community, maximize profits for shareholders' (DTI, 2002, p.1)".

Inuka could also be referred to as **"hybrid organization"** since it both seeks to deliver impact and generate profits (Boyd et al., 2009). Hybrid organizations develop viable business models in order to create positive social and environmental change (Alter, 2007); and they are both market-oriented and mission-centered (Bocken et al., 2016). "Hybrid organizations address a social need while generating profits that are typically reinvested into the business itself" (Bocken et al., 2016, p. 3). **As a Social Enterprise, Inuka's aim of addressing Mental Health and its financial viability are equally important.**

Therefore these **two aspects were equally considered when translating Inuka to the**

Church context in Kenya.

Social enterprises scaling strategies: adaptability + replicability
According to Dees and others (Dees et al., 2004), social enterprises mostly strive to maximize social impact **by scaling their operational model** (CASE, 2006b; Dees et al., 2004).

The operational model of a social enterprise "shows configurations used to create social value (measurable impact) and economic value (income), and can be applied equally to services, programs and institutions" (Alter, 2007, p. 32.). According to Weber and colleagues (Weber et al., 2012), the scalability of an operational model is a core determinant of the growth of social enterprises. In this thesis, scalability is intended as by Weber (Weber et al., 2012): "increasing the impact a social-purpose organization produces to better match the magnitude of the social need or problem it seeks to address" (Weber et al., 2012, p. 2).

The literature on social entrepreneurship seems to agree that **replicability, adaptability, and transferability** of the operational model are **key components of scalability** (Bradach, 2003; Winter & Szulanski, 2001, Weber, 2012). Replicability is intended as the capacity to reproduce or adopting the social enterprise's structures, processes, products or services, and habits (Dees et al., 2004; Winter & Szulanski, 2001) while adaptability to the capacity to adjust them (Chakravarthy, 1982; von Krogh & Cusumano, 2001). Transferability entails both replicability and adaptability (Weber et al., 2012).

insights from literature

Who is Inuka?	**+**	**Why Inuka wants to scale?**	**+**	**What is to be scaled?**	**→**	**What is the best scaling strategy?**
social enterprise: "business whose social objectives are as importan as financial ones"		*to grow in impact:* "to better match the magnitude of the social need the business seeks to address"		*program:* "system of services that meets the need for individuals"		*adaptability:* "capacity to adjust the social enterprises' services " **+** *replicability* "capacity to reproduce the social enterprises' services "

Figure 3.6 The conlusion from the literature

A great part of the literature agrees that **pure replication** (e.g., to new geographic locations or new targets without any adjustment) **is rare because current knowledge and processes almost always have to be adapted to new conditions** (Nonaka & Takeuchi, 1995). To add on to that, Weber and colleagues (Weber et al., 2012) doubt that all determinants of an operational model can be copied to the social enterprise's new site.

Therefore, **first the replicability of the operational model to a new geographic area should be considered and only then the necessary adjustments for successful adaptation** to the new market or target customer or context should take place (Weber et al., 2012). Therefore, in order to scale out, term in this thesis referred to as "spreading social sector innovations into new contexts in order to achieve greater impact" (adapted from Dees and Battle Anderson, 2003, p. 3), Inuka should use transferability (**combine adaptation and replication**) as strategy to increase their impact. Further proof of the suitability of transferability as growth strategy can be found in Major (Major, 2011), which states that the most suitable scaling strategies for a program are replication and adaptation.

Evidence-based interventions: how to identify the replicable components
Stated that, in order to scale out a social enterprise to a new context, replication and adaptation of the original operational model is needed, or at least contemplated, the **literature field of adaptations of Evidence-based interventions** (EBI) offered some interesting approaches on **how to identify the components of Inuka service to be replicated**.

Card and colleagues (2011), state that, in order for an Evidence-based intervention to be successful, **the elements that need to remain the same are the components responsible for the effectiveness of the program.** Since these elements (**core components**) are responsible (or believed to be responsible) for the effectiveness of the intervention, they should be preserved when the program is adapted. The core components can be identified through an analysis of the program's underlying theory and experience (Card et al., 2011).

The literature on Evidence-based interventions agrees that when a program is transferred to a new context, it is likely to encounter **mismatches between the original model and the characteristics of the new target** (Escoffery et al., 2018). In order to adapt the first to the latter, **the new context should first be assessed** (Escoffery et al., 2018). Card and colleagues report that mismatches can be found, among others, in program goals or objectives and in characteristics of the new target (age, developmental level, cultural beliefs, norms, and values.

New context should be assessed first

Some elements should be replicated as they are

Some elements should be modified

Elements to be replicated are the ones responsible for the effectiveness of the program (core components)

Core components are the internal enablers of a company

The elements to modify should be adapted to the new context characteristics

Figure 4.7 shows the main take-aways from the literature

Conclusion

From the literature about social enterprises scaling strategies emerges that, in order to successfully scale out to a new context or market, **some elements of a company operational model should be replicated as they are and some should be modified.**

From the literature about Evidence-based interventions, it emerged that the **adaptable elements should be modified according to the characteristics of the new context** in order to avoid mismatches (Escoffery et al., 2018). In order to do so, the literature on EBI agrees that first **the new context should first be assessed** (Escoffery et al., 2018), then the **variable elements of the operational model should be adapted according to it** (Escoffery et al., 2018).

4. Synthesis

This chapter provides the bridge between the company brief, the literature research and the first draft of the framework by narrowing down the scope of the project intervention (section 4.1). Section 4.2 presents the current context of Inuka and examples of future contexts in which Inuka could scale out to. Finally, the design requirements for both the framework and Inuka Faith service are formulated (section 4.3).

4.1 Problem scoping

Bridging company brief and literature research

The company's request to the author was to "translate Inuka to the Church context and to implement a pilot to give proof of Inuka Faith feasibility and acceptability".

Therefore two actions were requested: to **understand how Inuka service should be in the new given context** (the Church context in Kenya) **and to actually implement a pilot**

However, given the fact that while this project was carried on, Inuka was conducting a big pilot on Telegram, instead of conducting a separate pilot for Inuka Faith (for which the author had established objectives, location, sample size, duration, methodology and instruments used) the team took the decision to merge the latter with the current Inuka pilot. The actual implementation of the pilot (training, supporting, supervising the coaches and delivering the sessions to the clients) would have been entirely conducted and evaluated by Inuka team.

For this reason, **the focus of the project was narrowed down to** the first part of the brief of the company: **translate Inuka to the new context.**

The literature research on scaling strategies of social enterprises and adaptation of Evidence-based interventions to new contexts **provided key take-aways** to address in translating Inuka to new contexts.

Conclusion

Based on the elements mentioned above, the focus of the project was narrowed down to address the following questions:

research questions

1. What are the elements of Inuka that should be replicated when scaling Inuka to new contexts?

2. What are the elements of Inuka that should be adapted when scaling Inuka to new contexts?

3. How to assess the characteristics of new contexts Inuka would like to scale to?

4. How to adapt the variable components of Inuka to the characteristics of those new contexts?

Once addressed these questions to translate Inuka to the Church context in Kenya, the company required the author to launch Inuka Faith. The customers and coaches from Inuka Faith would have been included in Inuka current pilot.

service in current context

service in new context

Figure 4.1 shows the scope of the project

4.2 Current context vs Church context

This section clarifies the current context in which Inuka operates, the context identified for Inuka Faith and potential new contexts.

Current context and pilot
The current target customer is a **Kenyan middle-class young adult,** supposed to pay the equivalent of 28 euro for one Inuka program.

From November 2018, when Inuka launched the current pilot, **weekly experiments are employed to evaluate and improve the Pirate Funnel** (Acquisition, Activation, Retention, Revenue and Referral). Up to now, only the first two phases of the funnel were tested and iterated on, since there were almost no customers booking the second session.

The main problems identified for the customers were two: that the app was crashing (this is why the pilot is delivered on Telegram) and that the process before the session was too complicated and customers needed to be guided through all the phases.

ACQUISITION
where the customers come from?

ACTIVATION
how good is their first experience?

RETENTION
how many can you retain?

REFERRAL
are they referring others to your service?

REVENUE
can you monetize customers behaviors?

Figure 4.2 illustrates the "Pirate Metrics"

Church context

The context given by the company came mainly from two factors. The first one is that customer research done for Philips in 2015 reports that **in Africa people look for support, among others, in the Church.** The second is the manifested **interested of a Foundation** that encompasses businesses aiming to create positive outcomes for the poor, the marginalized and the planet. His Chairman, intrigued by Inuka proposition, offered to propose the idea to the Cardinal of Ghana to implement Inuka in collaboration with the Vatican in Africa.

The company asked the author of this project to investigate the **acceptability and feasibility of Inuka Faith**, Inuka translated to the Church context. Because part of Inuka team is in Nairobi and because the Chairman of a Foundation could have introduced the idea to high-clergy members of the Vatican, the **Catholic Church in Kenya** was chosen to pilot Inuka Faith.

Future contexts

The Church would be the next context Inuka would like to scale to, but the team has many ideas for the future.

In order to be financially viable but also to address the social mission, Inuka's plan is to scale to new contexts **where there is both need and potential economic revenue.**

The team already has some ideas, such as offering Inuka to refugees, to people struggling with cancer and to HR departments of big companies.
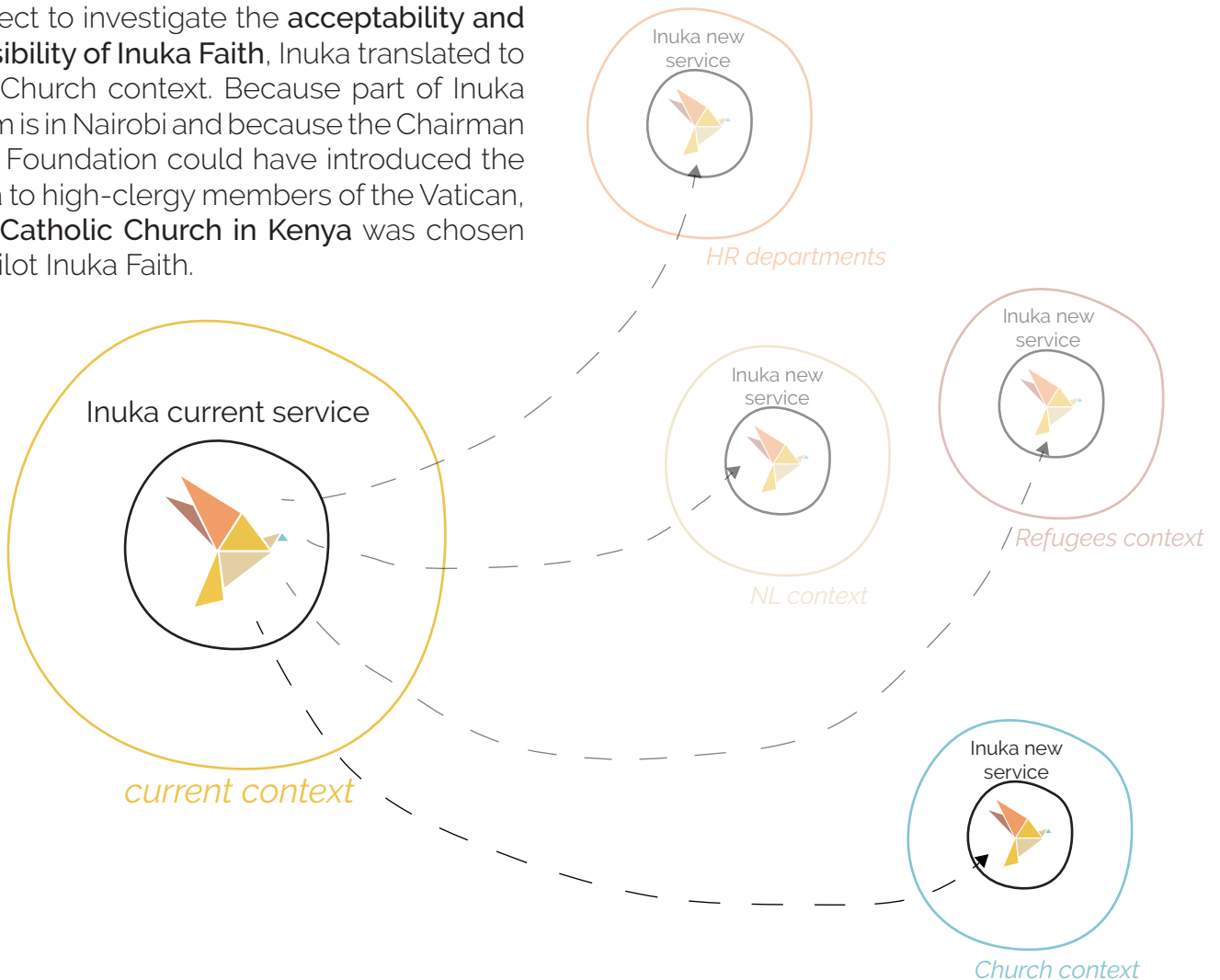
Figure 4.3 New potential contexts for Inuka

4.3 Design requirements

This section provides the requirements that the project aims to fulfill. The aim of the framework is to facilitate the process of adapting Inuka current service to a new chosen context. The aim of Inuka Faith is to be adapted to the Church context in Kenya in a successfull way.

Design requirements for the framework
The requirements for the framework were formulated as follow:

- The framework, its phases, elements and methods should be **clear,** to be easily understood by Inuka members;

- The framework, its phases, elements and methods should be **easy to follow,** to be easily used and adopted by Inuka members;

- The framework, its phases, elements and methods should be **easy to appropriate for Inuka,** to be easily used and adopted by Inuka members;

- The framework should be **implementable and applicable in reality** (feasibile), to actually be employed;

- The framework should be **easy to adapt to different contexts (adaptable)** to accomodate variation.

Design requirements for the Inuka Faith
The requirement for Inuka Faith was to fulfill the three criteria of **Desirability, Viability and Feasibility**. The three criteria are here further explained. Inuka Faith shoul be:

- A desirable service, one that customer and stakeholders want;
- A feasible service, building on the strengths of Inuka current operational capabilities and requirements;
- An economically viable service, with a sustainable business model.
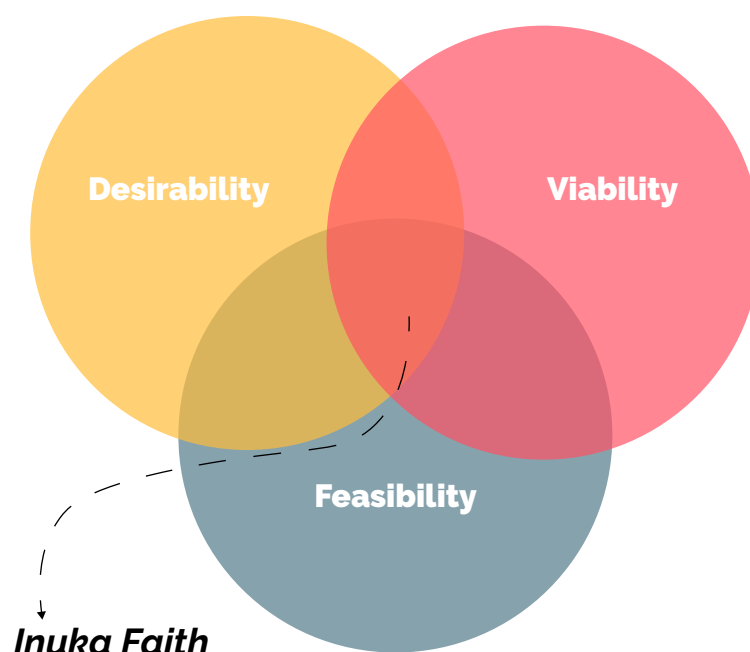
Figure 4.4 design requirements for inuka Faith

5. Frameworks iterations

This chapter provides the reader with the first two drafts of the framework to adapt the current service of Inuka to a new context and their applications to Inuka Faith case. The first draft draws from the literature research and the company brief and is applied in translating Inuka to the Catholic Church context in Kenya, with information available outside the context only. The second iteration draws from the learnings gained with the first application and is applied to the Protestant Church context in Nairobi, where the researcher conducted field research for four weeks. At the end of both sections, the main learnings are highlighted and integrated into the next iteration.

5.1 First Design iteration

This section explains in detail the first iteration of the framework to adapt Inuka to new contexts and its application to Inuka Faith case study. This iteration draws from the elements emerged in the literature research on strategies to scale social enterprises, on the adaptation of Evidence-based interventions to new contexts and from indications given by the company during several discussions.

The first draft of the framework designed was validated with two members of Inuka and then applied to the translation of Inuka to the Kenyan Catholic Church context. The application was carried out **only with information retrievable without any field research**.

5.1.1 Building the first framework

This section explains how the framework was built by taking in exam each phase and presenting the methods and the elements that were included. The first framework encompassess the following actions:

• **Identify the components of Inuka to replicate** unchanged when scaling Inuka to a new context

• **Identify the elements that should change** when scaling Inuka to a new context

• **Assess the new context**

• **Adapt the variable elements according to the new context**

• **Implement the "adapted" Inuka in a small pilot**

• **Evaluate the pilot**

The first four actions emerged from the literature research while the last two were given by the company brief.

Identifying the components to replicate: Theory of Change
In order to identify which are the components of the company and of the service responsible for the effectiveness of the program, an **analysis of the underlying theory of Inuka was conducted.**

The **Theory of Change** model was adopted **to visually identify the elements that lead to the intermediary outcomes, resulting in the final social goal.** The internal enablers are responsible for the activities of Inuka that are causally linked to the intermediary outcomes, therefore they are identified as core components.

The task of identifying the elements and their relations remains largely a matter of making the best possible judgments by drawing on applicable theory, research findings, field experience and common sense (Racine, 2004).
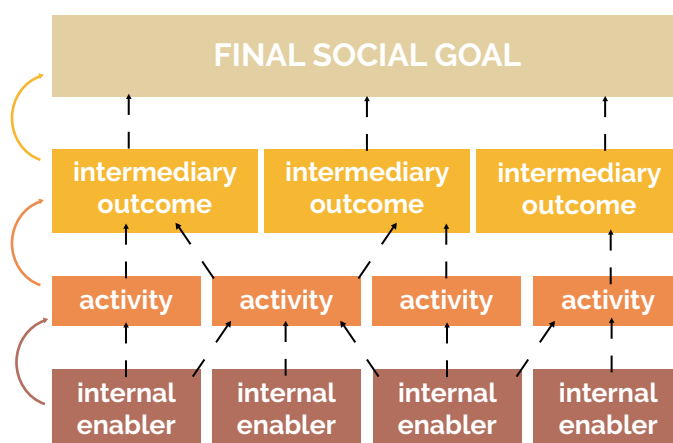
Figure 5.1 The structure of the Theory of Change

Identifying the components to change: 7Ps

To identify what are the variable components of Inuka (which are the elements that Inuka should consider whether to change or not), the 7Ps of Service Marketing Mix were included in the framework to serve as an inspiration and as a starting point. The 7ps and their explanetion are shown in figure 5.2.

service marketing mix

product marketing mix

Product
Item(s) for sale in the market

Price
The amount which the customer pays for the product or service

Promotion
How a business conveys its offering to the customer. It includes marketing communication techniques, strategies, and mediums.

Place
Deciding where and how the services will be available to the customers

People
The providers of the service

Physical evidence
The environment where the service is provided and any tangible elements that facilitate the performance or communication of the service

Process
The actual mechanism involved in delivering a service is the process, from pianification to execution.

Figure 5.2 the elements of a service marketing mix

Assess the new context: PEST analysis

Since as a social enterprise, Inuka aims to both address a social challenge (improving Mental Health) while generating profit, "need" and "subsidizers' interest" were included in the framework as requisites that the new context should encompass in order to make sense for Inuka to scale there. In order for Inuka to be **desirable** in the new context, there should be an **unmet need** for it, and in order to be **financially viable**, there should be **stakeholders or subsidizers interested** in financing it. A **feasibility requirement** is that, in the new context, the **core components of Inuka can be put in place,** since they are responsible for the effectiveness of Inuka. For the above-mentioned reasons, "need", "subsidizers' interest" and "ground for core components" were included in the framework as desirability, viability and feasibility "checklist" factors of the new context.

Before starting to adapt the variable components of Inuka to a new context, it is necessary to **preliminary assess whether in this new context Inuka would be desirable, viable and feasible, by verifying that these "checklist" factors are in place.**

A method considered useful, relevant and applicable to preliminarly verify whether these factors occur in the new context is

PEST analysis. Widely used tool that helps to analyze the Political, Economic, Socio-Cultural, and Technological changes in the business environment, PEST analysis is a quick and cheap way to check whether Inuka is suitable in the new context, since it entails information retrievable entirely through desk research.

Figure 5.3 shows the elements of PEST

As a matter of fact, this method helps to identify business opportunities and potential threats. Moreover, it helps to avoid starting projects that are likely to fail, for reasons beyond a company's control. and to develop an objective view of a new market or context. PEST analysis could give a preliminary indication about the suitability of Inuka in the new context, by verifying its desirability, viability and feasibility. If one or more of the three "checklist" factors are not present in the new context, Inuka should reconsider if persisting in scaling to that context or if choosing a more suitable new context.

