

DRAFT

Institutional Development Study
of the
Overseas Development Office
of the
Episcopal Church of the USA
and the
Church of the Province of Kenya

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by

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TABLE OF CONTENTS

Executive Summary.....i
Introduction.....1
 Church of the Province of Kenya.....1
 Episcopal Church of the USA.....1
 Kenya Development Context.....2
History of Development Activities by the CPK.....3
Theological and Philosophical Basis of Development.....5
ECUSA Matching Grant with CPK.....9
 UCLA Training.....10
 Development Officer Activities, May, 1985 - January, 1986...12
 Kenya Rural Area Women's Project.....14
 Provincial Development Coordination Office.....18
Assessment of the Matching Grant.....20
Assessment of the CPK's Institutional Development Capacity....24
Recommendations.....25
Summary.....26

- Appendix I: Persons Consulted on ECUSA/CPK Study
Appendix II: Methodology for the Study
Appendix III: Bibliography/Other Resources Consulted
Appendix IV: Map of Kenya and Dioceses

Executive Summary

This preliminary study of the Church of the Province of Kenya and the Overseas Development Office of the Episcopal Church of the USA is one of a series of Agency for International Development/Private Voluntary Cooperation evaluations of five private voluntary organizations, focusing on institutional development and dealing with three broad issues;

- 1) Organization and management of the PVO, and whether certain management approaches and kinds of organizations are associated with more effective projects.
- 2) Process and kinds of assistance provided by the International PVO to the affiliate and the relationship between the type of assistance and the way it is given, and the effectiveness of the funded activities.
- 3) Long-term development resulting from the PVO-funded activities, and how the organization and management of the PVO, and the process and kinds of assistance provided by the International PVO to the affiliate affect these results, positively or negatively.

It should be noted here that although the other studies in this series are evaluations, this paper is a preliminary study, and not an evaluation, of the institutional development efforts of the Church of the Province of Kenya (CPK) and the process of assistance which the Overseas Development Office of the Episcopal Church of the USA is providing through a Matching Grant, partly funded through the Agency for International Development. The Matching Grant in Kenya is slightly over a year old.

The specific purposes of the CPK study were to assess:

- 1) The actual and anticipated results of training provided to development officers and church women from the Kenya Rural Area Women's Program;
- 2) The level of organization achieved thus far in individual dioceses and at the provincial level in institutionalizing a development capacity;
- 3) The potential at the diocesan and provincial levels for effective institutionalization of a development capacity, given the current process.

The Church of the Province of Kenya

The Anglican Church has been in Kenya for almost 100 years, and during colonial times, engaged in development through building and running schools and hospitals. At independence, the Government of Kenya took over the schools and hospitals, but after a period of inactivity, the Church began to involve itself again in development. Efforts were undertaken in a few areas in the 1960's, but it was in the early 1970's, shortly after the formation of the present-day Church of the Province of Kenya that the current focus of development on

community-based, self-help efforts was adopted. This took place in Maseno South, where an integrated rural development program was begun in 1974. Mt. Kenya East began a similar program in 1980, and Maseno North expanded its efforts as well.

Province-Wide Commitment to Development

A Provincial Board of Christian Community Services was formed in 1980, but the other dioceses of the province had little or no development activity until 1983, when a consultation seminar was held for all the bishops, and several representatives from each diocese. The result of this seminar was the publication of a paper setting out the Church's view of development and the approach it would follow. The paper on the theology and philosophy has since served as the Church's definitive statement on development and has guided their efforts in this field.

Matching Grant with ECUSA

It was at the time of the consultation seminar that the CPK asked the Overseas Development Office of ECUSA for assistance in establishing a province-wide structure for development. The Matching Grant assistance was the result, with the following goals:

- Help select and train development officers for dioceses;
- Provide training in how to plan and manage community-based development programs;
- Provide technical assistance for long-range planning for development programs;
- Set up and test curriculum at the UCLA Development Institute to train both US and overseas development personnel.

Progress Thus Far

Eleven development officers and the provincial secretary received four months of training at UCLA from January to April, 1985. Officers evaluated the program as quite useful, particularly the training received in how to work with community groups; undergoing the training as a group which made them a team and taught them all more about the development needs of the dioceses; and the amount of material available at UCLA about Kenya and development.

The development officers have been at work in their dioceses since May, 1985, and have set up offices, done needs assessments, are working to establish relationships with existing development committees and create more at the various levels of the dioceses. They are also doing long-range planning, beginning to conduct workshops in parishes, and write funding proposals for projects.

Kenya Rural Area Women's Project

Another endeavor partially funded by the matching grant was to provide training in leadership, action planning for development, group facilitation skills, and design skills for a core of 15 Kenyan

Anglican women, and through them to 150 other women. One more workshop will be held in December, 1986, in organization development, to complete the series.

The women trained are now carrying out training workshops and working with local women's groups in planning development projects. Several are also working with development officers in combined efforts to organize and motivate local people.

The women trained through this program have greatly increased self confidence, a high motivation to carry out training and development work, and appear to have achieved a high skill level in planning and implementing projects.

Provincial Development Coordinator

A decision taken by the bishops in November, 1986, to create a provincial development office was to be implemented in April, 1986. With funding provided by the Anglican Church of Canada, Ms. Victoria Mwafuga (who was the CPK's representative to this study team) was chosen to be the provincial coordinator and will assume her duties in April.

Assessment of the Matching Grant

While it is still relatively early in the grant, it can be said that the assistance provided by ECUSA is making a significant contribution to the development of an institutional capacity for development in the CPK. Particular merits of the grant follow.

- **Enabler:** It is allowing the province to move forward together in establishing an institutional capacity, and has provided a structure through which dioceses can learn from and help one another.
- **Catalyst:** The grant has stimulated a great deal of development activity in the dioceses. Awareness is being created, and internal church bodies are getting more involved in development.
- **Leverage:** Thus far, the grant has enabled the Church to raise additional money for development, through funding from donors, assistance from the Government of Kenya, local in-kind contributions from affluent church members, and fundraising by the local people, themselves for their own projects.
- **Partnership:** The CPK and ECUSA work in full partnership in the planning and management of this grant.
- **No Long-Term American Presence:** There are no Americans on long-term assignment in Kenya through this grant, and the work is being carried out by Kenyans, with short-term technical assistance provided by local people, ODO staff and consultants.
- **Cost effectiveness:** At a very modest investment, a considerable and sustainable effort has been launched, some achievements already accomplished, with many more anticipated.

Areas Requiring Attention

As the grant continues, there are some areas which will need the attention of the CPK and ECUSA.

1) Budgeting and accounting: More attention needs to be given to the proper accounting of funds at the diocesan level.

2) Reports: Reporting thus far has been inadequate, and a satisfactory method of reporting needs to be worked out which will meet grant requirements without placing an undue burden on the development officers' limited resources.

3) Transportation: This has proven to be a big problem for the development officers, most of whom do not have vehicles available for their work and often must rely on public transportation to cover vast distances in the dioceses. A solution to this problem must be found.

4) Sustainability: How the dioceses can sustain development efforts over time is an issue many of the bishops already are thinking and planning for, but it is an issue which should receive the concerted attention of all concerned with this institutional development effort.

5) Rising expectations: The amount of activity stimulated by the development officers may require greater assistance than is now possible. CPK and ECUSA need to determine priorities for their attention and resources during the remainder of the grant.

Assessment of the CPK's Institutional Development Capacity

While it is early to assess the Church's institutional capacity in any uniform way, encouraging signs are apparent.

- The Church has been able to clearly articulate the aims and means of development.
- It is increasing its ability to enlist and engage members, volunteers, leaders, staff and large numbers of the left-out: poor, rural people; women; handicapped.
- It is nurturing and assisting the capacities of people to meet their own needs, for clean water, more income or food, or the like.
- It is attracting professional and voluntary leadership through the dioceses and various church bodies.
- It is linking up with other local and national institutions in order to acquire and pool resources for implementation of important projects.

The challenges facing the CPK in the future in institutional development are to build and manage a complex organization, involving administrative and financial systems; gather and sustain financial, staff and other resources, without sacrificing basic autonomy; and to learn from experience, correct course and errors, and build on successful projects.

Recommendations

The recommendations cover five areas:

- 1) Training: Bishops should be given a shortened form of the UCLA training.
KERAWOP should receive additional resources to continue training throughout the province.
Development officers should receive training in specialized areas, as needed, and from local resources.
Add a stop-over in another developing country for development officers going to UCLA in the future.
- 2) Transportation: Solve the development officers' need for vehicles.
- 3) Technical Assistance and Cooperation: The new provincial coordinator can assist in identifying and providing technical assistance; stronger dioceses should help less-experienced ones.
- 4) Self Sufficiency: Preliminary planning by the bishops should be supported by a consultation or workshop on this topic.
- 5) Provincial Coord.: Should receive the UCLA training; should receive an orientation at Episcopal Church Center and introductions to donor agencies in US for potential future funding to dioceses and province.
- 6) Evaluation Framework: Development officers, KERAWOP women, representatives of the Provincial Board, ODO and the Provincial Coordinator should have a workshop to set goals and objectives and develop a self-evaluation framework.