Feasibility:
Ground for core components

Desirability:
Need

Viability:
Subsidizers' interest

Figure 5.4 shows the three "checklist" factors

Adapt the variable elements according to the new context

Several discussions with Maarten van Herpen and Robin van Dalen, Inuka team members, took place to understand how to adapt the variable components identified to the new context.

Brainstorm was chosen as methods to include in the first draft of the framework to adapt Inuka variable components to the characteristics of the new context.

Implement and evaluate a pilot

These two phases were included in the framework but **not explored in depth from a theoretical point of view** in the first draft of the framework, since Inuka already has a process to implement the pilot, methods and indicators to evaluate it.

Visual framework

Figure 5.5 summarizes the phases, the elements and the methods included in the first iteration of the framework. The phases were numbered to make more clear the flow of the process.

The first element included is replicability,: the **core components** of Inuka should be **identified through the Theory of Change.**

Second, Inuka **variable components** should be **identified using the 7Ps** from the service marketing mix as inspiration.

Then, the **new context should be assessed through three "checklist" factors**: "need", "subsidizers' interest" and "ground for core components" through **PEST analysis.**

If the context results suitable for Inuka, **the core components should be replicated** in the new service as they are and **the variable components are adapted to the characteristics of the new context through brainstorming.**

If the context does not seem suitable, Inuka should consider if persevere anyway or if reconsider the decision to scale out to the new context at stake.

Once the new service, with the core components replicated and the variable components adapted, is defined, a small **pilot** is implemented (phase 5), evaluated (phase 6), scaled out (in a bigger pilot, phase 7). Finally, the service can be launched, with the modifications arose from the evaluation of the pilots. The phases represented in between the blue lines are not in depth investigated in this project since the company already has an approach and methods to do it.

Figure 5.5 The first draft of the framework, its phases, factors to consider and methods

Scale Out

Launch!

8

Implementation
(Pilot)

6

Evaluation

7   7

7   7

result | **successful**

result | **not successful**

5

*within company's current
know-how*

Inuka Faith
(New Service)

brainstorm

identify variable
components

4 adapt to
new context

3

replicate as they
are

7PS

Context Assessment
if the context is suitable
for the service to be
implemented

PEST analysis

criterion | **adaptability**

2

criterion | **replicability**

1

identify core
components

Theory of Change

3

3 criteria fulfilled

3 criteria not fulfilled

checklist factor 3
subsidizers' interest
*In the new context there are
subsidiaries
interested in Inuka*

checklist factor 2
ground for core components
*In the new context, is it possible
to implement
the replicable elements
from the inuka service*

checklist factor 1
need
*In the new context:
there is need for Inuka*

Inuka
(Current Service)

new context

Framework 1

Reading Guide

Method need to be used for the step

5.1.2 Applying the first framework

This section illustrates step-by-step the application of the first draft of the framework to adapt Inuka to the Catholic Church context in Kenya (Inuka Faith).

To test the **framework** in general, it was **discussed and evaluated with two members of Inuka** team: Maarten van Herpen and Robin van Dalen **and with two experts in social entrepreneurship** from Delft University of Technology: Rachel Howell and Esther Blom. Their feedback was analyzed and integrated.

Then the **phases and the methods** were tested and evaluated by being **applied to Inuka Faith,** with information retrievable without field research.

Phase 1: Identifying the core components
In order to identify which are the components of the company and of the service responsible for its effectiveness, an **analysis of the underlying theory of Inuka** was conducted. The **Theory of Change** was adopted to visually represent the elements that lead to intermediary outcomes, resulting in the final social goal.

The **internal enablers of the company** are responsible for the activities of Inuka that are causally linked to the intermediary outcomes, therefore they **are identified as core components.** The identification of the elements and their relations draws from the company analysis and the researcher's knowledge of Inuka and of the context.

The Theory of Change was **validated and iterated with different members of Inuka** team. It was judged by them really insightful,

in particular to better understand what are the main objectives Inuka addresses.

From this model, the core components, which should not be modified when scaling out, emerged and are shown in figure 5.6.

Inuka team's knowledge and aspiration

Inuka's screening of the Coaches

Inuka's training of the Coaches

Inuka's supervision & Support of the Coaches

Inuka Method

Inuka's eligibility assessment of users

Online platform

Figure 5.6 the core components of Inuka

All the core components of Inuka depend on having an online platform through which deliver they can be delivered.

Given as requirement in the company brief that Inuka Faith should have used the same "platform, methods and technology" of Inuka, **Mix of services** (Coaches screening, training, support, supervision, End users referral, pre-treatment measurement, delivery of chat sessions, post-treatment measurement) **and Inuka app were included among the components to be replicated as they are, without being modified.**
Those as well can be put in place thanks to an online platform.

FINAL GOAL

IMPROVE PEOPLE'S MENTAL HEALTH

INTERMEDIARY OUTCOMES
short-term changes, benefits, effects resulting from Inuka's activities

INCREASE AWARENESS AROUND MENTAL HEALTH

DECREASE STIGMA AROUND MENTAL HEALTH

MAKE MENTAL HEALTH SUPPORT MORE ACCESSIBLE

MAKE MENTAL HEALTH SUPPORT MORE AFFORDABLE

IMPROVE PEOPLE'S CMD SYMPTOMS

REFER PEOPLE WITH SERIOUS CMD TO MH PROFESSIONAL WORKERS

MAKE MENTAL HEALTH SUPPORT ACCESSIBLE ANYTIME AND ANYWHERE

INTERMEDIARY OUTCOMES
short-term effects resulting from Inuka's activities

SENSITIZE ABOUT PSYCHOLOGICAL DISTRESS AND COMMUN MENTAL DISEASES

SENSITIZE ABOUT PST, FRIENDSHIP BENCH AND INUKA

KEEP ANONIMITY

DELIVER PST SUPPORT VIA CHAT

DELIVER MH SUPPORT THROUGH TRAINED NON PROFESSIONAL WORKERS

DELIVER INUKA METHOD™ THAT WORKS

REFER PEOPLE WITH MORE SERIOUS CMD TO MH PROFESSIONAL WORKERS

ASSESS IF USERS ARE ELEGIBLE FOR THE PROGRAM

INTERNAL ENABLERS CORE COMPONENTS
factors responsible for the project success

INUKA TEAM'S KNOWLEDGE AND ASPIRATION

EVERYTHING IS ACCESSIBLE ONLINE

LOW-COSTS SINCE EVERYTHING IS ONLINE

LIFE COACHES ARE SCREENED, TRAINED AND SUPERVISED

INUKA METHOD™

SCREENING TOOL (SRQ) TO ASSESS USERS' ELEGIBILITY

TRAINING LAY WORKERS

ONLINE PLATFORM

INUKA SUPPORT AND SUPERVISION

OUTPUTS
services or facilities resulting from Inuka's activities

INUKA TEAM'S KNOWLEDGE AND ASPIRATION

INUKA TEAM'S KNOWLEDGE AND ASPIRATION

COACHES

SCREENING COACHES → TRAINING COACHES → SUPERVISION & SUPPORT COACHES

USERS

REFERRAL

PRE-TREATMENT MEASUREMENT

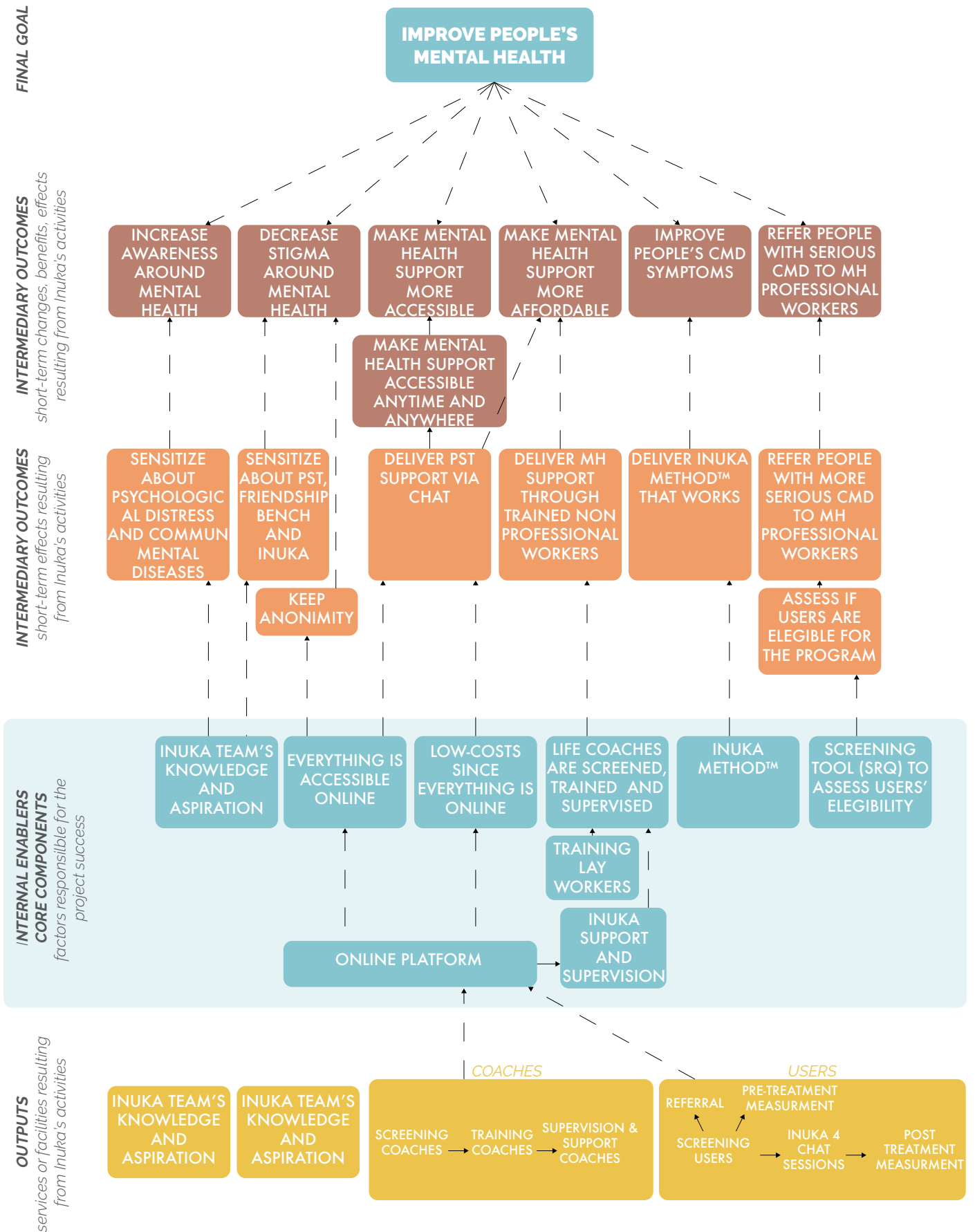SCREENING USERS → INUKA 4 CHAT SESSIONS → POST TREATMENT MEASURMENT

Figure 5.7 Theory of Change model applied to Inuka to identify its core components

Phase 2: Identifying the variable components

In order to identify the variable components to adapt to the characteristics of the new context, first a **diverging exercise** took place. Different Design Thinking methods such as a **mind map** depicting Inuka service, and the **business model canvas** were used to explore the components of Inuka (shown in Appendix A).

Then the 7p's were used to **converge and cluster** the different elements identified, and to keep only the relevant ones.

Elements were considered relevant when they could be applied to Inuka Faith. The variable elements of Inuka identified and validated with several company members are shown in figure 5.8.

Value proposition

The Value proposition for Inuka in the new context should be adapted to stress the most relevant aspects for the new target

Target

Who are the target customers? What is the jobs they want to be done, their pains and gains? What is their age, gender, salary, education, motivation to use Inuka?

Coaches

Who are the Coaches in the new context? What is their motivation to become Coaches, what would be their availability, and their salary?

Business model

How does Inuka financially sustain in the new context? What are the sources of revenue?

Cost of the program

What is the cost of an Inuka program in the new context?

Ratio coach-users

What is the hypothetical number of customers in the new context? How many coaches are needed to deliver sessions to all the customers?

Stakeholders acquisition process

Who are the stakeholders involved? How does Inuka get in touch with them? What does the process to get them on board look like? How long does it take?

Digital place

Where does the service and training happen? Where are the sessions delivered? On customers' personal smartphones or on a shared computer/tablet/smartphone?

Acquisition strategy

How does Inuka acquire the customers in the new context? Through which channels (digital/physical)?

Figure 5.8 illustrates Inuka variable components

Below, the **variable components as they are in the current Inuka proposition** are explained to have a term of comparison for Inuka Faith.

**Inuka
variable components**
(current service)

Value proposition

Inuka online coaching program helps people facing big or daily problems and negative thinking to better deal with their problems by connecting them with a personal and trained Coach via an evidence-based, anonymous platform

Target

Kenyan middle-class young adults facing a major or small problems or having negative thoughts

Coaches

Coaches are lay workers that want to become Inuka coaches to help people while getting a steady income (Coaches receive a salary per program delivered). They are from all over the world and are screened by Inuka team based on their motivation and Curriculum Vitae

Business model

The customers pay the equivalent of around 28 euro per program (4 sessions). Inuka pays the the equivalent of 50 euro to AMREF to train each Coach. Inuka is currently funded by both private and public entities

Cost of the program

The cost of one Inuka program is around 20 euro

Ratio coach-users

Coaches work an average of 36-40 hours per week. Currently Inuka has 4 Coaches delivering sessions

Stakeholders acquisition process

At this stage of Inuka, the only stakeholders are the Coaches. They get to know Inuka on Facebook and send their CV and motivation to become Coaches.

Digital place

Inuka program is used on customers' personal Smartphones. Coaches are trained through AMREF website, Whatsapp, Telegram and app.

Acquisition strategy

The current customers are acquired through paid advertisements on Facebook.

Figure 5.9 shows the variable components of the current Inuka service

Phase 3: Assess the new context
The **Catholic Church in Kenya** was already established as context to scale to in the company brief.

Given the **confidence of the team** that the Vatican would have funded Inuka, the requirement **"subsidizers' interest"** was **assessed as fulfilled in the new context.**

To assess if the Catholic Church in Kenya fulfilled the requirements "need" and "ground for core components" a **PEST analysis** (Political, Economical, Socio-cultural and Technical) was conducted around Mental Health in Kenya and in the Catholic Church context. After a diverging moment, **the topics were clustered in main focus areas** (converging moment) and are presented in the next pages.

In the yellow squares, the main insights are summarized.

• Mental health prevalence in Kenya
The data and information about the prevalence of Mental Health in Kenya **are discrepant** (KNCHR: 2011): a study in 2012 suggested that 10.8% of the Kenyan population was affected by mental disorders ("Mental health push in Kenya helps fight old stigma", 2018), one reports a prevalence rate of Mental Diseases of 4% (Ndetei et al., 2009), while another one states 1 in every 4 Kenyans may be suffering from a Mental Health problem ("Mental health problems in Kenya and Africa and how their perception negatively impacts the provision of care", 2016).

insights from literature

Mental Health prevalence in Kenya is high but the data are not coherent.

• Lack of Mental Health professionals in Kenya
In 2016, a forum held by the US National Academy of Sciences reported that Kenya had only 88 psychiatrists and 427 psychiatric nurses, for a population of 44 million ("Mental health push in Kenya helps fight old stigma", 2018). Another source reports 77 consultant psychiatrists, 418 psychiatric nurses and 30 clinical psychologists ("Mental health problems in Kenya and Africa and how their perception negatively impacts the provision of care", 2016) while another 54 psychiatrists, 418 trained psychiatric nurses, 10 medical social workers and very few psychologists (Ndetei et al., 2007).

insights from literature

In Kenya there are around 80 psychiatrists, 400 psychiatric nurses and around 30 psychologists for a population of 44 million of people.

insights from literature

In Kenya, Mental Health receives only 0.01% of the budget allocated for Health.

• Stigma as one of the main barriers

Even if treatments are available, in low-income countries another crucial barrier to mental health is **stigma** (Adeosun at al., 2013; Modiba P et al., 2001; Nsereko et al., 2011).

Many Kenyans would rather suffer in silence than seek help ("Mental health problems in Kenya and Africa and how their perception negatively impacts the provision of care", 2016).

• Seeking help behaviors

In most parts of Africa people's **attitudes towards mental illness are still strongly influenced by traditional beliefs in supernatural causes and remedies**, people with Mental Disorders tend not to turn to general Health or Mental Health services (Makanjuola, 1987) but to **seek support from traditional healers**, not qualified in treating Mental Health support ("Mental health problems in Kenya and Africa and how their perception negatively impacts the provision of care", 2016).

As a matter of fact, even when individuals live in urban settings near to large psychiatric hospitals, a **considerable proportion choose traditional and religious healers as first care provider** (Aghukwa, 2012; Lasebikan et al., 2012; Adeosun et al., 2013; Odinka et al., 2014].

• Seeking help from religious leaders

From a study based on different literature reviews about the topic (Adeosun at al., 2013), it results that approximately **half of individuals seeking formal health care for mental disorders in Africa, choose traditional and religious healers as their first care provider**.

One study states that 26% of the surveyed people consulted religious healers as first step of their pathway to Mental Health care (Burns and Tomita, 2014).

• Catholic Church and Mental Health support in Kenya

More specifically, a literature review about Mental Health support and Catholic Clergy in Kenya was conducted, but **no significant results were found.**

However, one research conducted in Zimbabwe showed that, a**mong the Catholic priests interviewed, most of them did not feel qualified in mentally support people** (Nyandoro, 2010)

• Seeking help in digital technology

Apart from these informal care providers, in most parts of Africa people with Mental Disorders **look for support and care in their families and friends** (Giel et al., 1983).

Another common pathway to seek help has been shown to be digital technology. Young people in particular might rely on **digital technology** (such as online, text messaging and telephone support intervention) to seek informal support and help for their health-care needs in the absence of readily available services (Naslund et al., 2017).

A study conducted in three African countries showed that individuals frequently used

their mobile devices in the event of sickness, personal health crises, or in response to the health concerns of a friend or relative (Hampshire et al., 2015). Mobile devices are used to contact other household members, friends, or neighbours to seek advice, recommendations, or support (Naslund et al., 2017). The unprecedented **growth in mobile telecommunications** and internet access across many low-income and middle-income countries might present **new opportunities to reach, support, and** treat individuals living with mental disorders.

• Mobile and Internet penetration in Kenya
In Kenya, **83% of the population has a mobile phone (of which 15% a smartphone) and 53% has access to internet** (Jumia, 2015).

It is also estimated that 70% of Kenyans use their mobile phone for mobile banking and more and more farmers, pastoralists and business people use their mobile phones in order to monitor market conditions (Marangu et al., 2014).
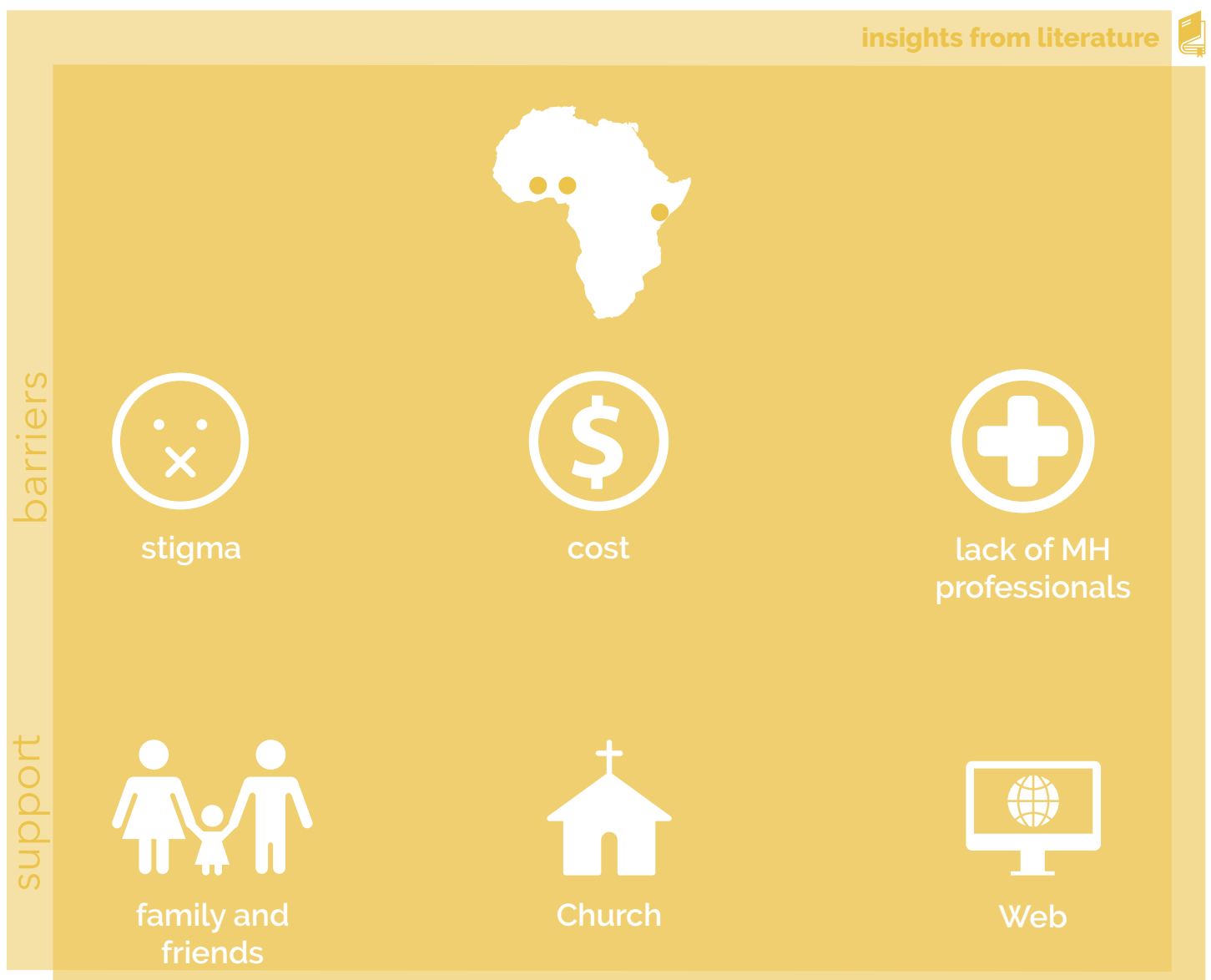
insights from literature

barriers

stigma

cost

lack of MH professionals

support

family and friends

Church

Web

*Figure 5.10 the main insights from the literature about MH*

From the context analysis conducted, the Catholic Church context in Kenya seems to fulfill the requirements of "need", "ground for core components" and "subsidizers' interest" and therefore seemed suitable to implement Inuka.

The knowledge generated through the desk research served to **design a semi-structure interview to explore Mental Health and Mental Health support in the context and** is shown in Appendix B.

In the first iteration, **no interview could be carried out**, given the impossibility to have access to any target customer or stakeholder.

The interview structure was tested with two Kenyan adults currently living in the Netherlands. Even if they did not belong to the target segment (since they are not currently living in Kenya), the interviews provided insights that added to the assumptions about the Catholic Church context in Kenya and were valuable to test the interview structure.
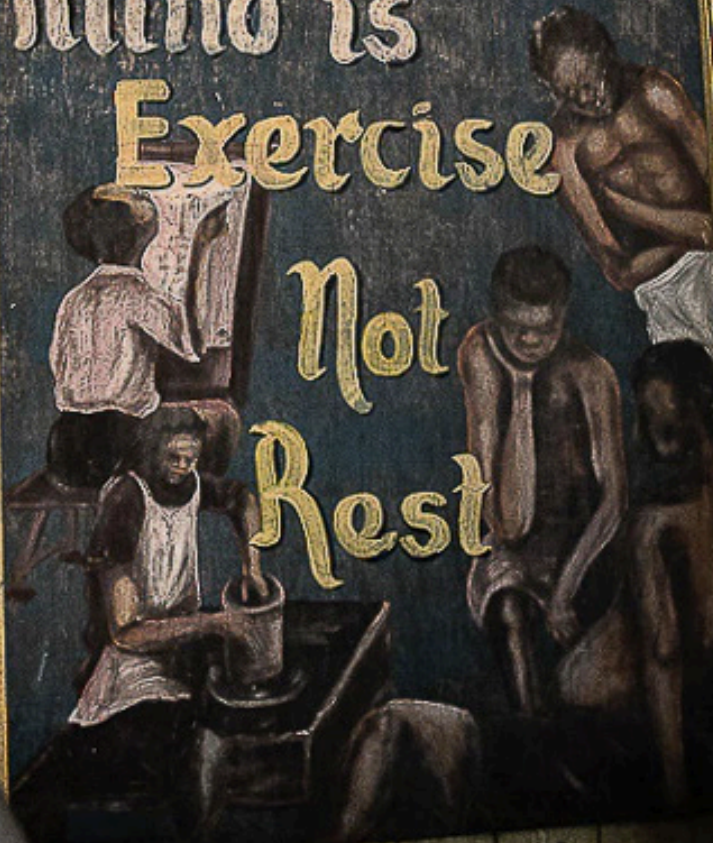
A murales showing that stigma around Mental Health is still much present in Africa

Phase 4: Adapt the variable elements according to the new context

The **knowledge generated** from the PEST analysis and several discussions with the company mentors and Annie Njenga, an Inuka team member based in Nairobi, **was synthesized deriving in a set of assumptions about the context.**

The assumptions were clustered according **to the variable components** they seemed to relate to and **directly informed their adaptation** .

Both the assumptions hypothesized and the adapted variable components were supposed to be (in)validated with customer research later in the project.

The next two pages present the adaptation of the variable components for the first draft of Inuka Faith, individually brainstormed and validated with Maarten van Herpen.

Instead of being explained through a customer journey map or a service blueprint, typical ways to showcase a service, Inuka Faith is explained through the adapted variable components that frame it.

Figure 5.11 visualizes the process of clustering the assumptions about the new context per Inuka variable component

Catholic Kenyan adult that owns a smartphone and data bundles, **talk to the priests** about their problems **during** Confession and Spiritual Direction

Potential customers get to know Inuka Faith from the Church Social Media pages and from a formal or informal presentation given by Inuka **research assistant** at the Church.

Target

Acquisition strategy

Top down approach: Cardinal of Ghana introduces Inuka to Cardinal of Kenya who gives contacts of Bishops to implement Inuka Faith pilot. **Potential Coaches are presented with Inuka Faith by an Inuka research assistant** either in a formal (presentation) or informal way (informal talk) at the Church

Stakeholders acquisition process

Inuka variable c (first it

A potential market share is calculated to be around **240.000 people**, considering the percentage of young Catholic Kenyan adults that might be affected by Common Mental Health Disorders that seek help. The **Catholic priests** in Kenya are around **2000**. It is calculated that if they would deliver Inuka Faith sessions for 8 hours per week, after the 8th year of Inuka new Coaches should be trained (nuns and catechists)

Ratio coach-users

Digital place

The sessions are delivered on congregates' **personal smartphones**.
Two training propositions are hypothesized to be tested during the field research. **One is** the current training Inuka offers (completely **online**) and one is a **workshop setting**, with one supervisor of Inuka facilitating the workshop

Inuka Faith **online coaching program helps distressed Catholic congregates that currently bring their problems to priests** to receive support in coping with life challenges **by providing the right time and place to talk to their pastors**

Value proposition

Catholic priests that currently provide psychological support to congregates during Confession and Spiritual Direction **without really being equipped for it.**

Coaches

a Faith
omponents
(eration)

Business model

Two different business models:
-**Churches sponsor Inuka Faith** to certain users
-**Congregates** can decide whether and how much **donate** to Inuka after completing Inuka program

Cost of the program

The cost of an Inuka Faith program is calculated to be around **6 euro**. It draws from the current cost structure of Inuka and **does not have costs for Coaches salary** (they do it for free) **and marketing costs** (it uses the Church channels for free)

Figure 5.12 explains the adaptation of the variable components, addressing the service in its entirety in a sistematic way

Phase 5: Implement a pilot

The **established strategy to implement Inuka Faith pilot** was to ask the **Cardinal of Kenya**, reached through an introductory letter written by the Cardinal of Ghana, to present Inuka Faith to some Bishops, and to provide the contacts of two Churches that could have implemented Inuka Faith.

Unfortunately, **the contact** that should have linked Inuka up with the Cardinal of Ghana **did not work out**. For different reasons, such as more urgent matters to discuss, Inuka Faith could not be presented to any high figure from the Catholic Church. Therefore a lot of time was spent in trying to find potential contacts within the Catholic Church in Kenya that could have helped in launching the pilot in two Churches in Nairobi, without any success.

After many weeks of attempts to find contacts, with a service ready to be piloted, but no Churches to implement it with, an Inuka team member announced to have found a research assistant with many contacts within different **Protestant Churches in Nairobi**, extremely interested in helping with setting the pilot and to present Inuka Faith to different Church members she was familiar with.

A **new bottom-up strategy to implement Inuka Faith** was discussed with the team. The research assistant was supposed to present the service to different acquaintances, set meetings to present it to Lead Pastors and recruit Coaches from the Churches whose Lead Pastors were interested in participating to the pilot. The field trip of the author was scheduled for two months later, before that time the Churches, Coaches and users recruitment should have been carried out by the research assistant. In this way, the planned pilot (including both the Inuka Faith program delivery and customer research) could have taken place on time, when the author would have been in the field for the duration of four weeks. To help the research assistant presenting Inuka Faith to potential stakeholders, a slide-deck presentation, (shown in Appendix C) was designed.

It was hypothesized that **the shift from the Catholic Church to the Protestant Church did not require particular modifications in the adaptation of Inuka Faith service.** The adapted Inuka Faith variable components for the Protestant Churches were kept as same as for the Catholic Church, since both assumptions about the context and adapted components were meant to be (in)validated through field research.

5.1.3 Learning from applying the framework

During the first project iteration, the phases included in the framework that were carried on for Inuka Faith were:
• Phase 1: Identify the components that should not vary when scaling Inuka to a new context
• Phase 2: Identify the elements that should vary when scaling Inuka to a new context
• Phase 3: Assess the new context
• Phase 4: Adapt the variable elements according to the new context
• Phase 5: Implement the "adapted" Inuka in a small pilot

As already mentioned, the following phases (evaluating the pilot, implement a bigger one and launch) were not carried on for different reason. The first one is that Inuka already has an approach to do it. The second is that, since Inuka is currently handling a pilot, the company did not have enough HR and financial resources to put in place the variable components as adapted for Inuka Faith, Finally, those phases could not be applied because of the short scope of the graduation.

The purpose of using the framework to design the new Inuka Faith service is to test the framework with a real case and to gather learnings. The learnings helped to bridge the gap between theory and practical application of the framework. and helped to redesign the framework.

The learnings emerged from the application of the first framework to Inuka Faith are here presented for each phase:

• Phase 1: There might be core components not identified from the Theory of Change

The Theory of Change model worked well to identify the core components of Inuka. However, since the model was filled in by the author only, it is likely that some elements were not considered. As a matter of fact, technical requirements (app) given by the company were not identified through the Theory of Change. Therefore, even if the Theory of Change is extremely useful to identify components that should be replicated, it is necessary to thoroughly consider if there are others.

• Phase 2: There might be other variable components not considered by the author
The 7Ps of a Service Mix were useful to come up with Inuka variable components. However, since the identification of the adaptable components was conducted by the author only, it is likely that other elements of Inuka should be included among them. It is advisable that the company team would perform a divergent-convergent exercise to further elaborate on them and include new ones.

• Phase 3: Some data about the context are incoherent, therefore field research should be integrated to gain consistent information
The literature research about the following topics: Mental health prevalence, lack of Mental Health professionals, lack of Mental Health policies, main barriers to Mental Health support, seeking help behaviors and mobile penetration in the targeted context offered a good overview of the context and allowed a preliminary assessment of the suitability of the context to implement Inuka.

However, since the literature is quite incongruous and scarce in some data provision, field and customer research can

provide more secure data and information, in particular when niche targets such as the one involved for Inuka Faith.

Phase 4: Field research is needed to adapt the variable components
Inuka variable components should be adapted to the characteristics of the new context. Those relate to goals, objectives, values, needs, attitudes, skills, intentions and other determinants of behaviors of stakeholders and potential customers. Given that those could not be retrieved with literature research, qualitative research is a fundamental source of value to understand those elements in order to consequently adapt the variable components to those ("When to Use Qualitative Research - Qualitative Research Consultants Association", 2019).

Clearly writing down a set of assumptions about the new target and the new context and cluster them per variable element helped to explicitly address each variable component and to adapt it according to the assumptions hypothesized.

• Phase 5: to implement a pilot in the new context, there should be a secure network or contact to help
To implement Inuka Faith in the Catholic Church by trying to involve high-clergy members first was a total failure. A great amount of time was spent in waiting for the introductory letter of Inuka Faith to get to the Cardinal of Kenya, without any accomplishment. Also, without any previous network in the Catholic Church in Kenya, it was impossible to find any Churches to implement the pilot.

The research assistant, which was enthusiastic and committed to the project,

and had an established network within different Protestant Churches in Nairobi, presented Inuka Faith to several religious members, who introduced Inuka Faith to higher figures within that Church until the Lead Pastor was presented with Inuka Faith.

This experience suggests that, in order to implement Inuka pilot in a new context, and eventually to scale out there, Inuka should:
- Have a pre-existent network or contacts in that context
- Find a brand ambassador, enthusiastic and passionate about the project
- Try a bottom-up approach: involve first "lower" stakeholders: in this case, group leaders or pastors rather than "higher" such as Cardinals and Bishops.

5.2 Second Design iteration

This section illustrates the second iteration of the framework.

Section 5.2.1 explains how the learnings from the first application of the framework were embedded in the second draft.

Section 5.2.2 presents the application of the second version of the framework to adapt Inuka service to the Protestant Church context in Nairobi.

In section 5.2.3 Inuka Faith service is evaluated through the lenses of Desirability, Viability and Feasibility. This was done through the evaluation of the results of Inuka Faith launch and of the concept testing (interviews and focus groups with congregates and religious leaders).

The **learnings gained** in this iteration are then highlighted in section 5.2.4 and included in the final version of the framework, presented in the chapter 6.

5.2.1 Building the second framework

The learnings from the application of the first draft of the framework informed the second framework. The following additions were included:

• Technical requirements of the company were included among the components to replicate unchanged

Besides the core components identified from the Theory of Change, the **technical requirement** of keeping Inuka platform the same was added among the elements that should be replicated without changing.

• The "checklist" factors were further

specified

The main objectives of Inuka emerged from the Theory of Change (decrease stigma around Mental Health, make Mental Health support more accessible, making Mental Health support more affordable, shown on page 35). Those were combined with the main clusters emerged from the context analysis conducted while applying the framework to adapt Inuka Faith.

Therefore the following aspects were included in the framework to be considered by Inuka when scaling out. If these elements are present in the new context, Inuka seem to be a suitable program to be implemented there. The "checklist" factors were specified as follow:

• Need
   - Mental Health support is expensive in the new context or;
   - Mental Health support is unaccessible in the new context or;
   - Mental Health is stigmatized in the new context.

These information could be retrieved through desk research only, but **when data and information are scarce or inconsistent (for niche targets for example), it is advisable to conduct field research as well.** Therefore this qualitative method was added in the framework.

From the failure in implementing Inuka Faith where there were no secure contacts, the **recommendation to scale to a context where there is (or is easily acquirable) network or contacts of people willing to hepl** was included in the framework.

In this iteration of the framework, the following "checklist" requirements were

specified regarding "Stakeholder interest":

·In the new context there should be subsidizers interested;

·In the new context there should be brand ambassadors interested;

·In the new context there should be coaches interested

If these requirements seem to be fulfilled, the context at stake should ideally be suitable for Inuka. If these requirements are not fulfilled, the team should decide whether it makes sense to persevere in this market or if it is better to find another context to scale out to.

• An iterative approach was included to adapt the variable components to the characteristics of the new context

If the new context seems to be a good fit for Inuka, since, from a preliminary analysis, it fulfills the "checklist" requirements, **an iterative approach to adapt the variable**

components of Inuka to the new context, is proposed in the framework.

The steps to follow to iteratively adapt the variable components to the new context are the follow:

• **Generate assumptions drawing from the preliminary research** about the new context

• **Cluster the assumptions per variable component** they seem to relate to

• **Brainstorm design solutions for the variable components** that seem coherent with the assumptions

• **Validate and iterate on assumptions through qualitative methods** (semi-structured interviews, focus groups and context observation) since those mainly relate to values, needs and behaviors of the people

• **Test and iterate the adapted components independently, through qualitative concept testing** (semi-structured interviews

cluster assumptions per variable component

The assumptions are clustered per variable component

new insights

test assumptions and variable components

The adapted variable components are tested with customers and stakeholders

modify variable components

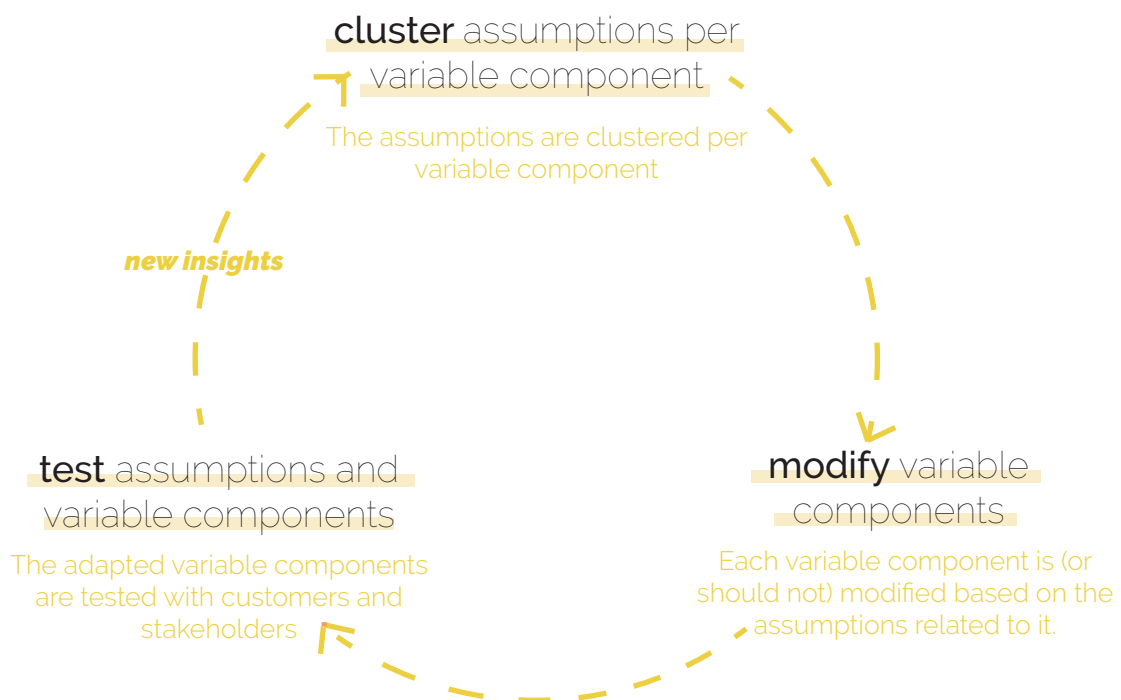Each variable component is (or should not) modified based on the assumptions related to it.

Figure 5.13 the iterative process to adapt the variable components of Inuka service

and focus groups, which structure is shown in Appendix B) and **quantitative methods** (concept testing questionnaire) to understand which one works and which one does not.

Qualitative methods were included to evaluate and improve the solutions with congregates and Church members and quantitative ones to generalize the findings to a wider population and seek general patterns (Tolich and Davidson, 2003).

Visual framework
The second draft of the visualization of the framework shows in the lower part the context in which Inuka operates and in the upper one the service itself.

The context assessment includes four "checklist" requirements and could be conducted through desk research only, but the inclusion of field research as method is included in the framework.

The four factors embedded are phrased in the form of assumptions to validate:
- Network
  • In the new context Inuka has (or can easily acquire) a secure network or contact
- Need
  • In the new context Mental Health is stigmatized or
  • In the new context Mental Health support is unaccessible or
  • In the new context Mental Health support is expensive
- Ground for core components
  • In the new context, it should be possible to put in place the technical requirement and the core components of Inuka

- Stakeholders' interest
  • In the new context there are subsidizers interested in Inuka
  • In the new context there are stakeholders interested in Inuka
  • In the new context there are potential Coaches interested in Inuka

If these factors are present in the new context, this can be assessed as suitable for Inuka. If one or more factors are not present in the context, Inuka should consider if persevering with scaling in the context at stake or not.

If the context is considered to be suitable, the **core components** of Inuka should be **replicated** as they are in order to guarantee the effectiveness of the service and the **variable components** should be **adapted** to the characteristics of the new context.

In order **to adapt the variable components to the new context an iterative method is proposed (cluster assumptions per variable component, modify the latters acording to the first, test both and iterate).** Assumptions are meant to be (in)validated through customer and field research and variable components are meant to be tested and iterated on through concept testing and customer research.

Technical
requirements

3

core
components

stay as the sam

Theory of Change

Inuka Service

**Identify core components
and variable components**

**List of variable
components**

variable 1

2

3

variable 2

variable 3

variable components

variable x

new context

1

✓ 4 criteria fulfilled

insights gathered

desk research

✗

field research

**4 criteria not
fulfilled**

Concept Testing
interviews, focus groups
immersion, etnography,
informal conversation

Context Assessment
if the context is suitable
for the service to be
implemented

criterion 1
network

*In the new context:
Inuka has a secure
network or
contact*

criterion 2
need

*In the new context:
- MH is stigmatized or
- MH is unaccessible or
- MH is expensive*

criterion 3
ground for core components

*In the new context, is it possible
toimplement
the replicable elements
from the inuka service*

criterion 4
interest

*In the new context there
are
-subsidiaries
-stakeholders
-coaches
interested in Inuka*

5

all assumptions verified

cluster
assumptions

create
assumptions

List of Assumptions
*generate assumptions and cluster
them per variable*

adaption assumption 1

adaption assumption 2

adaption assumption 3

adaption assumption x

4

Inuka Faith
(New Service)

Implementation
(Pilot)

6

Evaluation

7   7

result | **not successful**

result | **successful**

Scale Out

8

Launch!