Introduction

The need in Africa for more indigenous, private institutions which can mobilize, enlist and organize people in effective development action cannot be overstated. Goran Hyden, in No Shortcuts to Progress: African Development Management in Perspective, talks of an "institutional vacuum" between the central government and the people at the grassroots. This study focused on the efforts being made by the Church of the Province of Kenya to be an effective and efficient private development agency.

It must be stated at the outset that this paper is a preliminary study, and not an evaluation of the institutional development efforts of the Church of the Province of Kenya (CPK) and the process of assistance which the Overseas Development Office of the Episcopal Church of the USA is providing through a Matching Grant, partly funded through the Agency for International Development.

Church of the Province of Kenya

The Anglican Church has been active in Kenya for almost 100 years, beginning missionary work there during colonial times. The Church of the Province of Kenya was created in 1970, and it is since that time that it has become a truly African church.

While not one of the largest churches in Kenya, it is one of the most influential, and counts among its members many of the most highly educated, accomplished and influential people in the country.

There are presently eleven dioceses, each presided over by a bishop; and the province is overseen by Archbishop Manasses Kuria, who also serves as the bishop of Nairobi. Four of the dioceses are quite new, with Eldoret and Mt. Kenya South over two years, and Machakos and Maseno West not quite one year old. While a few of the older, more established dioceses such as Maseno South and Mount Kenya East have had development programs for twelve and six years respectively, most of the rest of the dioceses are relatively new in undertaking systematic efforts at development.

It is because of this current effort to create a development capacity in the province as a whole that the CPK turned to their sister church in the US, the Episcopal Church, for assistance.

Episcopal Church of the USA

The Episcopal Church of the USA derived originally from the Church of England and is a member church of the worldwide Anglican Communion, the family of Anglican churches around the globe. While not one of the largest churches in the US, the Episcopal Church is an influential church, with substantial resources and many highly educated and accomplished members.

The Episcopal Church has been involved in humanitarian and relief work for several years through the Presiding Bishop's Fund for World Relief and other efforts such as the United Thank Offering. The Overseas Development Office was created six years ago, to focus exclusively on international development work with sister churches around the world.

One of the activities of this office is a Matching Grant which provides funding for development assistance to Kenya, Liberia, Haiti and the Philippines. This Matching Grant is a focus of this study.

Kenya Development Context

It is important to give a few facts and factors which are necessary to consider when looking at the work of the Church.

Kenya has 14 million people, more than half of whom are under the age of 16 years. It also has the world's highest population growth rate at more than 4 per cent. Most Kenyans are very poor and reside in rural areas; but there is a steady and large flow of them into Nairobi and other urban centers, mainly into slums. Ninety per cent of the population is found in the southern one-third of the country; the majority are agricultural smallholders but there are pastoralists dispersed across the arid north and parts of the south. Most have a monetary income considerably less than the average per capita income of \$US400 per annum and live in a subsistence economy.

Kenya has had a stable national government, a mixed economy with a capitalist-free market bias, and has fostered institutional pluralism. Despite having relative institutional abundance, compared to most parts of Africa, the Kenyan people remain underorganized to participate in the monetary economy or commerce, to provide their own social services and to establish their own productive and business enterprises.

There are many Christians, and in fact, the church is considered as the most important institution in development. As relates to the CPK, although the Church focuses its efforts on its parishes, efforts are made to reach non-Anglicans and non-Christians in its development work.

History of Development Activities by the CPK

The involvement of the Church of the Province of Kenya (CPK) in development efforts goes back to colonial times, when missionaries built and ran schools and hospitals. At independence, the Government of Kenya took over the schools and hospitals, but after a period of inactivity by the Church, it began to involve itself again in development efforts. The Diocese of Nakuru was the first to involve itself in a comprehensive Christian Rural Service, including social welfare, agriculture and other development areas. The late Shadrack Opoti was a full-time worker in this field. Nakuru also had the services of an English missionary named David Payne who came to the diocese in 1964 through the Church Missionary Society of the United Kingdom, the main Anglican missionary group working in Kenya. Rev. Payne, who was also a trained agriculturalist, engaged in development efforts in the Nakuru Diocese, and also worked in the Diocese of Maseno South, continuing his efforts until he returned to England in 1984.

Christian Industrial Training Centers were started by the Church in Nairobi during the late 1960's, to teach vocational skills to school leavers and school drop-outs, and up till the current day enjoy an excellent reputation. An important element of this reputation is the fact that because the centers are Christian, employers are confident that graduates from these centers will be honest and trustworthy.

The next major event in the Church was the beginning of development efforts by Bishop Okullu and his staff in Maseno South in the early 1970s, a few years after the formation of the present-day Church of the Province of Kenya. Their first activities were concentrated on preventative health care, which proved to be so effective that the Kenya Ministry of Health, which had been focusing until then on curative medicine, sent public health doctors and nurses to consult with the diocese about its work. Another early activity was the planting of thousands of trees for ecological renewal and fuel. However, it was in 1974, in consultation with the National Council of Churches of Kenya that the beginnings of an integrated rural development approach took root, and the commitment to a completely grassroots-oriented focus took place.

Transformation of the Church's Development Philosophy

Whereas, historically the Church's approach to development had been in traditional teaching and health care, this new approach was intended to raise the level of awareness of the people, to let them discover their own potential, capabilities and resources. The theory was that the congregation at the parish level is an involved energetic group which could be the focal point for launching self-help projects. A Diocesan Development Committee was formed and an initial survey was made in the first year to:

- Determine the needs and potentials of communities;
- Mobilize and interest people in their own development;
- Form development committees at parish level to encourage maximum community participation.

Today, twelve years later, 50 development committees exist at parish level, with approximately 500 at the individual church level. These committees, which form the basis of development activities in the diocese, are now supported with technical assistance and advice from the Diocesan Department of Christian Community Services. The Integrated Rural Development Program now focuses on:

- Development education: Awareness of one's own needs and capability of fulfilling them.
- Primary health care: Concentration on preventive care, nutrition education and promotion of family planning.
- Agriculture: New farming skills, soil conservation, tree planting, crop and animal improvement.
- Village technology: Simple, inexpensive techniques for water and fuel conservation.
- Water supply technology: Hand-dug wells and spring protection.
- Vocational education: Carpentry, tailoring, other village technologies.

These efforts receive considerable external donor assistance but only to enhance local people's efforts, not to replace them. The diocesan development staff members advise the rural committees on how to work most effectively with government and private development efforts and donors.

As news of Maseno South's efforts began to spread, in 1977, representatives from the Center of Research and Training (CORAT), a Kenyan private voluntary organization, and the University of Nairobi conducted a development survey in Mt. Kenya East. Also, in 1980, representatives from the diocese of Mt. Kenya East came to confer with the Maseno South Diocesan Department of Christian Community Services and subsequently began similar development efforts in their diocese. Today, Mt. Kenya East has a robust development program, with an active Board of Christian Community Services, with committees in Rural Development, Community Health, Social Welfare and Construction, and substantial external donor assistance.

Maseno North Diocese, where a missionary named Ted Alexander had launched agricultural projects earlier, also sent representatives to confer with development workers in Maseno South in 1980, and went home to expand their own efforts.

Through these beginnings, the Church came to adopt its present-day philosophy and approach to community-based, self-help development efforts.

Theological and Philosophical Basis of Development

In 1982, the CPK established a provincial-level Board of Christian Community Services to support the dioceses already engaged in development activities, and to encourage all other dioceses to begin efforts in this area. In a meeting of the Provincial Board in February, 1983, the members decided that the Church needed theological and philosophical guidelines to govern the Church's responsibilities and programs in development. Therefore, a consultative seminar was held in May, 1983 at which papers were presented and discussions undertaken concerning biblical foundations and reasons for involvement in development, and the theological and philosophical orientation which the Church should have in its development activities.

There are many biblical citations which were made at this seminar which relate to development. One which aptly captures the Church's orientation to development is from Luke (2:52), "Jesus kept increasing in wisdom and stature, and in favor with God and men." The following is a passage from one of the papers, written by Bishop Gitari, and presented at this consultative seminar. The bishop said,

"To grow in wisdom means to develop the mental and intellectual faculties which enables an individual to make wise decisions. Hence, the importance of education in development. To grow in stature is the same as physical development. This covers the physical needs such as food, shelter, exercise and a healthy physical environment. No one can grow in stature without eating food and without a proper balanced diet. Growth in stature is also hindered by diseases — many children in the third world have no opportunity to grow in stature like Jesus because of infant mortality brought about by upbringing in unhealthy surroundings.