*Assignment
Brief*

Figure 4.14 the second iteration of the framework

5.2.2 Applying the second framework

This section provides the reader with the application of the second draft of the framework to adapt Inuka service to the **Protestant Church context in Nairobi** (Inuka Faith). The context changed since the four "checklist" factors were not satisfied for the Catholic Churches in Kenya.

The whole framework was tested and validated through several discussions with the company mentors Robin van Dalen and Maarten van Herpen and through the application of the first five phases to the Protestant Church in Nairobi. The author had the chance to spend four weeks in Nairobi.

The **objectives** of the stay in Nairobi were:

• To gather further information to **assess the suitability of Inuka in the context;**

• **To test and (in)validate the assumptions generated and the variable components** as adapted through field and customer research;

• To **launch Inuka Faith** with potential customers;

• To **present** the adapted service **to potential stakeholders** that would have helped to implement Inuka Faith.

Phase 1 (Identify Inuka replicable components) and phase 2 (Identify Inuka variable components) were not encompassed in this application moment. This is because both components depend on the company regardless the context and were identified in the application of the first framework.

Field Research: gathering data
The field research entailed different methods to collect insights and verify assumptions, namely:
- **Immersion** in the context (that leads the designer to form the "immersion intuition", that helps in taking the user's perspective during the design process) (Mink, 2016);
- **Ethnographic field research**, documented by field notes of observations, photographs, audio and video recordings (Sanders & Stappers, 2014; Mink, 2016);
- **Semi-structured interviews**, documented through notes, transcripts, audio-recording (Sanders & Stappers, 2014). They provide deep and varied insights in existing knowledge, attitudes, preconceptions, needs and experiences of people, their contexts and existing networks (Mink, 2016);
- **Informal conversations**, documented through written notes (Sanders & Stappers, 2014), which aid in uncovering needs, beliefs values and emotions (Mink, 2016);
- **Questionnaire results** (very few people answered the questionnaire, therefore the results cannot be generalized) (Sanders & Stappers, 2014);
- **Verbal presentations** about Inuka Faith given by stakeholders (Sanders & Stappers, 2014),
- **Focus groups** (useful for obtaining a deeper understanding of specific issues from a large number of participants) (Mink, 2016).

The methods were selected because **relevant, applicable and useful to fulfill the objectives** of the field research with limited time (four weeks) and resources (only the author was conducting the field research and the people involved in the research participated without receiving any reward).

The participants involved in the research

were mainly potential users (**Protestant congregates**) and potential stakeholders (**Lead Pastors, Church volunteers, group leaders, prayer counsellors and Church counsellors**).

In specific, six Lead pastors, more than 15 Church volunteers and more than 10 congregates were individually interviewed, and three focus groups with Church leaders and two with congregates were carried out. Figure 5.15 shows the interviews and focus groups conducted in Nairobi. Those **differed in depth, length, structure and aim** as well. Apart from those, the immersion and informal conversation with people not belonging to the study context allowed to gather relevant insights about this latter.

The results of the field and customer research are presented in the following pages.

The qualitative field research conducted provided great insights in understanding people's behaviors, choices, thoughts, emotions and motivations (Mink, 2014). However, several limitations should be considered when analyzing its results.

Firstly, the research was entirely conducted by the author only, therefore it is very likely that it presented cultural or personal biases, both in collecting and in analyzing data.

Second, since the sample of participants was not statistically significant, the data obtained are not presented as generalizable (Mink, 2016). To add on to that, only congregates without manifested Common Mental Diseases could be interviewed since the religious leaders were reluctant in proposing congregates to interview. This could be due to the sensitivity of the topic of the research.

Moreover, it might be difficult for participants to express tacit and implicit knowledge (Mink, 2016), especially since Mental Health is a sensitive and delicate topic. For this reason, participants might have given answers to condescend the author, without expressing what they really thought or felt. Moreover, the field research was conducted with limited time resources and a great part of it was conducted on Sundays at the Churches. Since on that occasion, many people are present and many activities happen, it is not a very suitable setting to conduct interviews. For these reasons, no in-depth interviews with customers could have been conducted.

Phase 3: Assess the new context through field research

Even if Inuka Faith implementation would not have taken place in Catholic Churches, but in Protestant ones, the **general insights about Kenyan population gained from web and literature research remain valid** since the context researched was still within Kenya.

To add on to the knowledge generated with the desk research, the **field research carried out provided insights to assess the Protestant Church contex**t.

After the field research, the **data obtained were analysed and interpreted by the author**. The gained insights were manually clustered **on a meaning base** (Sanders & Stappers, 2014) **through the lens of the four "checklist" requirements** included in the framework to verify whether those were fulfilled ("need": "Mental Health support is expensive", "Mental Health support is unaccessible", "Mental Health stigmatized"; "stakeholders' interest", "subsidizers' interest", "coaches' interest" and "ground for core components"; and a secure "network" in the context). The main insights for each topic are presented in the next pages.

The Churches principally involved in the research were three, but insights were gained through the investigation of other Churches as well.

Besides the four requirements, the insights gained from the field research created other clusters of topics, relevant for Inuka Faith.

	Mavuno Mashariki Church		Nairobi Chapel		International Christian Center	
	Individual interviews	*Focus groups*	*Individual interviews*	*Focus groups*	*Individual interviews*	*Focus groups*
Lead Pastor	*In-depth interview with Lead Pastor*	*In-depth interview with Lead Pastor*	*In-depth interview with Head of Counseling team*		*In-depth interview with Lead Pastor*	
Religious leaders	*In-depth interview with 4 religious leaders*	*Focus group with 13 religious leaders*	*In-depth interview with 3 religious leaders*	*Focus group with 7 Church counselors*	*In-depth interview with Lead Pastor*	*Focus group with 13 Church counselors*
Congregates	*Interviews with 7 congregates*		*Interviews with 4 congregates*	*Focus group with 6 congregates*	*Interviews with 2 congregates*	*Focus group with 7 congregates*

Figure 5.15 The research conducted in the three Protestant Churches mainly involved

Mental Health support is expensive

- Counselors are seen by both congregates and religious leaders as Inuka competitors
- In Nairobi, one session with a counselors costs between the equivalent of 15 and 35 euro, price considered "too high" by the congregation
- Congregates have the wrong expectations about counseling

- Only two Churches out of six have a counselling center (for free)
- Around 40 Church volunteers work there, only in one, they had a counseling training (paid by themselves)
- The counselors mainly help the congregates with prayers

<<Many Kenyans don't see the value of counseling. They think: "Why should I pay only to talk to someone?">> Jane, Church leader.

<<People do not understand what is the role of a counselor: they have wrong expectations, they are afraid the counsellors will tell them what to do.>> Peter, group leader

Figure 5.16 The counseling team of a Church in Nairobi

Mental Health support is unaccessible

- In Kenya, counsellors are not allowed to advertise themselves privately: even if they might be available, they might not be accessible
- Lead Pastors and religious leaders usually refer the congregates that reach out for them because they are either unavailable or unequipped

- Congregates mainly talk to religious leaders on Sunday (not the best occasion to talk about personal problems)
- Congregates do not have many occasions to individually talk to religious leaders
- Lead Pastors are not very likely to have time to psychologically support the congregates

<<Usually we refer people based on their problems, there is someone in charge of marriage, someone in charge of sickness, etc, but usually congregates go directly to the person they want support from, but then they are referred to someone else.>> Wycliffe, group leader.

<<People often come to me, but we don't really have a way to channel them… Sometimes I refer people to a psychiatrist, friend of mine, but that's it.>> Reverend Buri, Lead Pastor

<<People share their experiences in groups because not everybody can meet the pastor>> Eva, prayer counselor

<<Lead pastors refer people to someone "lower", but they don't want to go there because these people are less "popular" and they don't know anything about them>> Yves, Church volunteer.

Figure 5.17 The hectic environment of the Protestant Churches in Nairobi on Sunday

Mental Health is stigmatized

insights from case study

- Kenya is a "shame culture"
- Counseling is considered only for "serious problems"
- People are still reluctant to talk about their problems, in particular men
- Cultural and traditional beliefs are still present among the congregates

<< In Africa men don't talk, don't cry, they tend to hide their problems, people are distressed but not everybody that wants help come to the Church and talk about their problems>> Wycliffe, group leader.

Mental Health support is unequipped

insights from case study

- Congregates reach out for religious leaders, but very few of them had any training in counseling or psychology
- None of the religious leaders involved in the research felt qualified, skilled or equipped enough to psychologically support the congregation

<<Now I can only help people by praying for them, but I would like to help people beyond that, but really empowering them to find their own solutions, what Inuka Faith does.>>. Benedict, group Leader

<<When congregates reach out to me I feel overwhelmed, sad and sometimes clueless>> Sheila, prayer counselor
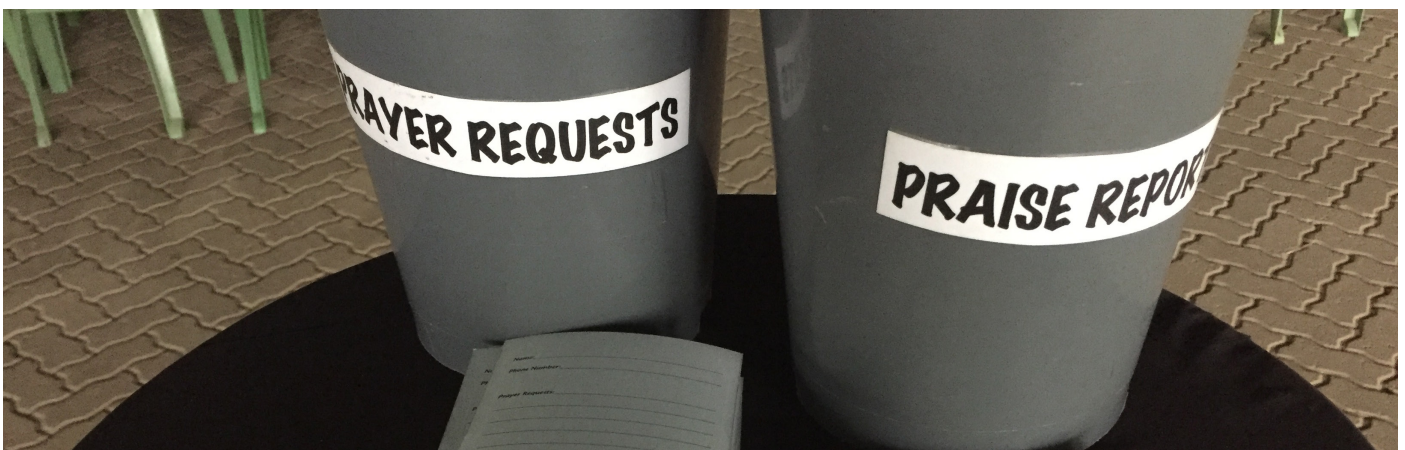
Figure 5.18 The cards to support congregates that one Church's counseling center offers

Lead Pastors' interest

- All the Lead Pastors approached (7) are very much aware about the urgency of addressing Mental Health
- All of them were interested in Inuka, but only three agreed to launch it immediately for time issues
- The Lead Pastor has the authority to implement Inuka

<<Suicide rated are getting very high in Nairobi. We had four cases of suicides in the past months among young people. Who are likely to be Inuka Faith target.>> Pastor Milton

Religious Leaders' interest

- All the religious leaders involved in the research (around 50) would like to receive Inuka training and are willing to pay for it
- 26 of them actually enrolled to become Inuka Faith Coaches
- Lead Pastors are not very likely to have time to psychologically support the congregates

<<I had a 2-years counseling training at the Church that I paid myself, but it was 10 years ago. Inuka training would be perfect to refreshen me about how to support congregates>> Eva, Church counselor

Brand ambassadors' interest

The research assistant hired by Inuka to introduce Inuka to religious people was enthusiastic and passionate about Inuka. Because of her personal interest in the topic of Mental Health support, she was willing to be involved in Inuka Faith even when she decided to resign.

Ground for core components

In the three Churches involved in the research, a percentage from 70% to 100% of the congregation owns a smartphone and data bundles

A Sunday service in one of the Protestant Churches involved in the research

Phase 4: Adapt the variable elements according to the new context

The methods used during the field research described above (Sanders & Stappers, 2014; Mink, 2016) provided **relevant insights for both the assessment of the context** (which was considered suitable for Inuka since it fulfilled all the "checklist" requirements and that the stakeholders saw a great value and need for Inuka Faith) **and the adaptation of Inuka variable components.**

The field research allowed to **(in)validate and iterate on the assumptions generated** about the context and to **generate new insights**. Those were **clustered according to the variable components** they seemed reasonable to be related to (Figure 5.19). Through different rounds of brainstorming, the variable components were modified according to the insights gained with field research. During the field trip, the adaptations of the variable components were tested and iterated through **semi-structured focus groups and interviews** with potential customers and stakeholders.

After the field research, the insights were analyzed and clustered anew in the same way, and those latter were iterated on. A questionnaire to test the final iteration of the variable components was designed, but a significant number of respondents could not be reached.

The next pages provides the reader with the adapted variable components that draw from the insights gathered in the field.
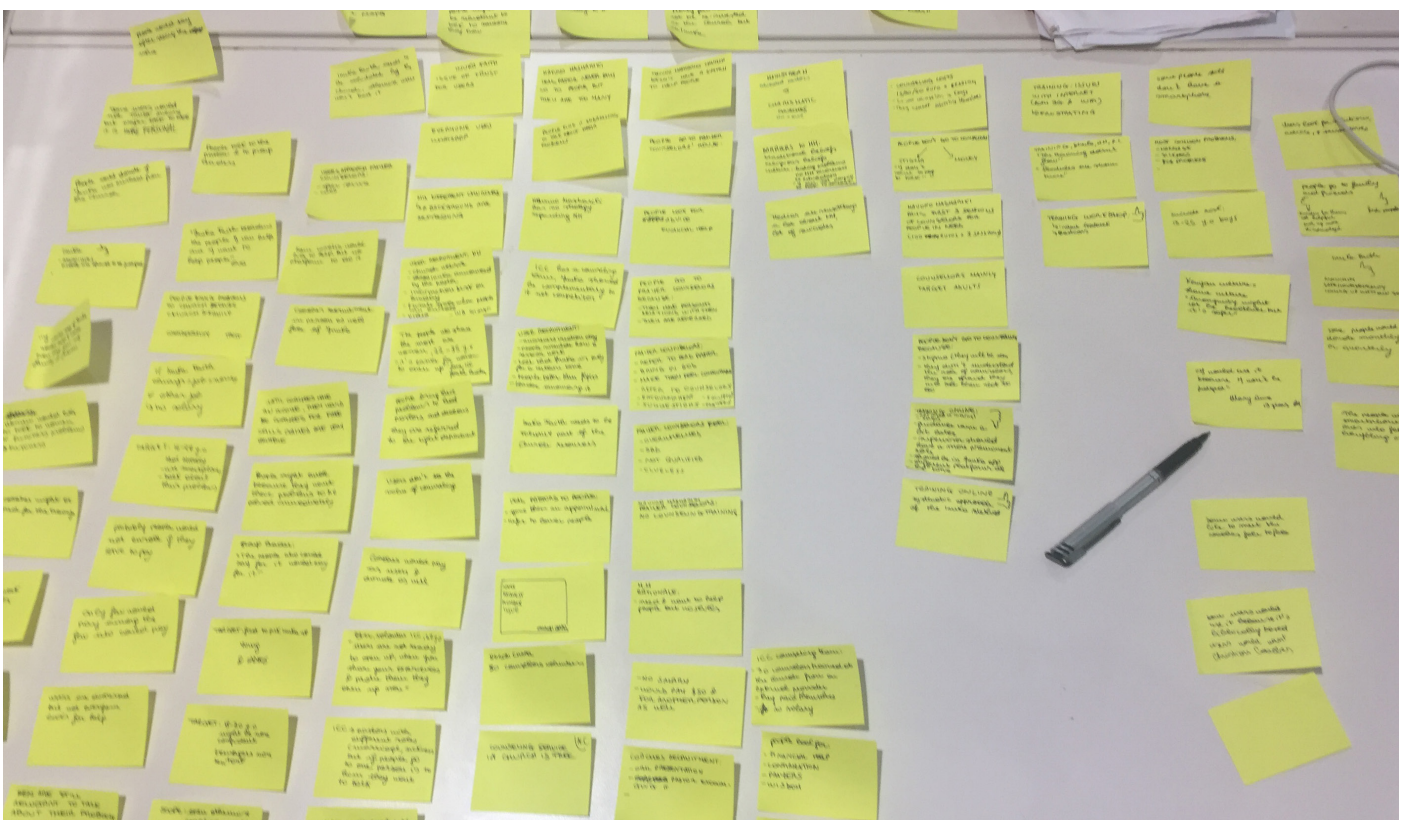
Figure 5.19 The procedure of manually clustering the insights gained with field research

As in the first iteration of Inuka Faith, the new service is explained through its variable components as adapted to the characteristics of the new context.

In chapter 2, the "Scaling-out Handbook" provides a more detailed explanation of the variable components that constitute Inuka Faith.

In this iteration, the adaptation of the variable components arise from the field and customer research conducted by the author in Nairobi.

Some variable components were not modified from the first iteration of Inuka. The variable components that changed from the previous iteration are highlighted with the colour orange to be better visible.

The name, gender, age, field of expertise, congregation, religion and a personal description of the Inuka Faith Coach is displayed in the app

The customer acquisition strategy should encompass **three elements:**
- **A tangible reminder** of Inuka Faith (informative flyer given on Sunday at the Church and the service posted on the Church Social Media pages)
- **A consisted and trusted message** (Lead Pastor announces Inuka Faith as an official resources for several Sundays during the service)
- **An "Inuka face"** (Inuka team member present at the Church when the service is announced)

Bottom-up approach: Inuka research assistant presents Inuka Faith to acquaintances within different Churches, those present the service to the Lead Pastors and if they are interested, a meeting to discuss the details is set. Then the Lead Pastor introduces the research assistant to other religious leaders

A potential market share is calculated to be around **120 people per Church**, considering the percentage of adults that might be affected by Common Mental Health Disorders that seek help and the average size of Protestant Churches. An average of 25 religious leaders interested **per Church is hypothesized**. In Nairobi there are more than one hundred Protestant Churches

Additional features

Acquisition strategy

Stakeholders acquisition process

Ratio coach-users

Inuka variable c (second

Digital place

The sessions are delivered on congregates' **personal smartphones.**
Two training propositions are hypothesized to be tested during the field research. **One is** the current training Inuka offers (completely **online**) and one is a **workshop setting**, with one supervisor of Inuka facilitating the workshop

Protestant Kenyan adult that owns a smartphone and data bundles, that either already bring their problems to religious leaders or don't do it because of stigma, unaccessibility or fear of being a burden

Inuka Faith online coaching program helps distressed congregates to receive support from religious leaders in coping with life challenges by reducing stigma and by making psychological support accessible anytime and anywhere.

Target

Value proposition
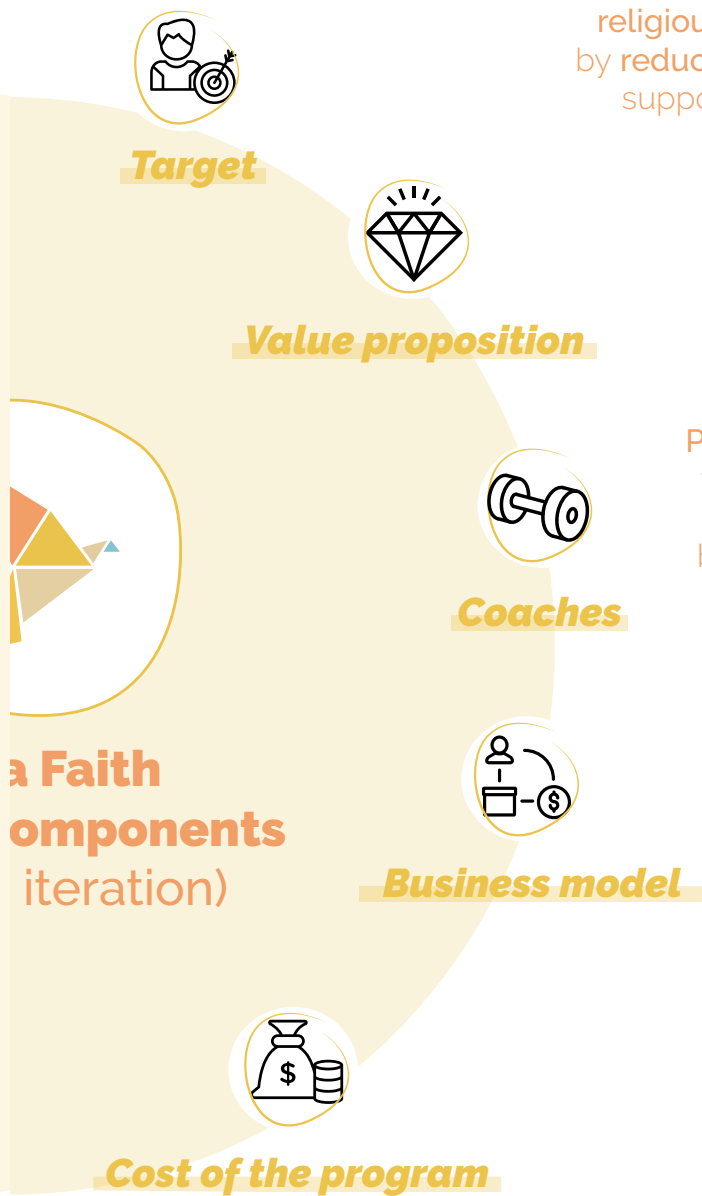
Protestant religious leaders (Church volunteers) that currently provide psychological support to congregates by individually talking to them or by handling prayer groups without really being equipped for it because they never had any training or just a little

Coaches

a Faith
omponents
(iteration)

Business model

Three different business models:
-Churches sponsor Inuka Faith with an annual donation
- Religious leaders interested pay to receive the training, without necessarily deliver Inuka Faith sessions
-Congregates can decide whether and how much donate to Inuka after completing Inuka program

Cost of the program

The cost of an Inuka Faith program was calculated to be around 6 euro. It draws from the current cost structure of Inuka and does not have costs for Coaches salary (they do it for free) and marketing costs (it uses the Church channels for free)

Figure 5.20. The adapted Inuka Faith

5.2.3 Evaluating Inuka Faith

To evaluate whether the adapted Inuka Faith service was suitable for the new context and to link it back to the design requirements set at the beginning of the project, its **desirability, viability and feasibility were evaluated**. This was done **in two ways**.