Luke also points out the need for spiritual and social development. Jesus grew in favour with God. There is need to maintain a vertical relationship with God as well as the need to develop, nurture and maintain horizontal relationships with other individuals and groups. Thus Jesus also grew in favour with all men."

In virtually all the diocesan visits which the consultants made during this study, when asked about a definition of development, people responded with comments similar to the above quotation, and often referred to other biblical passages. The basic theme was the same: the development of the whole person, body, mind and spirit. The connection of development to the bible and Christ's teachings on the part of bishops, development officer, KERAWOP women and other development workers is strong and unmistakable; development, for them, is truly the Church's work.

In addition to a study of biblical foundations, this consultation seminar discussed and analyzed the history of development efforts in Africa, made a series of recommendations on how the Church should be involved in development, determined program areas in which the Church should be engaged, developed a set of criteria for project selection, and laid out guidelines for relationships with donors.

The Church's Interpretation of Development

On the topic of how the Church should be involved in development, the following guidelines were recommended:

● Church members should be teaching Christian stewardship. The following matrix shows the interrelationships among church life, development and reconciliation.

Church Life	Worship	Witness	Service	Proclamation
Development	Education	Agriculture	Health	Housing
Reconciliation	Truth	Freedom	Justice	Love

● Development must be people-centered. The Church's development programs should begin where the people are, maximizing the use of local resources and leadership, rather than be imposed from above.

● People should be helped to manage their own affairs. Guidance and assistance from church structures are to be given through management committees at the grassroots.

● The Church should use other resources related to her development aspirations. Members should work with already existing groups working in development.

● The Church should maintain liaison with the Government in all its development efforts.

* Programs for Development

Areas chosen as those in which it is appropriate for the Church to involve itself are all geared toward its aim to mobilize the whole church to participate in the development of the people's resources and communities. The Church:

● Should have a priority on training people to manage their own affairs. This involves people developing awareness about their problems and mobilizing the resources to deal with them.

● Should act as a catalyst for innovative approaches to development

● Should focus attention on the urban poor, in skills training, employment generation and small business development.

● Should work in rural areas, where the majority of Kenyans live, and focus on agricultural development, water, vocational training and small business development.

● Should be involved in family planning, and support and supplement what the Government is already doing.

● Should have each diocese appoint a development coordinator, with the responsibility of implementing the development ministry of the Church.

- Should establish a provincial development coordinator to liaise, coordinate and support the work of development officers throughout the dioceses.

Criteria for Development Projects

Lastly, a strong recommendation was made for the Church to implement the criteria for development programs which state that projects should:

- Be geared toward socio-economic and spiritual growth, serve social justice, promote self reliance and appropriate economic growth;
- Encourage help for self-help initiatives;
- Introduce new approaches to help people find their own solutions;
- Promote a wholistic and integrated approach to development;
- Help people organize themselves so that they can complete the project in the shortest time possible and take responsibility for future projects;
- Be education, motivational and labor-oriented, calling for maximum participation by all who are involved;
- Be carefully planned, including clearly defined measurable objectives, short and long-term plans, and a proper evaluation system;
- Carefully select personnel to be involved in development, with preference to people who are committed Anglicans with appropriate professional qualifications.

Relationship with Donors

The final set of observations of the consultation seminar concerned the Church's relationships with external donors, both overseas churches and funding agencies. The Church interprets these relationships in the following manner.

- Partnership: In establishing relationships with overseas churches and donors, the CPK seeks a deeper fellowship than simply requesting material aid. Rather, the Church believes that it and the overseas body can learn from one another.
- Friendship: The CPK has a responsibility to build relationships with donor agencies, and both should cultivate mutual understanding and trust. This includes visits by Kenyans to donor agencies in the home countries, and participation by Kenyans in planning and evaluation of development programs.
- Priorities: The Church should set its own development priorities according to the needs of the people.
- Implementation of projects: Contracts of 2 to 3 years'

duration are usually too short to achieve the desired results because of environmental factors in Kenya, and the acute shortage of qualified personnel who are committed Christians. Similarly, donors need to be sensitive to the fact that some reporting and accounting requirements may be beyond the existing capabilities of the CPK.

This consultation seminar proved to be a benchmark event in the institutionalization of development efforts into the overall structure of the Church. In all dioceses which the consultants visited, people talked about development in terms which reflected the deliberations of this consultation: the biblical foundations, how and in what areas the Church should be involved, the grassroots orientation, and partnerships with overseas churches and donors. The rooting of this philosophical approach to development throughout the province is a major step toward making the CPK a powerful force for development in all parts of Kenya.

ECUSA Matching Grant with the CPK

Approximately one year after the consultation seminar, the Episcopal Church of the USA's Overseas Development Office entered into a Matching Grant agreement with the Church of the Province of Kenya. The original intention, as requested by the CPK's Provincial Board of Christian Community Services, was to support the establishment of a provincial development office. However, the CPK later felt that support for establishing diocesan development offices was a more immediate priority, and it was this effort that ECUSA undertook first.

An over-riding goal of the Matching Grant in all countries is to assist churches such as the CPK to build their own development capability. The four objectives through which this goal is to be realized are to:

- 1) Help select and train development officers for dioceses and provinces.
- 2) Provide training in how to plan and manage community-based development programs in overseas dioceses.
- 3) Provide technical assistance for long-range planning for development programs in overseas dioceses.
- 4) Set up and test curriculum at the UCLA Development Institute to train both US and overseas development personnel.

In carrying out this grant the Overseas Development Office of ECUSA works to increase the partnership between the churches, and to support the self-sufficiency efforts of the CPK so that dependence on overseas sources of assistance can be diminished.

Initial Selection and Training

Year One of the Matching Grant for the CPK began on January 1, 1985, when, following their selection by the 11 bishops of the dioceses, the development officers and the Provincial Secretary, Ven. John Kago, came to the Development Institute of the African Studies Center of the University of California at Los Angeles, for four months of training. In choosing the development officers, the bishops all had a uniform set of criteria and a job description as a guide. The people chosen come from a wide variety of backgrounds. Five are priests, four had been headmasters, and two had been professional social workers. The group also included a statistician, an accountant, a salesman, an agriculturalist and a community development specialist. Of the eleven, six had had previous direct or related experience in development. All are active members of the Church. Of the original eleven chosen, ten remain, and the eleventh, who was in Maseno North Diocese, has been replaced by a young recent graduate of the University of Nairobi who had been a teacher before university training. He began his new job in the diocese in late January, 1986.

Just prior to the training at UCLA, a workshop was held for all the development officers, and facilitated by the Director of the Overseas Development Office, Jane Watkins. This was an opportunity for the officers to meet one another, do preliminary planning and goal setting

for their training at UCLA and their future work in the diocese.

This workshop is one of the key ways in which ECUSA participates with the CPK. Jane Watkins is a trained human resources development specialist, with extensive experience in training and organizational development. Through this first workshop, another held in November, 1985, and one planned for April, 1986, Ms. Watkins, members of her staff and consultant trainers work together with the Provincial Board of Christian Community Services to provide technical assistance to the development officers in particular aspects of planning and management of development programs.

UCLA Training

The four-month training program at UCLA was designed in response to goals set out in the preliminary workshop in Kenya by the development officers, and was adjusted during the four months in response to evaluations by the participants. While not a great deal of information was available to the consultants for review, the following outline indicates the areas covered.

- Theological basis for the work of the church in development.
 - The church in rural development;
 - Materials for rural pastors;
 - Biblical discussions and study;
 - Alternative theological perspectives on development.

- Training for transformation: This was a one-week program focusing on effective approaches to community-based development, utilizing Christian teachings and the Bible as key resources. (Materials used for this were developed by Catholic development practitioners in Zimbabwe.)

- Strategies for rural and community-based development.
 - Agricultural development;
 - Rural development theories;
 - Community health care;
 - Refugees and resettlement;
 - Pastoralists and development;
 - Visits to agricultural college programs;
 - Agroforestry;
 - Environmental resources;
 - Environmental degradation;
 - Famine prevention strategies;
 - Women in development.

- Management and development skills.
 - Proposal writing;
 - Management by objectives;
 - Project planning;
 - Project evaluation;
 - Action planning;
 - Disaster planning;
 - Project implementation exercises;
 - Project evaluation.

- Introduction to local church programs in the U.S.

Turning Point shelter;
St. Anselm's refugee program;
Ocean Park Community Center;
Parish of East Los Angeles;
Union Station in Pasadena;
Visits to over a dozen parishes by smaller groups.