First, the **insights gained from the concept testing and the field research were used to evaluate the Desirability and the Viability criteria**, while the Feasibility criterion was evaluated based on the technical possibilities of the company. Second, **Inuka Faith was launched in three Churches of Nairobi and its desirability was evaluated based on the results obtained**. The experiment and its results are shown in the next sections.

Inuka Faith evaluation through concept testing and field research

Desirability

Inuka Faith variables were evaluated through concept testing (interviews and focus groups with potential customers and stakeholders). **When presented with Inuka Faith service and adapted variable components, the majority of the congregates interviewed said they would have enrolled** (14 said they would enroll, 5 people did not answer, 3 were not sure, 3 would not enroll). Also, all the Lead Pastors and religious leaders affirmed that congregates would have definitively pick Inuka Faith up, since the **need for it is much present in their congregations**. For these reasons, **Inuka Faith variables components were considered desirable.**

However, due to time limitations, concept testing could not have been conducted in an
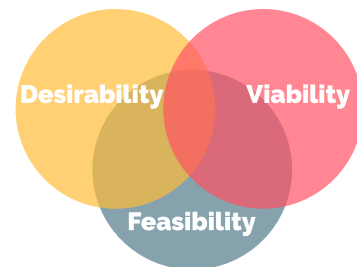
Figure 5.21. Inuka Faith requirements

extensive way. Moreover, a concept testing questionnaire was designed but since it was sent online very few respondents filled it in. Another factor to consider is that the answers might have been given by the participants to condescend the author.

Viability

The involvement of three Churches (willing to partially fund Inuka Faith) and the interest of other three; the willingness to enroll and to pay for the training of the group leaders and the declared willngness to give donation of the congregates **validated Inuka Faith viability**.

Technical Feasibility

From a feasibility point of view, when Inuka Faith Coaches (24) started the training, it appeared clear that **Inuka capabilities were currently insufficient to train** them. As a matter of fact, since Inuka supervisors were completely absorbed in conducting the current pilot, no one of the Inuka Faith Coaches could complete the training. Also, **the resources of the company were currently not sufficient to conduct a separate pilot**. Handling two separate landing pages and two different enrollment processes, for both coaches and customers was quite a hassle since there were no clear tasks of who should have performed Inuka Faith enrollment back-end processes. For these reasons, a pilot for Inuka Faith, where the variable components were adapted as designed, was not possible at that moment.

Phase 5: Launching Inuka Faith in three Churches

This section provides the description of the **launch of Inuka Faith and its results**. This are combined with the results from the concept testing and discussed later on. At the end of the chapter, the author gives recommendations on the implementation of Inuka Faith. The learnings from the results of Inuka Faith pilot are integrated into the last iteration of the framework, elaborated in the next chapter.

A **landing page** was created especially for Inuka Faith (shown in figure 5.22 and in Appendix D in bigger), explaining the service and its variable components. Interested congregates were supposed to leave their data and they would have been further contacted to start Inuka program. The landing page would have given a real indication on how many people would have been interested in Inuka Faith. Based on this result, the desirability of Inuka Faith was evaluated and discussed.

Figure 5.22 The landing page designed for Inuka Faith

Inuka Faith was launched in **three Protestant Churches in Nairobi.** The three launch strategies differed from the established one and one from the others. They are below explained.

· At Mavuno Mashariki Church
On the morning of the 2nd of December, two Church volunteers were at the entrance of the Church, distributing an informative **Inuka Faith flyer** with more information and the instructions to enroll to around 300 congregates present.

Towards the end of the service, the **Lead Pastor announced Inuka Faith.** The message by him communicated was coherent with the positioning of Inuka Faith. The author of this project was asked to stand and was presented as Inuka Faith researcher.

After the service, **the author had a stand** outside the building **where a small Inuka Faith poster (size A3) was hanged**. Four groups of two congregates each approached the author. They were further explained with Inuka Faith and given information on how to enroll. They had positive feedback about the concept, and they said they would have tried it.

· At International Christian Center Imara
The Lead Pastor of ICC announced Inuka Faith on three Sundays in both services (for a **total of 5 times**) declaring the url of the landing page to enroll to the service.

Any flyer was given and anyone from Inuka was present at the Church, due to the return of the author to the Netherlands.

For this reason, it is impossible to assess whether the message communicated by the Lead Pastor was aligned with Inuka proposition or not. The congregates who heard the message in total are estimated to be more than 1000.

· At Nairobi Chapel
On the 2nd of December, a **leader of the youth ministry** announced Inuka Faith in the youth service.

The author was not present, therefore it is impossible to assess what was the message communicated. At the youth service usually around 50 people are present. Any flyer was distributed.

Results

In total, **more than 1000 people heard about Inuka Faith** from their Lead Pastor or youth minister. The results of the landing page show that **the website page created for Inuka Faith** (www.inuka.io/faith) **had less than 30 visitors in total.** The landing page does not provide the possibility to know which Church those visitors were from. Among the 30 congregates who visited the page, **any of them enrolled**.

Discussion

Congregates say they would use Inuka Faith but then don't enroll: why?

Mainly two variable components were tested through the launch of Inuka Faith: Inuka Faith value proposition and acquisition strategy. For this reason, the "failure" of Inuka Faith lays in one or both those variable components: **something was "wrong" either in the value proposition or in the acquisition strategy.**

Value proposition

From the conversations and the focus groups conducted, almost all the congregates seemed enthusiastic about Inuka Faith.
But when Inuka Faith landing page was announced, the reality showed that among all the congregates reached, **only a small percentage visited the landing page and any of them enrolled.** Moreover, the **religious leaders** affirmed that after the announcement they **did not have any inquiries from congregates asking for Inuka Faith. Those results suggest that eventually Inuka Faith proposition was not so valuable for them to pick it up immediately.**

By looking at the data from the field research with these results in mind, **two factors were identified as major barriers for Inuka**

Faith adoption by the congregates: that **congregates prefer face-to-face coaching** and that **congregates are quite satisfied with their current support.** As a matter of fact, the congregates who said they would not have enrolled mentioned as reasons: <<I find it hard to text my emotions>>, <<I prefer personal interaction, otherwise there is no chance for a relationship>>, <<There is an impersonal touch because Inuka is smartphone based>>, <<I don't trust online, I need personal touch to relate to the person I am telling my problems to>> and when asked, any of the interviewees mentioned to be unsatisfied with their current support from the Church. Moreover, from the field research it emerged that **Kenya is a "face-to-face" culture**: people need to see a face to trust something. To add on to that, the fact that the **counseling centers of two Churches were very busy** (around 200 people) in the last month, supports the fact that congregates might not pick up Inuka for the above-mentioned reasons.

This does not necessarily mean that Inuka Faith won't work: if people try Inuka they might see how amazing it is. As a matter of fact, Inuka Faith main stakeholders (both Lead Pastors and religious leaders) see the need and the value of Inuka proposition in their congregations, and this corresponds to a promising factor for the success of Inuka Faith.

However, **the fact that congregates prefer face-to-face coaching and are satisfied with the current support act as main barriers that hold back congregates from enrolling.** And if congregates do not enroll, they will not see Inuka's value.

A deeper investigation (with in-depth interviews with customers) **of these**

two factors would have highlighted to what extent these barriers hold back congregates from enrolling, if they could be overcome and how.

This **in-depth customer research was not conducted** in the field for the following reasons:
• **Interviews with congregates were possible only on Sundays at the Churches**, when the conditions for in-depth interviews were not optimal (they did not have a lot of time and they were surrounded by many other people);
• **The field research objectives were mainly to pitch the idea to Churches** to implement Inuka Faith pilot and **to test the adapted variable components.** For this reason, there was no time to conduct more in-depth research;
• The desirability if Inuka Faith seemed to be validated by the fact that **stakeholders identified the need and the demand for Inuka Faith** (they were saying "it would definitely work") **and the customers were positively receiving Inuka Faith.**

Acquisition strategy
Another critical factor to take into account in the "failure" of Inuka Faith is the acquisition strategy, since, for different reasons, **in any of the three Churches it was put in place as established in the designed adaptation.**

From the field research it was established that Inuka Faith acquisition strategy should include the following factors:
- A tangible reminder
(a reminder that congregates would see away from the Church, both a flyer or on the Churches' Social Media pages)
- A trusted and constant message
(Lead pastors and group leaders supporting Inuka and Inuka repeated for more than one time)
- An "Inuka face"
(that congregates can trust, see, ask questions to and enroll to).

None of the Churches involved in the research entailed all the three elements. Therefore, the lack of an adequate customer acquisition strategy acted as a further obstacle to Inuka Faith adoption by the congregates.
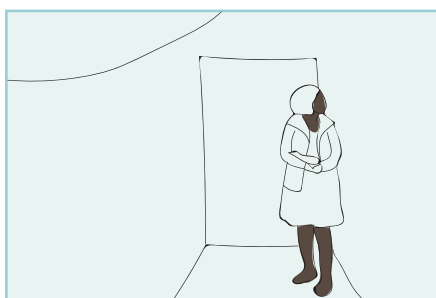
A tangible reminder   *A trusted and consistent message*   *An "Inuka face"*

Figure 5.23 The three elements that Inuka Faith acquisition strategy should encompass

Conclusion

To start with, **the application** of the second iteration **of the framework** to three Protestan Churches in Nairobi **allowed to verify that the context** of study **fulfilled the** four "**checklist**" **factors** included in the framework. Therefore it is suitable to implement Inuka.

Second, the **combined results of** the **landing page and** of the **concept testing** showed that even if **Inuka Faith** seems **desirable**, **viable** and **feasible** (**as soon as the current** Inuka **pilot will be concluded**), **two factors** act as **main barriers** that keep potential customers from adopting Inuka. Those factors are **the fact that support face-to-face is still preferred by congregates and that they perceive the Church current support as adequate.**

By applying the framework it was possible to **discover how to overcome those barriers:** through the implementation of an **acquisition strategy** that entails a tangible reminder of Inuka Faith, a trusted and consistent message and an "Inuka face".

Finally, applying the framework allowed to discover new opportunities for Inuka, namely the **possibility to sell the training to interested religious leaders,** without them becoming Inuka Faith Coaches in the app. This opportunity represents an alternative source of revenue for Inuka and also a way to fulfill its social aim, since religious leaders will be more qualified in delivering psychological support to congregates in their daily routine.

Recommendations for Inuka Faith

The main recommendation for Inuka is to **focus on Inuka Faith implementation only once that Inuka current pilot will be concluded**. In this way, Inuka's finances and resources could be entirely allocated to train new Coaches and to implement a new pilot.

Second, **to foster Inuka adoption** in the Protestant Churches of Nairobi two actions are recommended to Inuka:
• **Further in-depth research** to understand how the main barriers to Inuka adoption can be overcome in a succesful way and
• **The implementation of all the three elements of the proposed acquisition strategy** (a tangilble reminder, a trusted and consistant message and an "Inuka face" present at the Church) to defeat the identified barriers.

In order to put in place the acquisition strategy as designed, an Inuka researcher should **personally follow up** with the pastors, discuss with them the details of Inuka Faith and make sure they implement it. As a matter of fact, Lead Pastors are very busy and things might "slip out of their minds" if they are not constantly reminded.

*Volunteers giving out flyers of the different
initiatives organized by the Church*

5.2.4 Learning from applying the framework

During the second project iteration, the phases included in the framework that were carried out for Inuka Faith were:
• Phase 3: Assess the new context
• Phase 4: Adapt the variable elements according to the new context
• Phase 5: Launching Inuka Faith

The learnings emerged from the application of the second framework to Inuka Faith are here highlighted.

·Phase 3: The methods used for field research worked well to assess the new context
The methods used to conduct field research (Immersion, ethnographic field research, semi-structured interviews, informal conversations, verbal presentations about Inuka Faith given by stakeholders and focus groups) worked well and were fundamental in gathering insights about the "checklist" factors in the Protestant context. The methods not only allowed to disclose the presence of the four factors in the context, but also to identify new factors that make the Protestant Church suitable for Inuka (namely the fact that religious leaders feel unequipped to psychologically support the congregates)

·Phase 4: Before starting to adapt the variable components, it is necessary to investigate what are the most critical factors that might act as barriers to Inuka adoption.
One of the main learnings from the failure of Inuka Faith is that, even if a new context might seem suitable for Inuka, there might be factors which represent obstacles to its adoption by potential customers.

For Inuka Faith, the main barriers turned out to be that congregates prefer face-to-face counselling and that they are quite satisfied with the current support the Church offers. These two factors were not considered as deterrent for three reasons. The first one is that Kenyans use smartphones, chat-based applications and Internet in their daily routines. The second is that both stakeholders and congregates reacted very positively to Inuka Faith and the third is that religious leaders assessed the Church support as inadequate. However, in view of the results of Inuka Faith launch (no one enrolled), these elements turned out to be so decisive that they discouraged congregates from enrolling.

Therefore, before adapting Inuka variable components, critical elements that might keep potential customers from enrolling should be deeply investigated. From this in-depth investigation, it is possible to unveil new directions and opportunities through which the barriers could be overcome. For this reason, customers' values, motivations, behaviors and beliefs (regarding well-being, Mental Health and psychological support) should be investigated through in-depth customer research before starting to adapt Inuka variable components.

Phase 4: Both qualitative and quantitative methods should be included to test the variable components
While qualitative research worked well to gain insights to inform and iterate the variable components, it is not, by itself, sufficient to test them. As a matter of fact, even if the congregates asserted that they would have enrolled to Inuka, they actually did not. A quantitative method that tests

real interest such as landing page gives undeniable quantitative results.

• **At the moment Inuka is not ready to scale**
One of the main learnings gained by trying to implement Inuka Faith is that at the moment Inuka does not have the resources to conduct a separate pilot or to train more Coaches.

A desk advertising an initiative organized outside the Church tent

6. Final framework

This chapter provides the reader with the final framework to adapt Inuka service to a new context. First, the framework is explained phase by phase, as result of the previous iterations (Section 6.1). Then, section 6.2 presents the results of the framework evaluation, conducted with three company members individually, through an interview with one TU Delft researcher and through a workshop with 5 SPD students. In section 6.3 the reader is provided with two usage scenarios for the framework. Section 6.4 discusses how the final outcome of the project fulfilled the design requirements stated in the beginning of the project. The "Conclusion" section (6.5) addresses how the project answered to the initial research questions.

6.1 Building the final framework

In this section, first the final **framework in general,** its scope, purpose and flow are presented (section 6.1.1).
Section 6.1.2 explains the framework phase-by-phase.

6.1.1 Framework in general

Scope of the framework
The framework aims at providing Inuka's team with **phases** to follow, **methods** to adopt and **relevant elements** to consider in carrying out the process of **adapting the current Inuka service to the characteristics of a new context**.

Purpose of the framework
The purpose of the framework is not to provide the company with a strict process to follow exactly as it is, but to **serve as a guideline**, from which different Inuka members can decide which elements to use.

Flow of the framework
The final framework consists of **five phases**. More in specific, three to design a new service, adapted and suitable for the characteristics of the new context, one that unlocks and make possible these three phases and one that follows them.

Each phase is conceived as a Go/No go decision moment. Therefore for each phase, Inuka's team should consider whether the phase can be assessed as **fulfilled**, whether more information should be gathered or whether it is advisable to stop the adaptation process.

Framework's reading guide

Phases

before the
adaptation
process

for the
adaptation
process

after the
adaptation
process

Elements to consider

Method proposed to carry out the phase
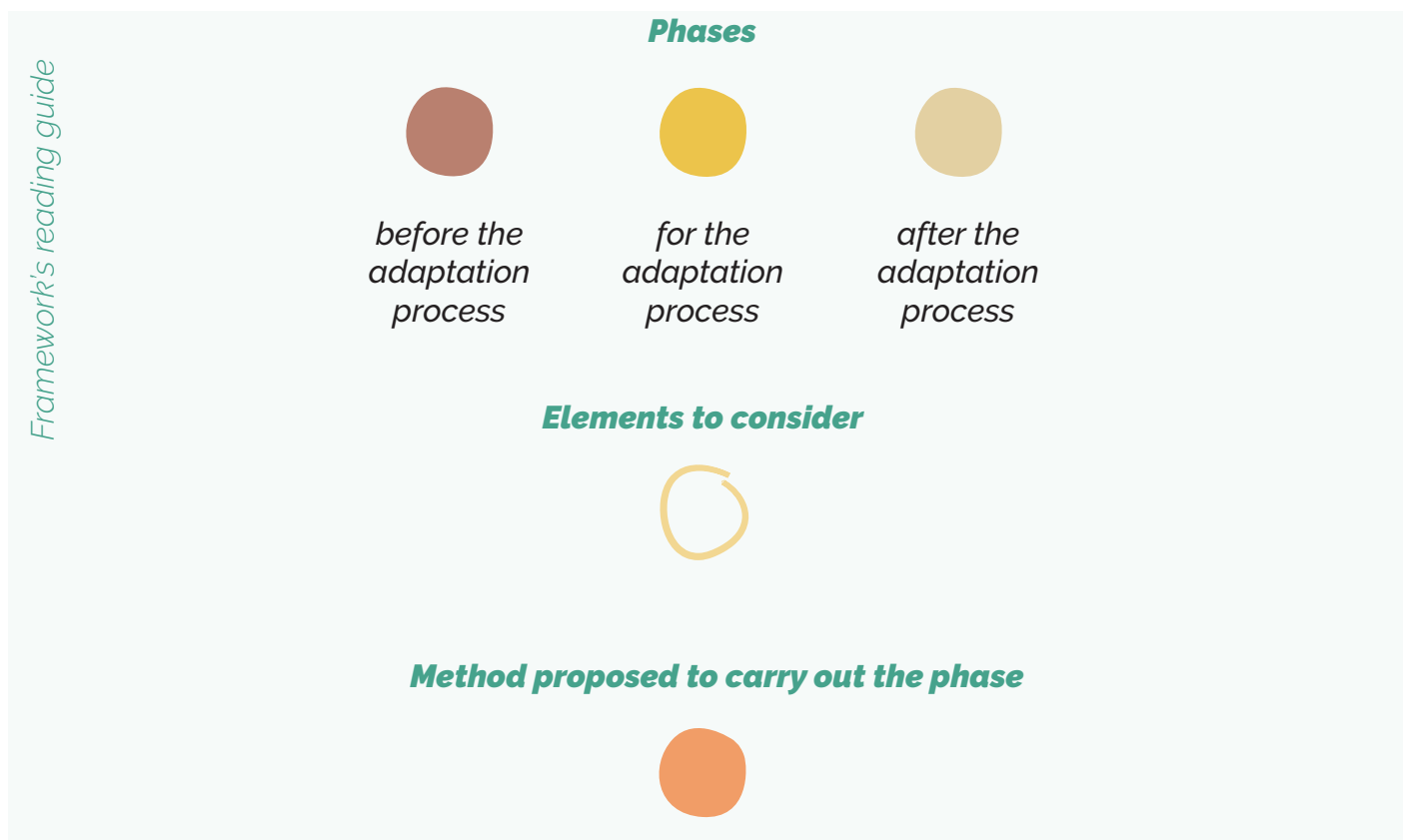
Figure 6.1 shows the color legend to read the framework

6.1.2 Framework phase-by-phase

In the final framework, the phases that encompass the identification of Inuka core and variable components are not included. This is because those were already identified by the author and validated by several company mentors during this project. However, it is advisable that, when Inuka would carry out a new adaptation process, the team would verify whether the components (both core components and variable components) identified during this project are still valid or if new ones should be included.

Below **each phase, its description** (phrased in the form of an action), **its purpose**, **critical elements** turned out to be relevant throughout the project and **methods** to carry out the phase are explained.

Phase 1: Assess Inuka's resources

When deciding to scale to a new context, the first thing that Inuka should do is to **assess whether they are ready to scale to a new context or not**.

The **purpose** of this phase is that, since the adaptation **process** requires resources (time and money), it should be **undertaken** by the company **only if Inuka is ready to scale out** to a new context.

Two main factors should be assessed by the company:
1. If the company has enough **Human Resources to train new Coaches**;
2. If the company has **enough HR and finances to run a pilot** for the new context.

To assess whether Inuka has enough resources, the team should evaluate the current assets and resources and verify whether they are sufficient to address the two factors above mentioned.

Phase 2: Assess if the new context is suitable for Inuka

The second phase that should be addressed is to **preliminary assess whether the new chosen context is suitable** for Inuka.

Usually the proposition of a new context comes from a team member, which proposes it for different reasons, such as, for example, potential fund streams.

The **purpose** of this phase is **to** preliminary **determine whether the context chosen is suitable** for Inuka, before undertaking a costly process.

Four "checklist" **factors** through which assess the suitability of the new context were identified throughout the process. If in the new context these factors are present, Inuka is likely to have chances of success.

1.. Need:
- Mental Health is **stigmatized** or
- Mental Health support is **unaccessible** or
- Mental Health support is **expensive**;
2. **Contact** or network of people that have direct access to the context
3. Stakeholders interested:
- **Subsidizers**,
- **Brand ambassadors**,
- **Coaches**;
4. Online connection

To preliminarily assess whether these factors are present in the new context **desk research** (for example PEST analysis) is proposed as main **method**. Desk research allows to discover these factors with a **low expenditure of time and money**. However,

field research is proposed as an additional method, in particular when data provision is scarce (for example for niche target markets). Different field research methods can be employed, such as: immersion in the context (that helps in taking the user's perspective during the design process), ethnographic field research, semi-structured interviews, (that provide deep and varied insights in existing knowledge, attitudes, preconceptions, needs and experiences of people, their contexts and existing networks), informal conversations (that aid in uncovering needs, beliefs values and emotions) and focus groups (to obtain a deeper understanding of specific issues from a large number of participants). Furthermore, these methods allow to gather relevant insights to inform the service adaptation, addressed later in the process.

Phase 3: Validate Inuka Value Hypothesis
In this phase, the company should (in) validate Inuka Value Hypothesis (the main reasons why Inuka would create value, independently from the context, for the customers). By exploring those, critical elements that might keep potential customers from enrolling (barriers) and opportunities through which those could be overcome can be identified.

A set of Value Hypothesis was formulated by the author and validated by couple of team members.

Those Value Hypothesis emerged from the four "pillars" Inuka is based on (identified through the Theory of Change): to increase awareness about Mental Health, to make Mental Health support anonymous, accessible and affordable and are shown in Figure 6.2.

Even if a set of Value Hypothesis was formulated by the author, it is advisable to constantly check whether this is still valid and if new Hypothesis should be added.

The purpose of this phase is to identify which barriers might exist in the new context and how to overcome them, before modifying Inuka variable components. This phase is suggested in order to prevent to go further in the process if the barriers that emerge seem too critical to be overcome.

The methods proposed to unveil Inuka Value Hypothesis, validated with the application of Inuka Faith are two, to be used in combination:
- In-depth customer research, (useful in understanding people's behaviors, choices, thoughts, emotions and motivations (Mink, 2014)) to understand which are the most critical Value Hypothesis for the new target customer, what are the barriers to Inuka adoption, if and how they can be overcome.
- A landing page, proposed as a "real" and cheap way to validate the value of a product since it gives an indication of the real interest of the target customer in the value proposition offered. In digital marketing, a landing page is a standalone web page, created specifically for the purposes of a marketing or advertising campaign. It's where a visitor "lands" when they have clicked on a Google AdWords ad or similar. The two methods are proposed in combination since both have critical limitations. The landing page unveils if the new target customer would (or would not) be interested in Inuka, but it does not give any indications on the reasons why the proposition does (not) create value for the customer, or which Value Hypothesis or variables are critical. On the other hand, customer research might not always be

Awareness
- Target customers want to achieve Wellbeing
- Target customers want to address Mental Health
- Target customers know they need Mental Health support
- Target customers want Mental Health support
- Target customers are not satisfied with the support they currently receive

Anonymity
- Target customers would like to receive support from a person that don't know who they are

Accessibility
- Target customers would accept/like to receive support online
- Target customers would accept/like to receive support from a person they don't know

Affordability
-Target customers would accept/like to pay to receive support
-Target customers would accept to receive support from lay workers
- Target customers would accept/like to receive support from lay workers if trained by AMREF
- Target customers would accept/like to receive support from lay workers if supervised by Inuka psychiatrists

Figure 6.2 shows Inuka Value Hypothesis

reliable, since people might not be able to express tacit and implicit knowledge (Mink, 2016), or might give the answers they are expected to give to condescend the researcher, especially since the topic Mental Health is quite sensitive. Nonetheless, understanding people's behaviors, choices, thoughts, emotions and motivations about Mental Health and Mental Health support provides extremely valuable insights to (in) validate the Value Hypothesis.

Moreover, in-depth customer research provides insights based on which the variable components of Inuka can be adapted to fit the new context.

Moreover, in the final framework, an Inuka customer journey map template, tailored for Inuka, is included. With this tool Inuka can organize and clearly showcase the insights gained. This helps in identifying barriers and opportunities. The Inuka customer journey template is shown on pages 28-29).

Phase 4: Adapt Inuka variable components
This phase entails the actual **modification of Inuka variable components**: the elements of Inuka Faith that should (or should not) be adapted to the characteristics of the context. Throughout this project, those components were identified by the author and are presented on page 72.

The **purpose** of this phase is to **systematically modify the service in order to fit the characteristics of the context,** in order to provide an outcome which is **desirable** and **viable** for the customers and the stakeholders.

The field and customer research carried

out in the previous phases of the process provide insights that allow to adapt the variable components of Inuka according to the characteristics of the new context and of the new target.

The methodology proposed to adapt and validate the variables components of Inuka is an iterative process in which first the insights from field and customer research are clustered according to the variable component they seem to relate to. Second, each variable component is modified through brainstorming, in order to be coherent with the insights related to it. Finally, the variable components are tested.

The testing of the variable components should be carried out in two ways, below described.
- Concept testing, both qualitative, such as Semi-structure interviews, informal interviews and qualitative focus groups quantitative, such as quantitative focus groups and questionnaires. These methods allow to individually test each variable component as separate. From qualitative research, new insights are generated and used to iterate on the variable components to modify them in the most suitable way for the new context.
- Landing page is proposed to test if the variable components work as adapted since it validates if people would sign up or not to Inuka.

Both methods are included in the framework to be used in combination.

Phase 5: Implement and evaluate a small pilot
Once all the adapted variable components seem to be validated with the customer,

the new service of Inuka, with its variable components adapted and core components replicated can be implemented in a small pilot. The core components are the elements of Inuka responsible for the effectiveness of the program. For this reason, they should be replicated as they are to any new context. They were identified by the author at the beginning of the project, and they are:
- Inuka team's knowledge and aspiration;
- Inuka screening, training and supervision of the coaches;
- Online platform;
- Inuka Method (program);
- Screening tool for users.

After having conducted the previous phases of the adaptation process, the new service, adapted to the new context, is ready to be implemented in a small pilot.
As mentioned before in the report, the pilot was not included in the focus of the project, given that Inuka already has the know-how to implement and evaluate it.

The purpose of this phase is to test whether the new Inuka service actually works as a system.

The visualization of the final framework in Figure 6.3 shows the phases, the relevant to investigate and methods to carry out the phase.

The final visual iteration was "simplified" comparing to the first iterations to make its comprehension easier.

online
connection

unmet
need

network of
contacts

stakeholders'
interest

methods

desk research

field research

2

Assess new context

*service in the
current context*

1

Assess Inuka resources

to train
new Coaches

to implement
a new pilot

3

Validate Valu

awareness   accessibility

adap

value
proposition

target

coaches

market share
& ratio

digital
place

stakeholders
process

acquisition
strategy

business
model

training
platform

cost of the
program

4

Adapt variable components

methods

field research

landing page

service in the new context

5

Launch pilot

3

lue Hypothesis

methods

in-depth
interviews

landing page

ty anonymity

affordability

variable
components
adapted

core
components
replicated

ıptation

Figure 6.3 shows the phases, the elements and the elements of the final framework.

6.2 Evaluating the final framework

This section explains how the evaluation of the final framwork was carried out.

The evaluation of the framework was conducted in **three ways**:
- Through individual interviews, by presenting the final framework to three different **members of Inuka** (Maarten Van Herpen, Robin van Dalen and Stephan Potgieter) in the form of an Handbook to scale out Inuka;
- By presenting the final framework through a slide-deck presentation to a group of five **SPD students**;
- By **applying the framework to the context of refugees on the move to Mexico** through an individual interview with an expert of Mental Health in that context (G-Young Van). First the framework was explained with a slide-deck presentation, than three phases were applied to the context at stake.

In the next sections the results of evaluation sessions are provided.

The objective of the evaluation was to assess how the framework fulfills the design requirements formulated in the beginning of the project. Moreover, the evaluation carried out through the adaptation of Inuka service to the context of refugees on the move to Mexico was meant to **verify whether the framework could create a desirable, viable and feasible new Inuka service.**

6.2.1 Presenting the final framework to three Inuka team members

The final framework, in the form of an Handbook to scale Inuka to new contexts (shown in Chapter 2) was presented to different Inuka members to evaluate to what extent it fulfilled the design requirements stated in the beginning of the project.

Each member was asked to read the Handbook. Then each member had the possibility to ask for clarification and give general feedback. Finally, the team members were asked to rate, on a scale from 1 to 5 the design requirements set at the beginning of the project and to comment on each requirement.

The semi-structure interviews with the company members were conducted via Skype and lasted around 30 minutes each.

Below, the results from the evaluation are presented.

Maarten van Herpen
Requirement: clarity
The general feedback from Maarten was that overall the framework was clear, apart from phase 3 "Validate Inuka Value Hypothesis", where he was confused about the wording. As a matter of fact, he believes that the word *validate* refers to a more quantitative dimension. He suggested to relate the name of this phase to the discovery of barriers of Inuka adoption, rather then the validation of the Hypothesis, something like "Checking the current Inuka value proposition to address critical barriers".

Requirement: easiness to follow
Maarten stated that the framework was really easy to follow.

Requirement: easiness to appropriate for Inuka

Maarten commented that Inuka could easily use the framework. In particular he stated that the customer journey map template and addressing the framework through its variable components allows the adaptation process to be faster and to "have the bigger picture".

Requirement: implementability/feasibility

Maarten rated the adaptation process of the framework as easily implementable by an Inuka team member. He suggested that it could be used by a student scaling Inuka out to a new context.

Requirement: adaptability

In Maarten's opinion, the methods provided by the framework allows it to be used for different contexts Inuka would like to scale out to.

General feedback

At the end of the interview, the participant gave really positive feedback about the framework and some suggestions to further improve the design:
- To add to the first phase "Assess if Inuka is ready to scale out" the consideration of the current Inuka scaling out strategy. In his opinion, when willing to scale out, Inuka should consider if this willingness fits its current strategy.
- To rephrase phase 3 "Validate Inuka Value Hypothesis"
- To make more clear the Go/no go aspect of each phase, in particular of the pilot phase.

Moreover, when asked in which form would have been best for the framework to be used by Inuka (such as a tool) he agreed that a set of cards, to be used by one member of the team (which meets digitally) while the others comment on it, would work well.

Stephan Potgieter (reading the Handbook)
Requirements: clarity and easiness to follow

The visuals and the text of the Handbook were evaluated as "very clear" and easy to follow.

Requirement: easiness to appropriate for Inuka

This criteria was positively evaluated with the motivation that the explanation of Inuka Faith case made it clear that the framework can be applied to Inuka.

Requirement: implementability/feasibility

Stephan rated the framework as feasible for Inuka, however he suggested that more methods such as value network mapping should be included to make it applicable on a more concrete level.

Requirement: adaptability

The framework was judged to fulfill the requirement of being adaptable to diverse contexts.

General feedback

The general feedback was really positive. The form of the Handbook was appreciated and judged as appropriate as well. The suggestion of making examples of questions to potential customers and stakeholders was made. Moreover, Stephan stated that some aspects of the perfect 'adaptation framework' might not be covered in the framework, but the way the framework was explained was very clear to him. The customer journey map template was judged really useful as well.

Robin van Dalen (reading the Handbook)
Requirement: clarity and easiness to follow
Robin said: "the visuals help, there are clear steps, and they are in line with what I think needs to be done, but then much more clearly presented. so I don't have to present anything to anyone."

Requirement: easiness to appropriate for Inuka
Robin stated that this requirement was successfully fulfilled since the framework was created for Inuka Faith with the resources available.

Requirement: implementability/feasibility
The comment of Robin was that since every person works differently, she could not tell to the other team members to blindly just use the booklet. But she stated that certainly parts of it (especially Inuka customer journey map) will be used by Inuka.

Requirement: adaptability
Robin stated that since the framework was not applied to any other context, it was hard to say whether this criteria was fulfilled

General feedback
The overall evaluation was really positive. The Handbook was required in the form of a slide-deck to be presented in a discussion.

6.2.2 Applying the framework to the migrants on the move to Mexico with G-Young Van
The final framework was **applied to a new context** to answer to the answer the follow research questions:
- If it fulfilled the design requirements, in particular when applied to another context;
- if it allowed to come up with an adapted Inuka service which seemed to be coherent with the characteristic of the context at stake.

The framework was explained through a slide deck presentation to G-Young. After having explained the framework, **phase 2 "Assess the suitability of the new context", phase 3 "Validate Inuka Value Hypothesis" and phase 4 "Adapt Inuka variable components" were applied to the context** of the refugees on the move to Mexico. The evaluation with G-Young did not include the individual evaluation of the design requirements.

By addressing the elements of phase 2 "Assess the suitability of the new context" and phase 3 "Validate Inuka Value Hypothesis" G-Young assessed that the context at stake would have been suitable for Inuka and she pointed out what were, among Inuka Value Hypothesis, the most critical for the target (barriers), how they could have been overcome and opportunities for Inuka in the context. Finally, phase 4 "Adapt Inuka variable components" was applied to the context. The author noted down insights from the interview that appeared relevant and asked her to cluster them. Then she was ask to address each variable component to adapt the service to the context at stake.

By addressing Inuka variable components one by one, a new Inuka service for the context at stake was designed.

The adapted Inuka service was evaluated by G-Young as desirable and viable in the new context. For these reasons, the framework seemed to address the research questions.

The participant liked the final design and gave positive comments.

Migrants on the move towards US. Photo retrieved from doctorswithoutborders.org

6.2.3 Workshop with five SPD students

A **workshop of 1 hour with 5 SPD students was conducted**. The initial aim of the workshop was to both evaluate if the framework fulfilled the design requirements and to apply phase 4 "Adapt Inuka variable components" drawing from the insights about the context provided by G-Young. However, the second aim could not be addressed because of time limitations.

Workshop set up:
- First the workshop aim and structure were presented to the participants;
- Second, a general introduction about Inuka and the current service was given to the participants;
- Then the framework, its phases and methods were presented through a slide-deck presentation;
- Then an evaluation form was given to each participant to assess the design requirements.

The framework was presented in a slide deck presentation instead of being presented with the Handbook. This was done because of time limitation (to read the Handbook takes longer then to present the framework) and because the target of the Handbook, Inuka team, has more knowledge and therefore requires less explanation. On the contrary the students did not have any previous information about the company.

The **framework was generally well perceived by the participants, but many clarifications were given as consequence to their questions.** However, great part of the questions addressed by the students were answered to in the Handbook.

One of the main critique was that the **context of the usage of the framework was missing.** It was not clear for the students for who the framework was designed and what was exactly its **purpose**. For this reason, two usage scenarios are proposed in the next section that address these elements.

Another topic mentioned is that the **purpose for each phase of the framework should be better clarified to give a more general understanding.**

Also, the students pointed out that, even if for them as SPDers the framework was understandable, they did not have information about the know-how of the company, therefore it was difficult for them to judge whether the framework was suitable for Inuka and easily implementable.

Another comment brought forward by the students was that **the framework, without any link to an example, seemed quite vague.** As a matter of fact, the students were only provided with the theoretical framework, without any link to Inuka Faith. To address this point, in the "Scaling-out" Handbook for the company, the link to Inuka Faith is made clear.

To conclude the students gave feedback and suggestions on how to embed the design framework in a form different from a handbook. **To address this comment, two usage scenarios for the framework are provided in the next section.**

The 5 SPD students evaluating the final framework

6.3 Usage scenarios

This section provides the reader with **two different usage scenarios, that propose two different contexts, forms and stakeholders for the framework to be used.**

6.3.1 "Scaling-out Handbook"

The final framework was embedded in the form of a **"Scaling-out Handbook",** digitally delivered to the company. The Handbook, shown in Chapter 2, is meant to provide the company with the "bigger picture" of how Inuka scaling out process should look like

On one side, the Handbook serves as an **inspiration for all the team members**, on the other side, it might particularly valuable for the team member in charge of scaling out to a new context. This person could decide to use some elements of this framework when performing his/her own process.

Since Inuka has not scaled to a new context yet, this role currently does not exist within the team.

However, Inuka is currently trying to hire a new **SPD intern** to scale Inuka service to a new chosen context. The Handbook created by the author is meant to be a guideline for this student to conduct his/her scaling-out project.

Stakeholder persona

Marina, 22 years old, SPD student

Intern at Inuka, in charge of exploring the feasibility of Inuka in the refugees context.

Uses the "Scaling-out Handbook" as initial inspiration for her project and builds her case upon it.
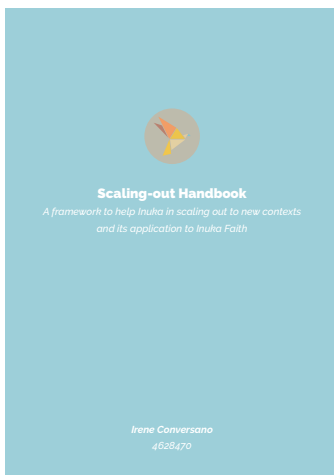
Figure 6.4 pictures the 5 SPD students evaluating the framework

6.3.2 "Scaling-out Game"

The second scenario hypothesized is one in which **several members** of the team are involved in the exploration of the framework designed.

In this case, the framework serve as an **inspiration** to make different team members aware of the "big picture" of how a scaling process could look like. In particular, the framework can create **awareness** about different elements that should be kept in mind when scaling out.

In order for the framework to be better usable by the team, it could be translated into a "**board game**", employing a set of cards. Each card would explain a **phase**, its **purpose**, **elements** to consider and **methods** proposed. Moreover, to be better understandable, each card should also include its **application** to the Inuka Faith case. Also, different cards containing examples of questions to ask to customers and to stakeholders should be included.

Since Inuka team meets entirely online, either the board game could be physically employed by one member, while the others comment on it, or the game could be embedded into a digital tool, virtually utilized by all the team members.
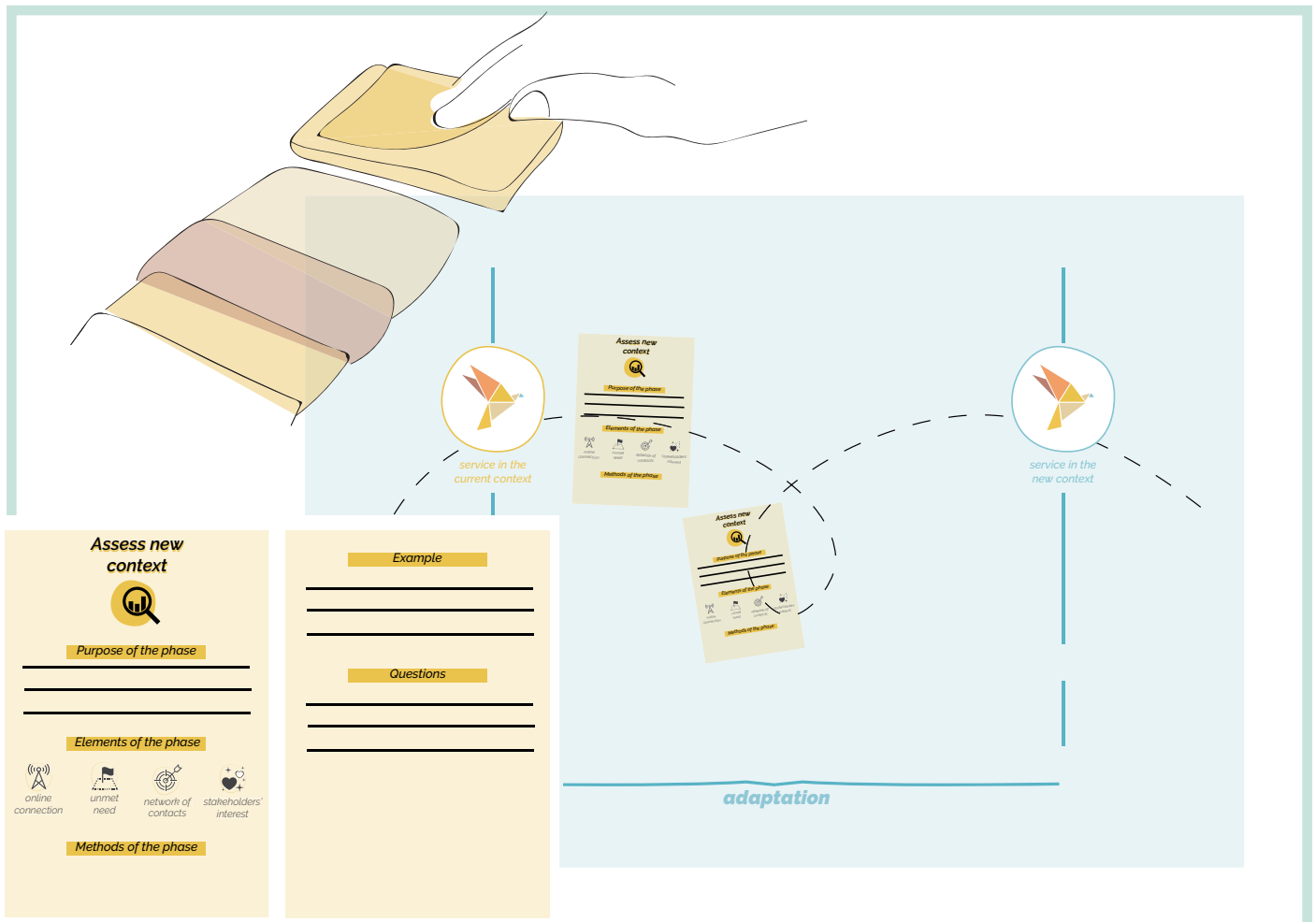
Figure 6.5 a sketch of the "Scaling-out" cards and board game

6.4 Discussion

In this section, first the results of the framework evaluation are discussed, by analysing how the final framework in the form of the "Scaling-out Handbook" fulfills the design requirements. Finally, Inuka Faith case is discussed.