- Miscellaneous programs.
Media and media resources (films, etc.)
Substance abuse;
Optional readings.
- Meetings.
National Hunger Committee: Development Education Workshop;
Inter-Anglican Consultation on Development.
- Final project paper on local diocesan needs and development strategies.

Development Officers' Evaluation of the UCLA Training

In the interviews which the consultants conducted with the development officers in Kenya, some time was spent reviewing the UCLA training, and its value to the current work of the officers. Generally speaking, the training was viewed as very useful and positive. Their responses centered around several areas, which are summarized here.

- By far, the element of the training found to be most useful was Training for Transformation. This is not surprising, given that the approach uses church teaching and the Bible as points of reference in motivating and organizing people at the grassroots to engage in development. One development officer said, "I went to UCLA thinking I would become an expert, and learned that I would be most effective as a facilitator." Another, who was well-versed in development before going to UCLA, mentioned that this unit helped him to better understand the "how" of development. At least eight of the people interviewed mentioned this as the best or among the best elements of the training.

- Participating in the training as a group was a particularly valuable and enriching experience for the officers. This gave them a chance to learn about the development problems and conditions in other parts of the country, to exchange views and ideas with one another about their work, to create a sense of community which will serve them and the Church in Kenya. This is an important factor in creating an institutional capacity for development within the Church. As officers draw upon one another as resources, share ideas and approaches, and come together to work through administrative and developmental issues, they are creating the institutional underpinnings needed to sustain development efforts.

- The officers generally were very pleased at the amount and quality of written resources available at UCLA concerning Kenya, Africa and development issues.

- At least four or five people specifically commented that receiving the training in the U.S. was particularly valuable. Some

comments related to the value of being outside one's country to gain perspective not available when one is at home. Others mentioned that seeing specific agricultural approaches, achievements, and even misguided projects, served to educate about proper development, and broaden their understanding. Others felt that the sharing with Americans which went on at UCLA and in Episcopal churches they visited was important for mutual understanding and education of Americans about Africa.

At least a few officers indicated that they would have preferred to have had the training in a developing country so that the projects and conditions would have been more similar to Kenya and therefore more instructive.

- The heterogeneity of the group was viewed by a few as an asset in the way that it enriched discussions about issues, and as a liability by others, who felt that the great differences in experience in development prevented people from benefitting as much from one another or the training as could have happened with a more homogeneous group. A suggestion was made that those new to development could be given more exposure through field visits and training at home before coming to a program like UCLA, which then might prove more useful.

- A few people expressed the need for more training in specifics such as proposal writing, planning and other aspects of development management

- Several people would have preferred more field trips, and even conducting certain lectures in the field to more closely make the connections to the practical aspects of development.

Additional Evaluative Observations About the UCLA Training

Because of the limited amount of time spent with each development officer (at the most, several hours, and often much less), the limited written materials available about the training, and the short amount of time in which the development officers have been at work in their dioceses, the consultants have no other substantive comments to add, at this point, to the evaluations of the development officers, themselves, beyond some recommendations which appear in another section of this paper. However, the real proof of the training will be in the application of the theory to the development officers' diocesan development needs over time. It will be important when the Matching Grant is evaluated later on to spend substantial time with a sample of development officers to be able to assess their performance and the role which the UCLA training played in their accomplishments or where it was found to be lacking.

Development Officer Activities, May, 1985 - January, 1986

Since returning to Kenya, the development officers have been engaged in setting up their offices, conducting needs assessments in their dioceses, working to establish development committees at all levels of the diocese, beginning long-range planning, starting to conduct development education workshops with church officials and at the parish level, and beginning to develop proposals to seek external funding for specific projects.

This is a massive amount of work to be undertaken by one professional worker but from discussions that the consultants had in the dioceses, impressive progress has been made in the nine months since the officers came home. In many dioceses the officers have good support from the bishops and others at the diocesan level in forwarding these efforts. In at least a couple of the dioceses, the bishops expressed a desire to receive training in the development approaches which the development officers learned about at UCLA. In most if not all dioceses, development committees exist at the diocesan level, and in some others, at the archdeaconry, deanery and parish level. However, in others, particularly the new dioceses, extensive efforts must be made to create this infrastructure at the grassroots.

In many of the dioceses visited, the development officers had visited most, if not all of the parishes, sometimes numbering as many as 25 or more. Given the problems of transportation, these visits were sometimes made by public buses, taking inordinate amounts of time to travel from one place to another, and creating problems of scheduling meetings when buses were off schedule. On these visits, the officers have begun creating awareness of development and identifying needs and priorities of the people. Given that in Kenya, the harambee (working together) concept of self-help is so prevalent, in some instances local groups at the parish level are already organized and registered with the Government as self-help organizations. In these instances, the diocese is working with these groups as catalysts for an area.

In some dioceses, long-range planning documents have been drawn up and areas prioritized. Contacts are being made with donors and proposals drawn up for potential funding. In the dioceses where development activities have been going on for some time, relationships with donors are well established. In the newer dioceses, this process is just beginning, and in some instances, with help from other dioceses.

All development officers agree on the high priority of training in their dioceses, and many have already begun to organize workshops to create awareness and help people begin to develop skills necessary to carry out programs effectively. The Overseas Development Office is assisting in this effort by providing training assistance and materials in how to plan and manage development projects. The next specific assistance to be provided by the ODO is provision of a model on planning and managing development projects which was tested in Mombasa in November, 1984, and which will be delivered in each of the dioceses during 1986.

Kenya Rural Area Women's Project

This project was planned by a group of Kenyan Anglican women, with assistance from the Overseas Development Office of ECUSA. Recognizing the fact that many rural women are chosen or thrust into leadership roles in development projects and don't have the necessary skills to perform effectively, a group of six Anglican women came together to form a committee to discuss how best to address these needs through the CPK. The Overseas Development Office worked with them in planning a leadership training program which would train a cadre of fifteen Kenyan women as trainers who would then train other rural women throughout the country. Matching grant funds in the amount of \$20,000 were given to this project, with the balance of \$32,000 supplied by the German ecumenical donor, EZE.

Leadership Training and Action Planning

The first training program took place in April, 1985, when a group of American Episcopalian women trainers conducted a training of trainers workshop for fifteen Kenyan women of the CPK at St. Julian's Conference Center at Limuru. The topics of the workshop were leadership training and action planning for development projects. The workshop included the six members of the planning committee and one woman from each of nine dioceses chosen by the bishops. Each committee member had been responsible for two dioceses. A letter announcing the project was sent to all bishops asking for a representative, and follow-up visits were then made to the bishops by committee members. (Two dioceses did not send anyone.) Immediately following the workshop, the American trainers teamed with the Kenyan women to form three groups who then each went to two dioceses to put on training programs there for women from the area and from nearby dioceses. (Three American women teamed with five Kenyans to form each team.) In the workshops put on in the dioceses, the Kenyan women took major roles in training and continued to receive instruction and advice from the American women. A total of 135 women attended these workshops.

Subsequent Training Workshops

Following this original training, which included leadership training and action planning for development projects, the American coordinator of this project for the Overseas Development Office, Ms. Dee Hahn-Rollins, a consultant who is an experienced trainer, has conducted two additional trainings for the core group of Kenyan trainers, and as this report is being written, is in Kenya conducting a third workshop. In July, 1985, Ms. Hahn-Rollins worked with the group in preparing and carrying out a presentation of the workshop at the United Nations Decade for Women conference in Nairobi (Forum '85). There the Kenyans put on two workshops for conference participants, describing the history of the project, and carrying out some of the activities of the workshop as examples of the training. An instruction manual outlining the training model which had been prepared by Ms. Hahn-Rollins for use by the Kenyan trainers was sold to conference participants.

The third workshop was held in November, 1985, where the Kenyan trainers focused on group facilitation skills. In April, 1986, the

workshop is focusing on skills necessary in designing experiential training projects. One more workshop will be carried out in December, 1986, which will focus on organizational development issues. This workshop will complete the series.

Application of the Training

Some of the Kenyan women in the core group of 15 are active members of the Mothers' Union, the principal women's organization in the CPK. At least three are the Mothers' Union representatives on their bishop's staff in their dioceses. Others are teachers, secretaries or hold other employment. A number of them are homemakers. Since the original training in April, 1985, these women have been carrying out training workshops in their dioceses, through the Mothers' Union, and in the parishes. They have also been working with parish women in development efforts, helping them to plan and implement projects, and working with them to identify sources of funding. This training is open to both members of the CPK and other women.

Partnership with Development Officers

In June, 1985, the Provincial Board of Christian Community Services met and agreed that the KERAWOP project should be placed under the auspices of the Christian Community Services, the official development arm of the CPK. In November, 1985, at the Inter-Anglican Consultation which took place at St. Julian's Conference Center at Limuru (and was attended by ECUSA, the Anglican Church of Canada, the CPK, development officers and KERAWOP trainers), discussions were held about ways in which the development officers and KERAWOP trainers could work effectively together in their dioceses.