Clarity
The Handbook was overall judged as clear by the different company members interviewed, in particular thanks to the use of visuals and the clear text. On the contrary, the students asked many clarifications that were not addressed in the slide-deck but were explained in detail in the Handbook .
This suggests that **the Handbook is a suitable means to communicate the framework content, since it provides more details** than a slide-deck presentation, but also **employs visuals** to make the information better understandable.

Moreover, a feedback given by the students that consisted in specifying the **purpose of each phase** was addressed in the card game presented in the previous section.

Furthermore, the students mentioned that concrete examples of the usage of the framework would have helped in better understanding its function. For this reason, the **two usage scenario were proposed** in the previous section.

Easiness to follow
The students stated that without providing any concrete example the framework remained a bit vague, while the team members, which were provided with a link between theory and practice through Inuka Faith examples, felt that the framework was easy to follow.

For this reason, **explaining the framework,**

its phases, elements and methods through the case study in the Handbook and in the card game makes it easier to follow and to bring it to a tangible level.

Easiness to appropriate
The students felt that, without any additional information about the company current assets and knowledge, it was difficult to evaluate whether the framework could be easily appropriated by Inuka. However, Inuka team members experienced that **the fact that the framework is built through Inuka Faith case proofs that it is tailored-made for Inuka, and therefore it can be easily appropriated.**

Moreover the customer journey map template and the variable components were considered to be extremely valuable to be applied for Inuka in specific.

Implementability
Since the steps and the methods involved are not far from Inuka current ones, implementability of the framework was positively judged.

One Inuka team member however suggested that a further level of detail should be reached to make the designed framework directly implementable (such as examples of customer research questions). However, since **the framework does not aim at being a strict guideline for the company, but to provide them with the bigger picture of how the adaptation process should look like and which aspects are critical** in it, the framework was evaluated as fulfilling this design requirement partially.

Adaptability
The framework was perceived to be adaptable to different contexts, in the

sense that it is still **broadly applicable**, by both team members and students. As a matter of fact, some students perceived the framework as too general. However, the elements, which actually are tailored made to Inuka, were not explained in the presentation given to them.

To conclude, **many design requirements were successfully fulfilled.**

Inuka Faith

Even if Inuka Faith launch failed (no one of the thousands of congregates reached enrolled), the case study allowed to gain fundamental **learnings**. Those learnings were relevant in three ways.

First, they **informed and tested the theoretical framework.**

Second, they **allowed to assess the current resources of Inuka.**

Finally, they **made possible to unveil the context's barriers and opportunities for an actual implementation.**

The research conducted throughout this project serves as **ground for an actual implementation** of Inuka in the Protestant Churches of Nairobi, that was not possible due to different reasons. Inuka team can take over the design directions proposed by this graduation since from a preliminary assessment Inuka Faith seems to be desirable, feasible and viable. However, only a real implementation would prove or invalidate this assumption.

6.5 Conclusion

The first research question formulated for the framework was how to **support Inuka in the process of scaling-out** to new contexts to increase Inuka's social impact. The second research question was **how to succesfully translate Inuka current service to the Church context in Kenya.**

This project employs **adaptation of the current Inuka service** to the characteristics of a new context as main strategy to address the first research question. The framework proposes a **process to adapt Inuka** current service **to the characteristics of a new chosen context, so that the adapted service fulfills the criteria of desirability, viability and feasibility.**

The framework was built through an highly **iterative process**, draws from literature study and was applied in scaling out Inuka service to the Protestant Churches in Kenya.

The application of the framework to scale Inuka service to several Protestant Churches in Nairobi allowed to **identify critical barriers to Inuka adoption** by potential customers (namely the fact that customers prefer face to face counseling and that they are quite satisfied with the psychological support they currently receive from the Church) and new **opportunities** (to sell the training to religious leaders, without necessarily having them delivering Inuka sessions). **By unveiling and addressing Inuka Faith barriers and opportunities, it was possible to adapt Inuka service in a desirable, viable and feasible manner; and therefore to address the second research question.**

The identification of barriers and opportunities was possible thanks to the **twofold nature** of the framework. On one side, its **systematic nature** provides Inuka

with the "big picture" of how the adaptation process looks like. Indeed the framework includes phases, elements to consider and methods that were evaluated as clear and easy to follow by different company members. Moreover the framework's elements are both **tailored for Inuka** (such as Inuka variable and core components, Inuka Value Hypothesis and Inuka customer journey template) and broad enough to be **applicable to diverse contexts**.

On the other side, the **user-centered nature** of the framework, allows the adaptation to be deeply rooted in the new **context's characteristics**. As a matter of fact, in all the adaptation phases (phase 2, phase 3, phase 4) customers' and stakeholders' needs, wants, motivations and behaviors are the main focus point, and are constantly questioned and investigated.

The framework supports Inuka in scaling out in three ways. First it provides Inuka with an overview of the "**big picture**" of the process to scale out.
Second it proposes tailored **methods** for Inuka resources and know-how. Finally, it highlights **aspects** that turned out to be critical in Inuka Faith case, and that therefore should be preventively addressed.

The framework does not aim at being a strict guide to be literally followed, but to provide a **guideline** to build future Inuka services in different geographic, social and cultural contexts. For this reason, the framework is embedded in the form of a "**Handbook**" that the Inuka member in charge of scaling outInuka can consult for guidance.

To add on to that, the framework supports Inuka in scaling out trough the proposal of **constant evaluation moments** (for each

phase Inuka should make a Go/No go decision). This regular assessment results in a greater **consciousness** and awareness of the team about both internal resources and contextual circumstances.

6. Final chapter

This final chapter concludes the report by providing the limitations of the project, recommendations for Inuka and personal reflections.

6.1 Limitations

This section discusses first the limitations of the final **framework**, then the ones of **Inuka Faith case.**

Limitations of the framework

The framework draws primarily upon Inuka Faith case. For this reason, even if literature was used to narrow down the scope of the project, **more extensive literature about existing scaling-out approaches** and frameworks could have been beneficial.

Moreover, the **framework is based on one case study only** (Inuka Faith), for this reason the framework might result "too tailored" for the context at stake and therefore less suitable for other contexts. As a matter of fact, every context and process Inuka might be involved in is different.

The **methods proposed were not extensively tested** since comprehensive research for each method was outside the scope of this project. For this reason, the methods proposed (for example the in-depth customer research) should be explored in more depth.

All the phases of the project were conducted by the author only. The company analysis provided great insights, but the framework draws from the author's interpretation of the knowledge gained only. In order to better reflect the company, it is advisable that the entire team would go through the framework together.

Lastly, the framework was **not extensively tested**. Indeed its evaluation was conducted mainly from a theoretical point of view. Therefore, even if in theory the framework seems to work, its outcomes might be different when the framework is applied in practice.

Limitations of Inuka Faith

Regarding Inuka Faith case, there are different limitations to consider when evaluating its outcomes. First, **the context of study was completely unknown** to the author. This factor certainly represents a barrier in its execution.

Moreover, the **field research**, which Inuka Faith service is primarily built upon, was conducted **by the author only**. Since the author is not a professiol researcher, it is very likely that it present many limtations, in both its conduction and analysis.

Moreover the field research did not involve either in-depth customer research nor quantitative research but aimed at presenting to stakeholders the service and to adapt its elements.

The desirability, viability and feasibility of Inuka Faith were evaluated through interviews and focus groups only. Therefore **a real implementation of the service is needed to prove if it fulfills the three criteria.**

6.2 Recommendations

This chapter suggests **few recommendations for Inuka, regarding both the framework and the implementation of Inuka Faith.**

Recommendations for the framework
Since, as already mentioned, the framework builds mainly on Inuka Faith case only (even if it was partially applied to people on the move to Mexico), **it should be further tested by being applied to other contexts.**

Moreover, even if several tools and methods were used to execute the steps of the framework, different other tools might be needed for future projects. **Researching and building a library of possible tools and methods is therefore recommended.** . Also, a library with examples of **questions to customers, stakeholders and landing page should be extensively researched and included in the framework.**

Another recommendation is to **embed the content of the framework in** a more usable and compelling form, such as an **animation video** or a **digital tool**. For this reason, different literature field studies such as Multimedia Learning are recommended.

Finally, when communicating the final outcome to different members of the company, the **purpose of the framework and of its phases should be clearly stated.**

The framework could be used during one of the weekly online meetings with the team **to create awareness and to provide a mutual understanding and involvement of all the team members**, even the ones not related to Inuka's strategy.

Finally, since the scope of the framework proposed focused only on adapting Inuka service to a new context, more **research is** regarding the actual implementation and evaluation of a pilot is recommended.

Recommendations for Inuka Faith
First, Inuka Faith service with the proposed adaptations, **should be actually implemented in order to give proof of its desirability, feasibility and viability.**

To do so, Inuka team members based in Nairobi should personally pick up from the several Lead pastors involved in the research with a constant follow up.

6.3 Personal reflections

Relevance of the project
First of all, this study is aligned with the **mission of Industrial Engineering Faculty** of Delft University of Technology of improving people's lives and addressing societal challenges by providing a **feasible, desirable and viable solution**. As a matter of fact, the aim of this project is to successfully scale a service that is proven to improve people' Mental Health, by making Mental Health support more accessible, affordable and destigmatized. Secondly, this project aims at providing Inuka with a framework to help them in fulfilling their social mission by broadening their reach to new contexts.

Personal learnings
There is no right or wrong
There were many times throughout the process in which I felt inadequate and that I was not taking the "right" decisions. What this project and my tutors taught me is that there are no "right" or "wrong" decisions.
I learned that designing does not mean creating the perfect outcome, but it means managing complexity and uncertainty.

The positive side of unexpected eventualities
During the whole project, things were constantly changing, both within the company and in the activities planned. This represented a big challenge for me, since I had to continuosly re-adapt my plan and my work. However, I also learned how to cope with unexpected eventualities, how to make the most out of the least and how to to scout opportunities in unforeseen directions.

Do not listen to everything other say
For almost all the project, I was trying to please every member of the company. I was trying to implement each feedback from

each person. What I realized in the end is that this is impossible. I learned that more than trying to implement every suggestion proposed, it is important to critically reflect on why the suggestions were made. An to trust more my own decisions.

A small impact is still an impact
In the beginning of the project, I was aiming at creating a huge impact: I imagined the framework to be followed by the company phase by phase. Throughout the process, I realized that this would have not been possible, since every person work in a different way. And that this does not mean that my work is less valid, but that it creates impact by increasing the current knowledge of Inuka about scaling out.

The simpler the better
This project taught me that quantity does not mean quality. Mastering something means being able to get to the core of it, to make something highly complex and complete, simple and linear.

Magic happens outside comfort zone
This project provided me with the opportunity to spend one month in Kenya. I got to know people, places and a culture I fell in love with. There have been times in which I tought I would have not overcome the challenges I was facing. But I always made it, one way or another. And those times were the occasions were "magic" happened.

This journey made me who I am now.

Thank you!

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The first figure is a mindmap used to brainstom the variable components of Inuka (diverging moment). The second image is Inuka Business model canvas.
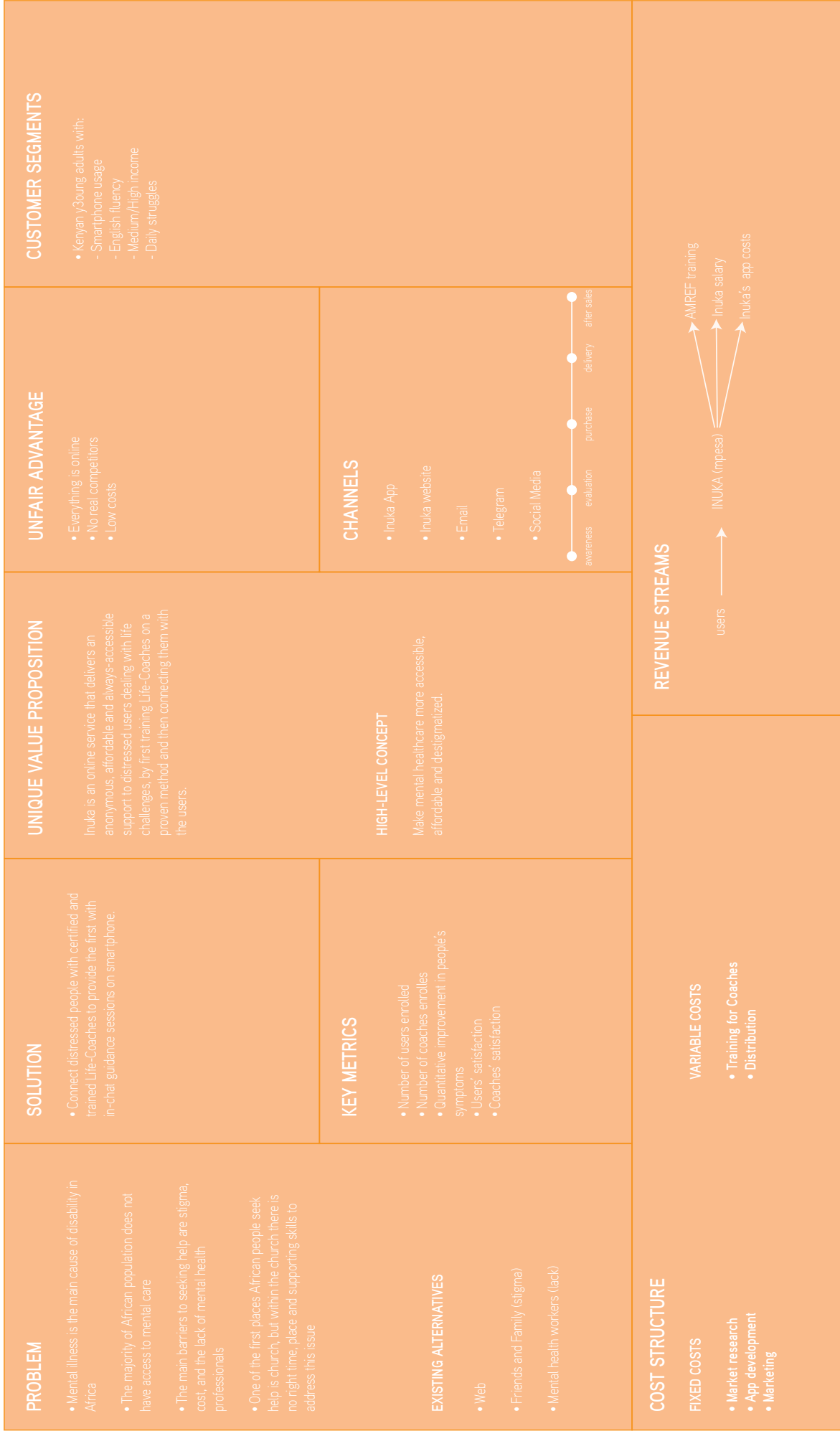
INUKA MODEL
(general)
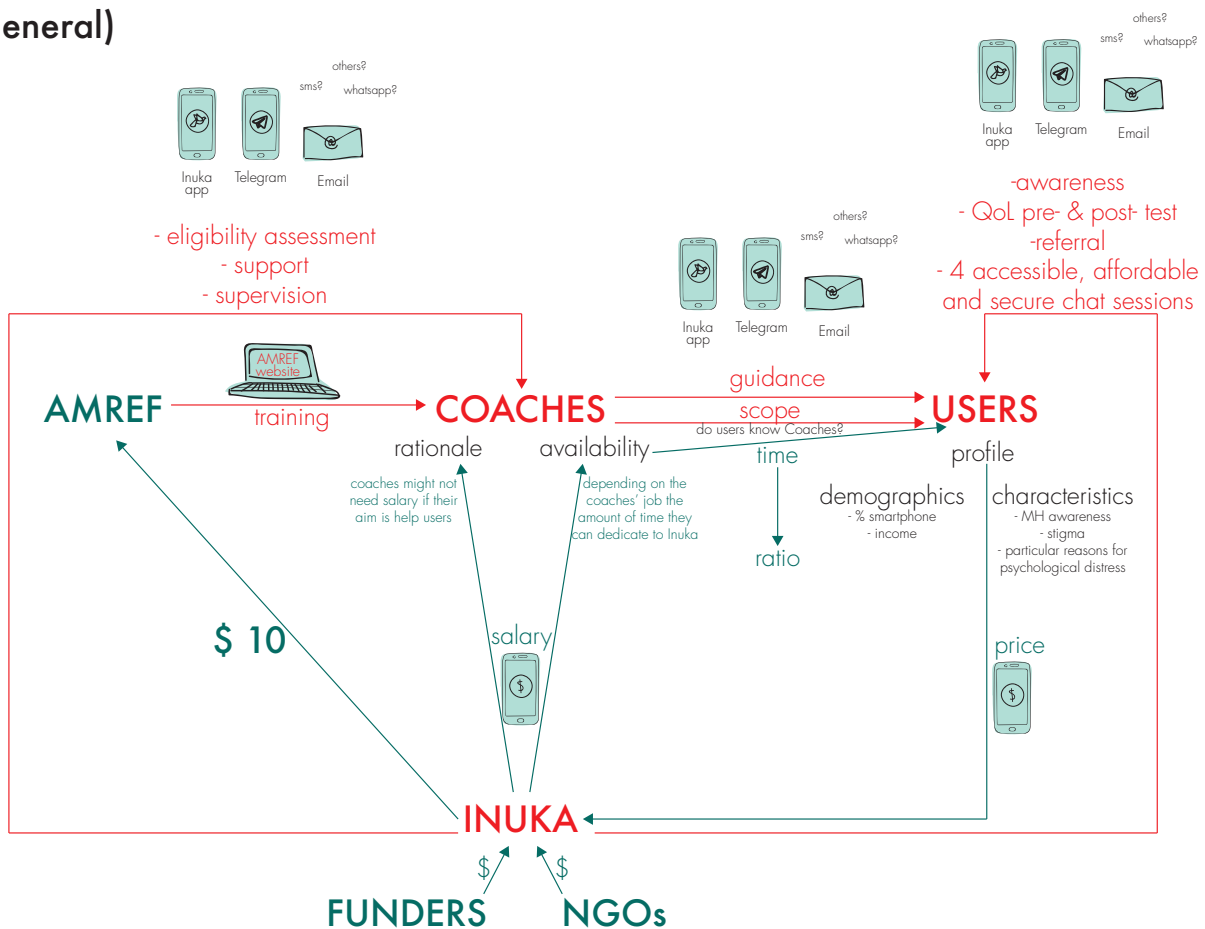
Legenda: core components, variable components, dependent components

AMREF (for now), COACHES, USERS, INUKA are the "core" actors. In any possible adaptation to new contexts, they are always present, while FUNDERS and NGO might be involved or not. Inuka always provides to coaches: an assessment to evaluate if they are suitable as coaches, a test to measure their psychological distress (QoL test), support and supervision regarding the guidance to the users. Inuka contributes in creating awareness in the users, provides them with pre- and post- program psychological distress measurement to assess how they are doing and 4 accessible, affordable and secure chat sessions.

In different contexts, is very likely that the coaches will have different profiles (jobs, relation with the users group, role in the community),rationales to join Inuka and time available. Depending on their rationales, coaches might not need or want a salary. The salary is related also to the time the coaches work as coaches. The availability of the coaches influences the ratio coach/clients. The user profiles (users' group/target) will change depending on the context. The users profiles deal with their demographic info (such as percentage of smartphone penetration and income) and characteristics (such as Mental Healt awareness, stigma, any specific reasons for psychological distress related to the users profiles).
The platforms used will vary according to the context as well.