In seven of the dioceses, the development officers and KERAWOP trainers are actively working together in their efforts. Development officers often attend Mothers' Union meetings and other workshops which the KERAWOP women organize in order to talk about development issues; and the KERAWOP trainers often participate in workshops organized by the development officers. The Mothers' Unions have, in the past, been largely oriented toward ecclesiastical matters, but are increasingly directing their efforts toward development issues as well. The value of working together seems apparent to many of the development officers the consultants talked with. One of the development officers who has accomplished a great deal in the short nine months since coming back from UCLA, said, "When I came home, I attended our KERAWOP trainer's workshop, sat and listened. It was excellent. I wish there were 30 such trainers in our diocese. I would be lost without her."

The two dioceses which did not originally send any women to the first KERAWOP workshop have now made plans to have at least one woman each in their dioceses trained by a KERAWOP member in a neighboring diocese.

Participants' Evaluations of the KERAWOP Training

The eight women interviewed who have participated in the KERAWOP workshops were uniformly enthusiastic about the training they had received thus far. They viewed the training as extremely positive and

empowering, and could articulate quite specific skills which they developed through the training. The major effects of the training are noted here.

- Perhaps the most obvious result of the training is the level of self confidence and self esteem engendered by the KERAWOP workshops. Women interviewed spoke about the awareness they developed in the leadership training of the special talents they possessed which may not have been acknowledged before, and which served them in their leadership roles. While many, if not all of these women had been in leadership positions in the past, it appears that the personal discovery and public acknowledgment of their particular strengths gave them additional self confidence for the future.

- The trainers seem to have effectively absorbed the elements of appropriate planning and implementation of development projects and are able to apply them in work with groups. When questioned about the way in which they worked with women's groups, for example, the women interviewed were able to talk specifically about how they advised groups regarding the need to organize themselves, the need to gather sufficient data and analyze it before beginning projects so as to determine the actual needs before committing resources, the importance of shared and functional leadership so that everyone feels a sense of ownership of the project, etc.

- The women appear to be highly motivated to apply their skills in carrying out additional training in their dioceses. All the women interviewed are active in putting on workshops and otherwise applying their new skills. The trainers who are Mothers' Union representatives on their bishops' diocesan staffs are regularly carrying out meetings and workshops with the Mothers' Unions, working with women's projects, and planning trainings for male leaders in the diocese as well. A few of the women who have full time jobs spend many of their weekends and other free time travelling to parts of their dioceses to put on workshops. Some of the women who are homemakers carry out the workshops as volunteers.

In one of the dioceses where two KERAWOP women were interviewed, their goals are to create a KERAWOP committee in every parish, then put on workshops and subsequently provide assistance to women in developing projects. As of February, 1986, all parishes had formed KERAWOP committees, eight one-day introductory seminars had been conducted, and eleven were scheduled to be completed by April. Longer seminars (of one week's duration, in some instances) were to be done in the second phase. The two women were also working with women's groups on specific projects. They reported that one group had just that day received material assistance from the Government for their project, through the local chief who had been impressed with their efforts when they met with him to discuss the project.

Additional Evaluative Observations About the KERAWOP Training

As with the development officers, while the consultants did not have the opportunity to spend more than a few hours at the most with any of the women trainers, the over-all impression of the impact of the training on them as individuals was very positive. While the consultants were not able to observe the trainers actually conducting

the workshops, it would appear that the core group of 15 women have been well-trained and are effectively applying their skills, according to the views of several development practitioners working at the diocesan level within the Church, including some of the development officers.

Again, as with the development officers, when a later evaluation of the Matching Grant is conducted, substantial time should be spent with a selection of the KERAWOP trainers to determine how well they have applied their skills and with what results.

While the core group of fifteen are well-trained, the other church women who have been participants in the workshops could benefit from additional training, according to sources at the diocesan level. Given that 75% of churchgoers are women, most small-scale development projects are run by and for women, and the enormous multiplier effect of this kind of training, it is important to continue to support this training and provide additional resources to continue to carry it out.

Provincial Development Coordination Office

At the origination of the Matching Grant with ECUSA, the CPK had wanted support from the Overseas Development Office to create a provincial development coordination office. However, this idea was temporarily abandoned in favor of the higher priority of establishing diocesan-level development offices.

Shortly after the development officers began their work, after returning from UCLA, it became clear that such a provincial office was a necessary and important addition to be made to the developmental infrastructure being created in the CPK. At the November, 1985 consultation at St. Julian's Conference Center, at Limuru, after discussions with the bishops and development officers, a decision was taken to establish the provincial office. A pledge of funding was later secured from The Anglican Church of Canada, and the funding has subsequently been received to open the office. (While funds from the Matching Grant have not been used to fund this office, it seems clear that the commitment of ECUSA to the CPK through the Matching Grant was a leveraging factor in securing the funding from the Canadians.) Ms. Victoria Mwafuga, who has worked for both the dioceses of Eldoret and Maseno South in development activities, worked previously for five years for the PVO, World Vision, in Eldoret, and represented the CPK on the team which conducted this study, was designated as the Provincial Development Coordinator by the Provincial Board of Christian Community Services and was to begin her work in April, 1986.

Responsibilities of the Provincial Development Coordinator

The size of Kenya and the distances between dioceses, the difficulty and cost of transportation, the workload of the development officers, the autonomy of the bishops in running their dioceses, the plethora of needs and the limited sources of donor funds available, and other such factors are all important reasons to have a provincial coordinator. Now that there is one, there are many important roles for her to fill.

Among the roles of the coordinator are learning about the activities and needs of the development officers and the KERAWOP trainers in order to identify resources available to the dioceses for development, both financial, material and human; sharing necessary information among the officers; participating with them in determining priorities; organizing necessary training workshops; identifying sources of technical assistance; playing a liaison role with local and external donors, when necessary, and a liaison and communications role between ECUSA and the dioceses, as needed, and other such functions.

There are several immediate areas where the coordinator can play a useful role. For example, at least two development officers expressed the need for more training in proposal writing. Another development officer is quite proficient in this, and could be linked up with the two needing training by the coordinator. Or, alternatively, a person working with the Kenya Rural Enterprises Program, an organization which provides funds and technical assistance to small business efforts, gives training in proposal writing. Getting this woman's assistance could be arranged through the coordinator.

A new development officer began his job in Maseno North in late January, 1986. His diocese arranged for him to attend a CORAT-sponsored workshop on development which is regularly put on in Nairobi. However, there are, undoubtedly, other needs which he has in getting adjusted to his job. The coordinator can provide him with an orientation, provide written resources to him, perhaps link him up with another, more experienced development officer to familiarize him with the work he is undertaking, and give him any other necessary assistance.

Support and Resources

It is important that the Provincial Coordinator be given sufficient support and resources in order to effectively carry out her responsibilities.

- The coordinator ought to attend the next available training to be held at UCLA, in order to have the same important preparation as the development officers received.

- While in the U.S., the coordinator ought to spend time at the Episcopal Church Center, receiving orientation about the various offices and resources available through the Center, and in order to meet and work with the staff of the Overseas Development Office.

- Also while in the U.S., the coordinator should be introduced to donor agencies which could potentially fund projects in the dioceses, or potentially, province-wide projects if such needs arise, so that they will be aware of the provincial office and the work of the CPK development practitioners.

- In the area of resources, one particularly important resource for the province which the coordinator could be responsible for would be a development newsletter. This newsletter could share information about what is going on in each diocese, report on significant achievements, publicize resources for funding, and educate the church membership about development. An adequate budget should be developed to allow the coordinator to publish the newsletter on a regular basis.

It is fortunate that this position has been established, so that the important functions mentioned here can be carried out. This is a significant step forward in furthering the establishment of an institutional capacity in development in the CPK.

Assessment of the Matching Grant

It must be said at the outset that it is much too early in the life of the Matching Grant to properly evaluate its merits, given that the development officers went to UCLA in January, 1985, and had been on the job in their dioceses for barely nine months at the time this study was undertaken. Furthermore, regarding the KERAWOP project, there is another workshop to be carried out in December, 1986, in addition to the one going on this April, before the full cycle of training for the cadre of 15 women trainers will be completed. Having said that, however, there are certain observations that can be made now which could serve as a prognosis for the grant.

It is the considered judgment of the two consultants that the Matching Grant, and the over-all assistance provided by the Overseas Development Office are making a significant contribution to the development of an institutional capacity for development within the CPK. Particular merits of the grant are noteworthy.

- Enabler: Perhaps the most positive aspect of the Matching Grant is the fact that it is enabling the province as a whole to move forward together in establishing an institutional capacity. Whereas, in the past, two or three dioceses were able to make great strides in mobilizing resources and making progress in development, now all the dioceses have been given a certain foundation on which to build a program.