BUSINESS MODEL CANVAS

PROBLEM

• Mental illness is the main cause of disability in Africa

• The majority of African population does not have access to mental care

• The main barriers to seeking help are stigma, cost, and the lack of mental health professionals

• One of the first places African people seek help is church, but within the church there is no right time, place and supporting skills to address this issue

EXISTING ALTERNATIVES

• Web

• Friends and Family (stigma)

• Mental health workers (lack)

SOLUTION

• Connect distressed people with certified and trained Life-Coaches to provide the first with in-chat guidance sessions on smartphone.

KEY METRICS

• Number of users enrolled
• Number of coaches enrolles
• Quantitative improvement in people's symptoms
• Users' satisfaction
• Coaches' satisfaction

UNIQUE VALUE PROPOSITION

Inuka is an online service that delivers an anonymous, affordable and always-accessible support to distressed users dealing with life challenges, by first training Life-Coaches on a proven method and then connecting them with the users.

HIGH-LEVEL CONCEPT

Make mental healthcare more accessible, affordable and destigmatized.

UNFAIR ADVANTAGE

• Everything is online
• No real competitors
• Low costs

CHANNELS

• Inuka App
• Inuka website
• Email
• Telegram
• Social Media

awareness evaluation purchase delivery after sales

CUSTOMER SEGMENTS

• Kenyan young adults with:
- Smartphone usage
- English fluency
- Medium/High income
- Daily struggles

COST STRUCTURE

FIXED COSTS

• **Market research**
• **App development**
• **Marketing**

VARIABLE COSTS

• **Training for Coaches**
• **Distribution**

REVENUE STREAMS

users ⟶ INUKA (mpesa) ⟶ AMREF training
Inuka salary
Inuka's app costs

Appendix B

The structure of the semi-structured interviews conducted in Nairobi.

Opening
* Welcome the interviewee and introduce yourself briefly
* Introduce the purpose of the interview and explain the steps roughly
* Ask permission to record but ensure their identities won't be diffused
* Ensure them there is no right or wrong answers, encourage them to ask again when a question is not clear, to not answer to the questions they do not feel comfortable about, and ask them to be completely honest

Questions to potential guides:

Demographic questions
1. **What is your name?**
2. **How old are you?**
3. **What is your job?**
4. **What is your education degree?**
5. **What are your duties and activities within the Church Community?**

Smartphone usage
6. Do you own a mobile phone or a smartphone?
7. Which are the functions do you use it for?

Current support
8. **Are you approached by people facing life's struggles (such as** bereavement, divorces, social problems, spiritual dryness, sickness, depression, stress, child abuse, domestic violence, financial problems, marital, family problems) **that come to you to receive support?**
9. **What are the most common struggles people bring up to you?**
10. **What you do to support these people?**
11. **Who are the majority of these people that comes to you looking for support? Age, class, gender?**
12. Beside you, where do these people look for support to talk about their problems?
13. **And who do these people go to within the church community to talk about their problems? What are their duties within the Church?**
14. **In which occasion(s) do these people seek for support/approach you (confession, spiritual direction, other)? Do you think these moments are suitable to talk about people's problems? Why/why not?**
15. How do you feel when people bring their problems to you?
16. **Do you feel confident in supporting these people? Why/Why not?**
17. If you don't feel confident in giving support to these people, what do you do? Do you know who to refer them to? If you refer them to a professional, do you think they follow your advice?
18. Do you feel that people can talk about their psychological issues to you freely/ in a way they would not do with others? Why/why not?
19. Are there topics you feel more uncomfortable to talk about? Which ones? Why?
20. Have you ever had someone with hallucinations? What did you do with them? How often this happens?
21. Did you ever had someone with suicidal thoughts or suicide attempts? What you do and how often this happens?

22. Have you ever had a training on counseling/ on how to support people about their problems? In which way?

Ideal training

23. Do you think you would need more training to deal with problems people bring up to you? Why/Why not?

24. Would you like to be trained in order to give support to people dealing with daily life struggles? Why/ Why not?

25. What would be the ideal way for you to be trained? (digital/physical support/where/how often)? Why?

26. If you would be trained on an evidence-based psychological support method, would you feel more confident in counseling people dealing with daily life struggles? Why?

27. Who do you think should pay for this training? Why?

28. Would you be willing to pay 100 euros for a 5-days digital training yourself?

29. Do you see potential in being trained with mobile technology? In which way? Why/why not?

Ideal support

30. Which members of the Church Community would be suitable to give support to people in need? Why?

31. Which means and way would be ideal for you to give support to people? Why?

32. Would you be willing to dedicate more time to support people with daily struggles? Why/why not? If yes, how much time?

33. Would you give this support for free or would you like to generate an income from that? Why? If you would prefer to generate an income, how much do you think it should be? (for example 100-300 ksh per session)

34. Would you be interested in supporting people only in your community or outside as well?

35. Do you see potential in supporting people with mobile technology? In which way? Why/why not?

Inuka Faith

36. For example, would a chat in an app be suitable for you? Why/why not?

37. Do you think the identity of the person in need should be hidden? Why/why not?

38. Do you think clergy's identity should be hidden? Why/why not?

39. Would you feel comfortable in giving support from a person of another sex? Why/Why not?

40. Can you think about drawbacks/pain points this anonymous chat in the app could have?

41. Do you think this (extra) counseling activity would damage your other clergy activities? If yes, why?

42. Do you think religious implications might be an issue in giving psychological support to people in need?

43. Would there be cases in which you would still not feel comfortable in giving support? Which ones? Why?

Questionnaire to potential clients:

Demographic questions
1. **What is your name?**
2. **How old are you?**
3. **What is your job?**
4. **What is your education degree?**
5. **Where do you live?**
6. **How is the Catholic Church Community/life in your city?**
7. **How involved are you in the Church Community?**
8. **When and why do you come in contact with the Church?**

Smartphone usage
9. Do you own a mobile phone or a smartphone?
10. Which are the functions you use it for?
11. Which apps did you pay for? How much did you pay?
12. Do you use mobile banking?

Current support
13. **If any person from your community would have a personal struggle/problem such as bereavement, divorces, social problems, spiritual dryness, sickness, depression, stress, child abuse, domestic violence, financial problems, marital, family problems, where do you think he/she would look for psychological support?**
14. **Do people in your Community talk to Catholic Church members about these kind of personal problems/struggles which need psychological support?**
15. **Can you point out some problems/struggles that people in the community typically bring to a Community Church member to receive support?**
16. **Which Church members do people in need for support usually go to? Why?**
17. How do they approach them?
18. **In which occasion do people bring their problems to them (e.g confession, spiritual direction, others)?**
19. **What type of support are they given?**
20. **Do you feel like sharing with us a moment in which you had any problem you needed psychological support? Where did you seek for support? Why?**
21. **Have you ever taken any psychological problem to a Church community member? In which occasion did you do it (e.g confession)? Was it a suitable place to do it? Why/Why not? Can you describe the last time you brought her problem to him?**
22. **Were you satisfied by the support provided to you? Why/Why not?**
23. **What are your expectations you have when you bring a problem to your priest/pastor?**
24. Are there topics you feel uncomfortable to talk about? Why? Do you bring them up anyway?
25. Do you prefer to remain anonymous when you bring your problems to Church Community members? Why/why not?
26. **Have you ever thought about not bringing your problems to the priests anymore? Why/why not?**

27. Do you currently give donations to the Church? In which occasion/what for? How much and how often?

Ideal support

28. Do you think Church Community members should receive a training to give support to people? Why/Why not?

29. **Which Church Community members do you think would be the most suitable to give psychological support to people? Why?**

30. **What would be the ideal way (such as time and place) to receive this support? Why?**

31. **Do you see potential in receiving support with mobile technology? In which way? Why/why not?**

32. Do you think an anonymous chat via an app would work? Why/why not?

33. Would you pay to receive a science-based method support provided by Church Community members? Why/why not?

34. **How much from 6 euro to 15 euros would you donate for 45 minutes of chat with a priest? How do you judge this price range? Would you donate more money if you knew it would go to Church Community?**

35. Would you prefer to know the identity of the person who gives you support? Why/why not?

36. Would you prefer to be supported by a person you know? Why/Why not?

37. Would you like to choose the person that would support you? Why/Why not?

38. Would you feel comfortable in receiving support from a person of another sex? Why/Why not?

39. **Can you think about drawbacks/pain points this anonymous chat in the app could have?**

40. Where/how would you expect to see Inuka Faith advertisement?

41. Community?

Wrap up the interview after this, by asking if they have any more thought on the topic. Thank them profoundly and ask them to contact you anytime they want to share new thoughts on the topic or on Inuka.

Appendix C

The slide-deck presentation used to pitch Inuka Faith to Lead Pastors.

Inuka Faith
Empowering religious officials in delivering evidence-based
support to distressed people

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Inuka Faith
Empowering religious officials in delivering evidence-based
support to distressed people

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THE PROBLEM

unemployment

HIV/AIDS

*44% of HIV
patients suffers from
depression*

Mental distress

poverty
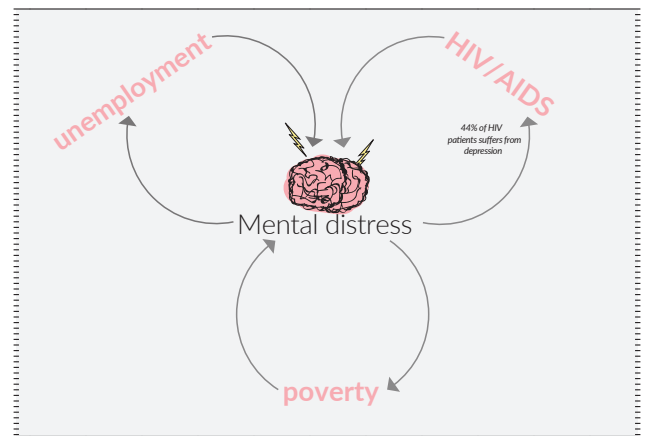
Mental health

**global development
priority**
(World Health Organization)

*Every year, 1 in 4 people
suffers from depression*

The main **barriers** to **seeking help**
are:

stigma

cost

**lack of
mental health
professionals**

The **first places** people **seek help**
are:

Church

**friends and
family**

THE SOLUTION

Inuka Faith **trains and supports religious officials** to help distressed people **to better cope** with their **life problems**

HOW DOES IT WORK: COACHES
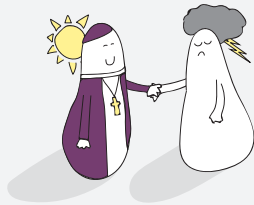
By connecting them via accessible, anonymous and affordable **mobile chat-sessions**
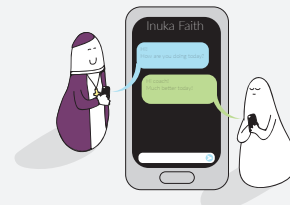
Any religious leader who:

- Wants to support distressed people of the Community
- Speaks fluent English
- Owns a smartphone and an Internet connection
- Has 5-8 spare hours per week

can become a Life-Coach with the InukaMethod

Life-Coaches recruitment:

- Religious leaders are sensitized about Inuka
- Religious leaders send email with CV and small motivation to Inuka
- Religious leaders are assessed and if eligible to become Coaches, they start **AMREF training**

Become an Inuka Faith life coach and help those in distress!

Every year, **1 in 4** people suffer with depression.

You can help.

Receive training to become a certified Inuka life coach.

Provide guidance via confidential chat.

Get support, tips and supervision by licensed therapists.

Interested? Send an email to **inukacoach@inuka.io** with the subject line '**Application for Inuka Faith Coach**' with a short statement of motivation.

Life-Coaches can follow **AMREF training**:

OR

In a **2-days workshop** at the Church

5-days **online** training, by themselves in their free time

AMREF training consists of:

theory

practice   questions

Module 1: What is Inuka
Module 2: Guidance Skills
Module 3: Problem Solving Techniques
Module 4: Mastering the Digital tools
Module 5: Referral, Stabilization, Self-Care
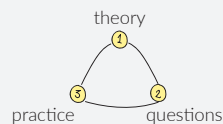
Once they completed AMREF training, Life-Coaches can then deliver **Inuka Faith program: 4 mobile chat-sessions**
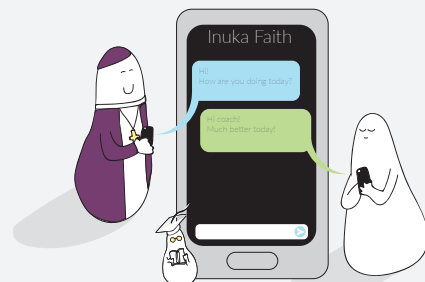
Inuka Faith therapists **supervises** the chats and gives feedback to the Coach

to **guide** distressed clients
in finding by themselves **actionable solutions to their problems**

help user identify problems

①

InukaMethod

③ ②

help user
make action plan

help user
brainstorm solutions

HOW DOES IT WORK: USERS

Users recruitment:

• Users are assessed,

if necessary they are refered to MH professionals,

if eligible they start **Inuka Faith program**

Inuka Faith

take a self-test

select a coach

book a session

start chatting

BENEFITS FOR THE CHURCH

---

that has proven to work

in a pilot conducted with
573 people

the group who received the intervention had significantly **lower symptom** scores

in a pilot conducted with
63 people

9 in 10 participants said
the program **helped a great deal**
to better cope with their problems

Users recruitment:

• Users are sensitized about Inuka Faith and then on Church' portals

• Users sign up on www.inuka.io/faith

Feeling down, stuck or overwhelmed?

Would you like to be supported in overcoming life challenges?

Receive guidance from Church volunteers of yours and others Church Communities, trained by AMREF as Life Coaches

With Inuka Faith app, you can chat with a certified and personal Life Coach, anonymously, anytime and anywhere.

Learn a proven method to tackle your problems and work on a concrete action plan to deal with them

Interested in **4 chat sessions for free**?

Enroll on **www.inuka.io/faith**
to set up your free sessions!

Inuka Faith

Your donations will allow other users that otherwise could not afford Inuka to use it for free.

DONATE NOW

A **donation** from the user
is asked to afford:

• life-coaches training

• Service costs

In this way:

Church
will **help** distressed
worshippers
to better deal
with daily **challenges**

Church officials
will be more
qualified
in **supporting
worshippers**

Church will **increase
awareness, referral** and
support within
the Church Community

Pilot timeline

until 2nd of December

2nd December-10th January

Life Coaches are trained

PILOT

11th February-4th March

4th March-onwards

Pilot evaluation

Bigger pilot
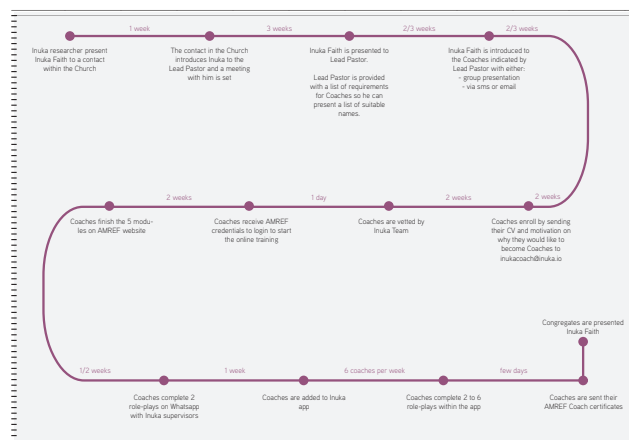
The informative flyer given to congregates and to religious leaders

Feeling down, stuck or overwhelmed?

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Interested in **4 chat sessions for free**?

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to set up your free sessions!

**Become an Inuka Faith life coach
and help those in distress!**

Every year, 1 in 4 people suffers with depression. You can help.

Are you a Church official or a volunteer in the Church Community?

Receive AMREF training and become a certified Inuka Faith life coach.

Provide guidance to distressed users via confidential online chats.
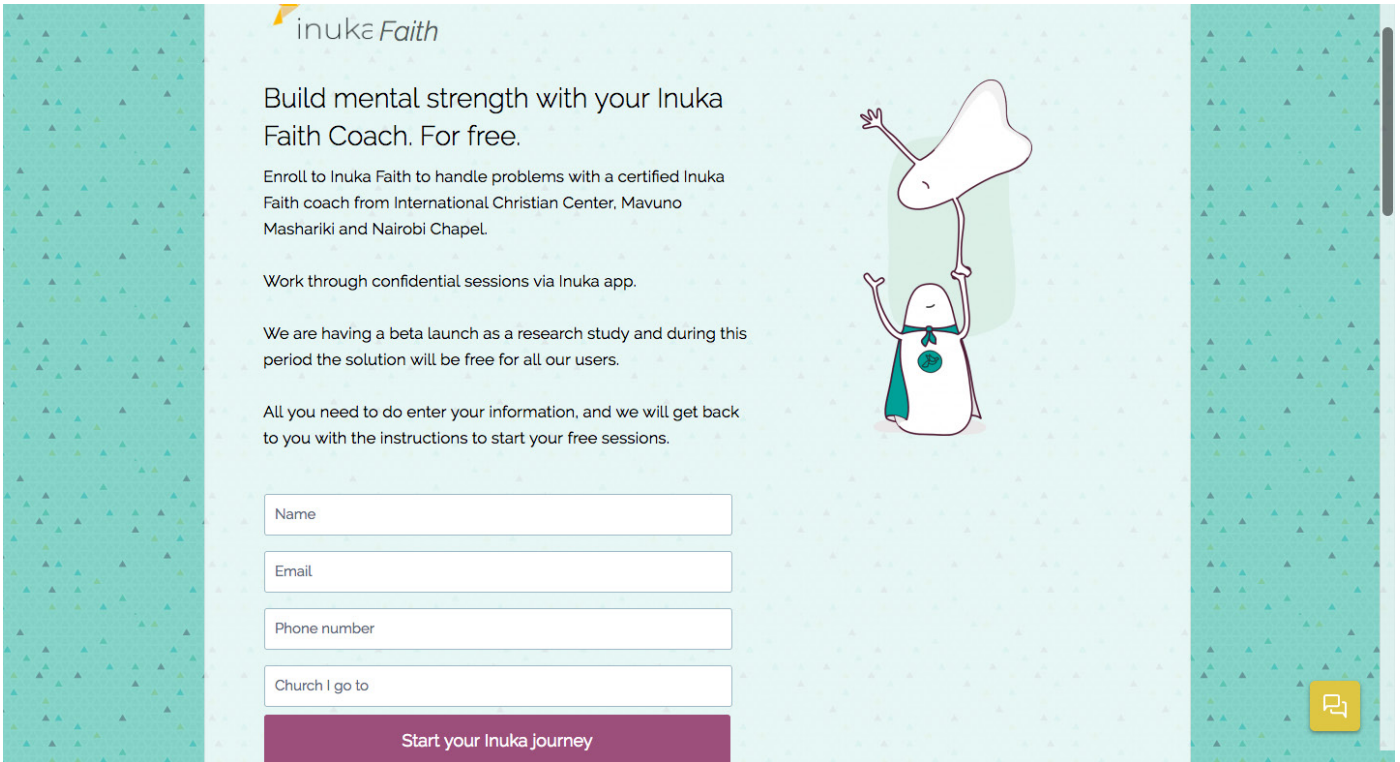
Get support, tips and supervision by Inuka licensed therapists.

Apply by sending an email to **inukacoach@inuka.io** with as subject line: **"Application for Inuka Faith life coach"
and include your CV, a short statement on why you want to become a coach and your weekly availability**

For more, visit www.inuka.io

Appendix D

The langing page created for Inuka Faith

inuka *Faith*

Build mental strength with your Inuka Faith Coach. For free.

Enroll to Inuka Faith to handle problems with a certified Inuka Faith coach from International Christian Center, Mavuno Mashariki and Nairobi Chapel.

Work through confidential sessions via Inuka app.

We are having a beta launch as a research study and during this period the solution will be free for all our users.

All you need to do enter your information, and we will get back to you with the instructions to start your free sessions.

| Name |
| Email |
| Phone number |
| Church I go to |

Start your Inuka journey

Why you should use Inuka

Feeling down. stuck or overwhelmed?

Would you like to be supported in overcoming life challenges?

Get guidance ①

from Life-Coaches of your or other Church Communities trained by AMREF Health Africa. Every session is supervised to ensure quality output.

③ **With a proven method**

to tackle your problems and work on a concrete plan to deal with them

Anonymously and anytime

Chat anonymously with your Life-Coach, anytime and anywhere from your smartphone.

②

④ **It's donation-based**

By contributing to Inuka Faith you make it available for people who otherwise could not afford it

More Church leaders are currently being trained to become Inuka Life Coaches. You will be soon able to chat with them!

Enroll to Inuka   **Take self test**   **Select life coach**   **Plan your session**   **Start chatting**

"I like the way my ideas were used to give me solutions and thereafter actions. My Inuka coach helped me discover a stronger me."
Male. 34
Participant from Inuka pilot

To start your journey, enter your information, and we will get back to you with the instructions to start your free sessions.

Name

Email

Phone number

Church I go to

Start your Inuka journey!