It has also provided a structure through which dioceses can help one another with their development needs. A development officer or KERAWOP trainer with particularly strong skills in one area can assist others who need more instruction, such as in proposal writing, for example. Dioceses which are working in the same sector can share experiences with one another in order to improve all programs. The periodic workshops and consultations which the CPK and ECUSA conduct for the development officers and KERAWOP trainers serve to energize and motivate them through further training and sharing with one another. As Bishop Okullu said, "Development is a process, not a project, and the great merit of this grant is that it has brought the province along together in this process."

- Catalyst: The appointment and support of development officers in each diocese, and the training of the KERAWOP women have stimulated a great deal of activity on the part of people in the dioceses in terms of development. Awareness is being created among members of the church as to their development needs, and the resources they, themselves, have to address them, as well as external resources which may be available to them. Internal church organizations, such as the Mothers' Union, are orienting their activities more toward development. Through the development efforts, dioceses are working with non-Anglicans and non-Christians in addressing the needs of all the people in an area, irrespective of church membership.

- Leverage: This grant has served as a lever for raising additional money for development in the province. The Anglican Church of Canada has pledged to fund the establishment of the provincial development office. German EZE paid the largest part of the KERAWOP training project. Already, in one diocese, three funding proposals

have been approved by donors for projects in primary health care, small business development and agriculture. Proposals are being written and submitted by other dioceses for funding to donors. Linkages are being made with the Government of Kenya, resulting in provision of additional resources to projects. For example, the development of a local health clinic resulted in the appointment of a government-sponsored health officer, at no cost to the diocese.

At the local level, certain chiefs have made materials, and funds available for small projects. Individual church members are giving their own money to launch projects. Also, in at least two instances, the consultants saw instances where more affluent members of a diocese had made in-kind contributions to diocesan development efforts. One man had made his hotel available to the diocese for a three-month workshop, free of charge, and provided transportation to the bishop to attend various meetings and visit development projects. In another example, a farmer had made some of his land available to a local women's group to grow crops and begin a beekeeping project, the profits of which will go directly to the women.

- No Long-Term American Presence: The only Americans who work with the CPK through the Matching Grant are ODO staff or consultants on short-term assignments. There are no Americans on long-term assignments. This is important from the vantage point of institutional development because all the work is being carried out by Kenyans. An interesting comment was made in an interview with the development officer from one of the dioceses with a well-established program. There is one long-term foreigner from a Western country working as a technician in that diocese, and the development officer observed that every time the foreigner went out to a community to work, the villagers assumed that he would give them money for a project. This is all the more noteworthy because the people in the area have a high awareness of development issues and understand the value of self-help. According to the development officer, 75 - 80% of the projects in the area are started by the people, themselves.

- Partnership: The planning and implementation of the Matching Grant has been carried out in partnership between the CPK and ECUSA. Ideas are fully discussed before joint decisions are made to proceed with an activity. Representatives of both churches take part in trainings and consultations. This study is a further example of the partnership, with representatives of both ECUSA and the CPK taking active roles in the planning and implementation of the program.

- Cost effectiveness: At a very modest investment through this grant, a considerable and sustainable effort has been launched, some achievements already accomplished, with many more anticipated. At a direct cost so far of \$222,550. as of the end of the last fiscal year in September, 1985, the grant has trained the development officers, the KERAWOP women and established the development officers in nine dioceses. (Mt. Kenya East and Maseno South, both of which already had active development programs, did not take money for the establishment of offices in the first year.)

The breakdown of the \$222,550. spent as of Sept., 1985 is as follows:

UCLA training:	52,550.
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In-Country expenses (Dev. Officer, Secy., messenger, travel, office space, supplies:	100,000.
KERAWOP Program	20,000.
ODO Staff, travel and training	50,000.
	222,550.

A total of \$9,090. is provided each year to each diocese for the salaries of the development officer, a secretary, a messenger, office space, supplies and transportation.

This relatively small amount of money has:

- Stimulated parish-level activity, including local fundraising;
- Attracted donor support to specific projects;
- Produced in-kind contributions from affluent church members;
- Resulted in resources being provided by the Government of Kenya.

It is apparent from the aspects of the grant mentioned here that the process of assistance employed by ECUSA to the CPK is contributing significantly to the establishment of an institutional development capacity within the Church.

Areas Requiring Attention

As the rest of the grant unfolds, and the institutional development process continues, there are certain areas which will require the attention of both CPK and ECUSA.

- Budgeting and accounting: From discussions with ECUSA staff, CPK provincial staff and those at the diocesan level, attention needs to be paid to the proper accounting of funds at the diocesan level. During the past year, communication about the grant was carried out between ECUSA and the dioceses through the provincial office. However, a decision was taken in late 1985 that in the future, reporting would be done directly between ECUSA and the dioceses. This may help in resolving the problems encountered during the first year.

- Reports: ECUSA staff have indicated that reporting from the dioceses on program activities, as well as on accounting of funds, has been inadequate. This is not an uncommon problem for private voluntary organizations in developing countries. ECUSA and CPK representatives need to confer on a satisfactory method of reporting to meet the requirements of the grant without placing an undue burden on the limited resources of the development officers.

- Transportation: One of the most commonly mentioned problems by the development officers was the lack of adequate transportation. While some money is provided through the Matching Grant for this category, sufficient funds are not available to purchase vehicles, and development officers often must resort to using public transportation to travel in their dioceses, which can be unreliable and very time-consuming.

While this may not be an allowable cost under the Matching Grant, some way to resolve this problem should be found so as not to undermine the effectiveness of the development officers, particularly given the

large areas covered by the dioceses, and the local orientation of their work.

- Sustainability: An area which is critically important to the success of this effort at developing the Church's institutional capacity in development concerns the ability of the Church to sustain the efforts of the development offices once the Matching Grant has ended. Many of the bishops and development officers are already very conscious of this need, and some have undertaken impressive efforts to generate income for their programs through purchase of land and buildings which will draw rent to be applied to development efforts. As Bishop Nzimbi of Machakos said, "We must do more ourselves. When ECUSA pulls out, we'll be a body without bones. Therefore, we must start on our own."

A traditional way of paying salaries of needed administrative personnel like development officers is to collect overhead on project proposals funded by donors. This, however, is not a long-term solution since it continues a dependency on external funds for the maintenance of the development structure. Interestingly, in many instances, when bishops and development officers were asked how they would be able to measure the success of their efforts, they said that parishioners would be giving more to the church. This is one long-term solution hoped for by many people whom the consultants questioned. However, this is unlikely to happen in the next two years.

Although this is a need that may not be fulfilled within the next two years, it is certainly one that requires a good deal of attention on the part of both the CPK and ECUSA. The two churches might want to consider conducting a consultation or workshop on this topic as a way to stimulate creative thinking and potential strategies to meet this need.

- Rising expectations: This is a topic related to the issue of sustainability. The great deal of stimulation activated by the development officers may require greater assistance than is now possible or likely to be provided in the next two years. Therefore, it is very important for the CPK and ECUSA to carefully think through priorities for their attention and resources during the remainder of the grant. It is here that the vision of empowering people at the grassroots must be kept carefully in mind. While money is often perceived as the most necessary element in a successful development project, what is most often seen in many development projects around the world is that what truly makes a project succeed and is the thing of greatest lasting value is the commitment and self confidence of the local people who have created the project.

Assessment of the CPK's Institutional Development Capacity

It is too early to talk definitively about the Church's institutional development strength in any uniform way since it has only been a little over one year since the system of development officers for every diocese was created. However, some preliminary observations can be made. The Church:

- Has clearly conceptualized and articulated the aims and means of development through its seminar on theology and philosophy of development — an important and critical step in institution building;
- Is increasing its ability to enlist and engage members, volunteers, leaders, staff and large numbers of the left-out: poor, rural people; women; handicapped;
- Through its approach, is nurturing and assisting the capacities of people to meet their own needs, for clean water, more income or food, greater social solidarity, or the like;
- Is attracting professional and voluntary leadership through the dioceses, and various church bodies;
- Is linking up with other local and national institutions in order to acquire and pool resources and carry out important projects;

The challenges for the Church in building a viable institutional structure for development are:

- To build and efficiently manage a complex organization, involving administrative, personnel, budgeting, financial and other systems. Given the autonomy of the dioceses, this will require the cooperation necessary to create the proper amount of coordination and administrative structure, without unnecessary bureaucratic detail.
- To gather and sustain financial, staff and other resources adequate for the organization, and equitably distributed throughout the dioceses, without sacrificing basic autonomy.
- To learn from experience, correct course and errors, and elaborate/extend effective organization, roles and successful projects. This has, of course, already happened successfully in Maseno South and Mt. Kenya East, and has begun to be applied in the other dioceses.

It is important to note that the Church had begun to make strides toward institution building as a development assistance organization before the matching grant. This was most obvious in the dioceses of Maseno South and Mt. Kenya East which have been active in this area for twelve and six years respectively. However, some indications of development progress were apparent in some of the other dioceses visited. The matching grant now gives the entire province the opportunity to engage in this process together.

Recommendations

First of all, it is important to note that the CPK, together with the assistance of the Matching Grant, has made great strides in a little over one year to begin the development of a province-wide institutional capacity in development assistance.

- A structure has been put in place;
- A clear and well-articulated development approach is being followed;
- Training of development officers and KERAWOP women has been accomplished;
- Local organizing efforts are underway and local projects are being created;
- Resources are being identified to carry out development efforts.

It is within this positive context that the following recommendations are made.

Training

- Additional training is both desired and advisable. Some of the bishops interviewed expressed an interest in receiving training similar to that of the development officers. The consultants endorse that, and recognizing the time limitations bishops have, recommend that a shortened version, or certain components of the UCLA training be put on in Nairobi, or preferably outside the country, with other Anglican bishops, perhaps in Zimbabwe. This would strengthen development efforts in that country as well.

- More resources should be identified to continue and expand the KERAWOP training program. Given that 75% of churchgoers are women, most small-scale development projects are run by and for women, and the enormous multiplier effect of this training, it is important that it continue. Some of the KERAWOP women are beginning to put on the workshop for men, as well as women, and this can only lead to greater understanding and cooperation.

- Development officers indicated the need for additional training in specific areas of development management, such as in proposal writing, planning, etc. Local resources can be identified in Kenya, and research should be done to identify other African training resources as well.

- In planning for future UCLA trainings, a recommendation would be to plan a stop on the way home to Kenya in Liberia (or another country where the Anglican Church has an active development program) to give the development officers the opportunity to see projects and share ideas with other Africans engaged in the same work. This would maintain the value of the training being done in the US for development education purposes within the Church and also provide the exposure to another developing country.

Transportation

- The need for adequate transportation was mentioned many times

by development officers. Vehicles for their work are necessary, and should be provided.

Technical Assistance and Cooperation

- With the Provincial Coordinator beginning her job, an inventory of development needs at the diocesan level can be done, and appropriate technical assistance resources secured for the most commonly identified areas. The stronger dioceses should be encouraged to help the less experienced as much as possible.

Self Sufficiency

- As mentioned earlier in this paper, this is a critically important element in the potential success of institutional development. Bishops are already thinking and planning ways to create sustainable financial resources. It is important to support these plans. It is therefore recommended that a consultation or workshop be carried out on this topic to stimulate creative thinking and to develop potential strategies to meet this need.

Provincial Coordinator

- The coordinator should attend the next available UCLA training, in order to have the same important preparation as the development officers received.

- While in the US, the coordinator should spend time at the Episcopal Church Center, receiving orientation about the various offices and resources available through the Center, and in order to meet and work with the staff of the Overseas Development Office.

- In the US, the coordinator should be introduced to donor agencies in New York and Washington, which could potentially fund projects in the dioceses, or province-wide projects if such needs arise, so that they will be aware of the provincial office and the work of the CPK development practitioners.

Evaluation Framework

- After the return of the provincial coordinator from the US, the development officers, the provincial coordinator, representatives from KERAWOP, the Provincial Board of Christian Community Services, and the Overseas Development Office should gather in a workshop to set goals and objectives for the remainder of the matching grant, and develop a self-evaluation framework. (In this regard, Ms. Anne Hope, one of the authors of the series, Training for Transformation, which was used in the UCLA training, lives in Zimbabwe, and periodically conducts a self-evaluation training workshop. The CPK might consider utilizing her as a trainer in this regard.)

Summary

This study has shown the strong and deep commitment which the CPK and ECUSA have to international development, and the impressive start the CPK has made in creating an effective institutional capacity in development. The Matching Grant is proving to be an enabler and very

important element in this effort, and the prognosis for the success of this venture is quite favorable.

APPENDIX I

Persons Consulted on ECUSA/CPK Study
January 20 - February 20, 1986

CPK Provincial Office: Ven. John Kago, Provincial Secretary
Ms. Victoria Mwafuga, Provincial Dev. Coordinator
Ms. Susan Mumina, Secretary to Provincial Secretary and member of KERAWOP National Committee
Ms. Lillian Njehu, member of KERAWOP National Committee

Diocese of Nairobi: Dr. James Chege, Provincial Refugee Officer
Most Rev. Manasses Kuria, Archbishop of the Province of Kenya, Bishop of Nairobi

Diocese of Eldoret: Mr. George Mamba, Development Officer
The Rt. Rev. Alexander Kipsang Muge, Bishop
Mr. Lucas Wadenya, Development Officer
Ms. Elise Bet, member of KERAWOP

Diocese of Machakos: Mr. Johnson Sambu, Small Business Specialist
The Rt. Rev. Benjamin Nzimbi, Bishop
Mr. Joshua Mutinda, Development Officer
Ms. Lydia Kamia, member of KERAWOP
Ms. Alice Nzimbi, member of KERAWOP

Diocese of Maseno North: The Rt. Rev. James Israel Mundia, Bishop
Mr. Benson Wandabwa, Development Officer
Mr. Raymond Allman, Diocesan Secretary, (Volunteer in Mission)

Diocese of Maseno South: The Rt. Rev. J. H. Okullu, Bishop
Mr. Emmanuel Madote, Development Officer
Ms. Olivia Agwa, Assistant Development Officer and member of KERAWOP

Diocese of Maseno West: The Rt. Rev. Daniel Omolo, Bishop
Mr. John Nyesi, Development Officer

Diocese of Mount Kenya Central: The Rt. Rev. John Mahiaini, Bishop
Mr. Peter Machira Kihoro, Development Officer
Mr. Julius Katambo, Archdeacon

Diocese of Mount Kenya East: The Rt. Rev. David Gitari
Rev. Joseph Mugweru, Director, Diocesan Board of Christian Community Services
Mr. Stephen Githendu, Development Officer
Rev. Gideon Irreri, Director, St. Andrew's College of Theology and Development, Kabati

Diocese of Mount Kenya South: The Rt. Rev. George Njuguna, Bishop
Mr. Peter Ndinguri, Development Officer

Diocese of Mombasa: The Rt. Rev. Crispus Nzano, Bishop
Mr. Evan Mbogo, Development Officer
Ms. Caroline Musaku, member of KERAWOP national committee

20

Ms. Hope Mzai, member of KERAWOP
Diocese of Nakuru: The Rt. Rev. Laadan Kamau, Bishop
Mr. Simon Kariuki, Development Officer
Mr. Joseph , Agricultural Officer
Mr. Wycliffe Balongo, Assistant National General Secretary Kenya YMCA
Rev. John Kamau, Secretary General, National Council of Churches of
Kenya
Mr. Isaac Kariuki, Program Secretary, Kenya YMCA National Council
Mr. Joel Kinagwi, Executive Secretary, Africa Alliance of YMCAs
Ms. Martha Menya, Assistant Human Resources Development Officer, USAID
Mission to Kenya
Mr. Fred O'Regan, Program Director, Kenya Rural Enterprise Program
Mr. Derek Singer, Human Resources Development Officer, USAID Mission
to Kenya

ECUSA Overseas Development Office Staff Consulted in U.S. and/or Kenya

Ms. Jane Watkins, Director
Mr. Bruce Woodcock, Deputy Director
Ms. Kirsten Laursen, Program Officer

Methodology for the Study

Two key resources were used to create a framework for this study: the Scope of Work paper written by Louis G. White for the evaluation series, and "A Guide to Assessing Development in Projects, Communities, Organizations, Nations" which included a definition of development, a list of signs of the development process, and a list of signs of effective promotion and assistance to development. (A copy is included in this appendix.) This guide was developed by Joseph Short, a consultant to the U.S. YMCA in this evaluation series, with assistance from several representatives from YMCAs in developing countries.

Using these two documents as guides, interview questions were created to ask of all bishops, development officers and women trained in the KERAWOP program in every diocese. While in many instances, these exact questions were asked, in other cases they were only used as a guide to ensure that all areas of interest were covered. Copies of these questions are included in this appendix.

Visits were made to all eleven dioceses, and all bishops and development officers were interviewed. KERAWOP women from only four dioceses, as well as two women from the national KERAWOP committee were interviewed. In eight of the eleven dioceses, visits were made to development projects of the CPK.

In addition to the two official consultants, Carolyn Long and Peter Pelham, Vicky Mwafuga served as a resource from the CPK, and Bruce Woodcock served as a resource from the Overseas Development Office of ECUSA. Ms. Mwafuga has worked for both the dioceses of Eldoret and Maseno South, as well as having worked for the PVO, World Vision, for several years. She has since been designated to be the Provincial Development Officer for the CPK. Mr. Woodcock is the Deputy Director of the Overseas Development Office of ECUSA and has worked for several years in West Africa. Ms. Mwafuga and Mr. Woodcock accompanied the two consultants on most of the diocesan visits, engaged in extensive discussions and briefing sessions about the CPK and ECUSA, and were invaluable sources of information, insights and perception about the development efforts of the Church. Mr. Woodcock also provided a great deal of assistance with logistics, travel and other arrangements. The consultants owe both of these people a great debt of gratitude for their expertise, assistance, and good humor.

Lastly, the consultants consulted a variety of CPK and ECUSA documents and reports, as well as books and resources about PVOs and development conditions in Kenya. A list of books and key documents consulted is included in Appendix III.

Questions for Bishops

1. What is your definition of development?
2. What has been the experience of this diocese in terms of development?
3. Has the ECUSA support for development training, both for Development Officers and KERAWOP women been useful and effective? How?
4. What were the criteria for the selection of the Development Officer?
5. How were the women chosen for the KERAWOP training?
6. What results have there been from the grant so far, if any?
7. If the process is successful in two years, what will be happening in development that isn't happening now? How would you measure that? What would be the indicators?
8. In order to make this grant successful, what do you see as the next necessary steps?
9. What do you hope are the long-term effects of this work? What are the goals? Who benefits?
10. To what extent can these development efforts become self-sustaining?
11. Currently, development efforts are decentralized. Your meeting at St. Julian's recommended the creation of a provincial development office. What do you see as the role of that office?
12. Ideally, how would you like to see development efforts organized in the diocese? Within CPK?

Questions for Development Officers

1. What is your definition of development?
2. How were you chosen as a development officer? On what basis?
3. What were you doing before this?
4. Do you work as a full-time development officer now?
5. What was the most effective part of the UCLA training?
6. Have you been able to apply this since returning? If so, how?
7. What additional training would you like to have?
8. What has been most frustrating to you since your return?
9. Ideally, how would you like to see development efforts organized in the diocese? Within CPK?
10. What are the next two most critical development objectives for you? Your diocese?
11. Are you working with the women who went through the KERAWOP training? In what ways?
12. Is there a need for further training activities in the diocese? In what areas?
13. What are the 2 or 3 key things necessary for success in your work?
14. If this process is successful in 2 years, what will be happening in development that isn't happening now? How would you measure that?
15. What do you hope will be the long-term effects of this work? Who will benefit?

32

Questions for KERAWOP Women

1. What is your definition of development?
2. On what basis were you chosen for the leadership training program?
3. What were you doing before this?
4. How has your life changed since the training?
5. What was the most effective part of the training for you?
6. Have you been able to apply it since the training? How?
7. Are you and the Development Officer working together? How?
8. Are there ways to improve how you are working together?
9. What additional training would you like to have?
10. Is there a need for further training activities in the diocese? In what areas?
11. Are you presently engaged in development activities? What are they?
12. What other activities do you hope to become involved in?
13. If your work is successful in the next 2 years, what will be happening in development that isn't happening now? How would you measure that?
14. What are the 2-3 key things necessary for success in your work?
15. What do you hope will be the long-term effects of this work? Who benefits?

A Guide
to
Assessing "Development"
in
Projects, Communities, Organizations, Nations

Working Definition

"Development" is a process of regeneration and change over time — personal, social, economic, and organizational — in which nations, communities, families and individuals progressively use their full capacities to achieve the well-being of all.

Signs of Development

Following are some "signs" to look for, and sample questions to ask, in planning and evaluating for the kind of development defined above.

More "Signs". What signs of development should be added to this list? The signs are not listed in order of importance.

1. Meeting Needs. What need(s) is being met, for example: water well, training program, a community organization, cultural or spiritual renewal, etc.
2. Productivity and Income. Is more food being produced? Is employability or employment increased? Are profit-making or income-generating enterprises established?
3. Regeneration and Self-Help. Are resources and capacities within the community being used to their fullest? Are people organizing locally to meet needs? Do participants contribute their resources and skills whatever the outside contributions? Is excessive dependency on outside resources being avoided?
4. Harmony with the Environment. Is regeneration/renewal of soil, water, forests and other critical resources enhanced?
5. Equity and Empowerment. Is there a just sharing of opportunities, resources, participation, and decision-making. Are the most disadvantaged people (the poorest, women, the handicapped) included?
6. Appropriate Technology. Are new or adapted technologies meeting needs? Manageable within the specific economy and society? Cost-effective? Are benefits equitable as well as productive? Adverse effects?
7. Leadership and Organizational Capacity. Are there leaders and organizations increasingly able to solve problems; learn from success and failure, to adapt and to persist in action and to expand activities? Is there more effective and efficient organization? Are there entrepreneurial leaders?

8. **Human Resources.** Are human knowledge, expertise, skills, attitudes, and values favorable to development being advanced? How are individual and group motivation affected? How is the balance between individual and group benefits struck?
9. **Sustaining Process and Results.** How is the work to be self-financed or funded over time? How are leadership, organizational, staff and volunteer resources secured and organized for sustained effort?
10. **Expanding Process and Results?** Is development success by such criteria as the above being expanded by increasing scope and size; by replication of a process or technique in another setting; by propagating ideas and expertise, or by other means?
11. **Critically Important Intangibles.** Is there a "sense of well-being" whatever the material or technical progress? Is there "community spirit," "community solidarity"? Is there an "enterprising," initiative — taking spirit?

**Signs of Effective Promotion of and Assistance
to Development**

Following are questions which could help isolate some key factors which contribute to or impede development. These could be asked of projects, PVOs, or nations.

Other Signs. What additions to this list?

1. **Strategy.** Is there an overall sense of ends and means? Is there a plan, a planning process that lifts sights but is also realistic?
2. **Purposeful Activity/Progress towards Planned Objectives.** Are 1-3 year objectives set? If so, has there been progress towards these? Is there continual learning about and adaptation of objectives and means?
3. **Leadership and Management.** Do leaders have a clear vision of development purpose and how to achieve it? Ability to communicate and attract people to purpose? Skills? If leader is not a manager does leader assure effective management? Are there leaders at the locale of development, for example, at the "grassroots"?
4. **Organization.** Is there effective and efficient organization in the locale of development? How is it structured? What professional and volunteer resources? Is it rooted in the community? Who decides, with what implications? Nature and extent of participation in decision-making and work? Is it equitable? Are there effective relationships between professionals and volunteers, for example, governance boards? Does the organization renew and sustain itself well and how? Is their efficient administration and responsible management of funds?

5. Priority Modes of Assisting Development. At each level of assistance, are there clear and programmed ideas/techniques for entering and encouraging the complex process of development, for example: training, introduction of appropriate technology, grant-making for community development, or the like. Are many, several, or only one technique prioritized?
6. Expanding Impact and Scope of Development. Is there a strategy, plan or action for expanding, extending good results achieved in simpler, smaller development undertakings by: increasing participation or results within existing undertakings; repeating or replicating in different settings (e.g., training); adding new undertakings to existing ones; propagating successful ideas; leveraging involvement by others with greater influence and resources?
7. Sustaining Successful Development? How do leaders and organizations assure continued self-financing, profit-making, income generation or fund-raising? How do they secure sustained leadership, staff, and other human volunteer resources? Is "sustainability" planned?
8. Wider Participation and Shared Decision-Making. Are wide participation and empowerment the engines of development which PVOs say they are? What methods of shared decision-making are used? How do professionalism and management authority mesh with participatory modes of decision-making- for example, voluntary boards?
9. Unintended Consequences. Do leaders and organizations seize opportunities growing from favorable unintended consequences of this development action? Recover from or adjust for the negative ones? Are they attune to the wider environments which so often contribute to negative unintended consequences; that is, do they try to minimize the negative by anticipation? Example: a coffee producers cooperative anticipates market price swings.
10. Linkages/Partnerships? What linkages for the development action group are converted into positive, mutually advantageous partnerships? For example: between a grassroots group and a national PVO; between a PVO and a government or business; between a community in one country with one in another? What are the terms of real partnership for each partner?
11. Issues/Problems. What major and current issues/problems in assisting development? What recommendations do the receivers of resources make to the providers? What elements of the exchange go beyond transfer of money and resources?

APPENDIX III

Bibliography/Other Resources Consulted

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Church of the Province of Kenya, "A Report of the CPK Consultation on the Theology and Philosophy of Development", held at St. Julian's Centre on 11-13 May, 1983.

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Various CPK and ECUSA reports.

APPENDIX IV

PROVINCIAL AND DISTRICT BOUNDARIES

