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ANNUAL REPORT
YEAR I OF THE MATCHING GRANT

BETWEEN

THE OFFICE OF PRIVATE AND VOLUNTARY COOPERATION
UNITED STATES AGENCY FOR INTERNATIONAL DEVELOPMENT

AND

THE OVERSEAS DEVELOPMENT OFFICE
THE PROTESTANT EPISCOPAL CHURCH OF THE U.S.A.

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EXECUTIVE SUMMARY

One of the primary goals of the Overseas Development Office of the Episcopal Church USA is to assist overseas churches to build their own development capability. The Matching Grant from USAID and ECUSA is enabling this goal to be achieved in four countries through four objectives:

- 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.

Each of the four overseas partner churches participating in the Grant - Haiti, Liberia, Kenya, and the Philippines, - receives assistance from the Matching Grant to establish their own internal capacity for planning and managing development projects. In providing support for institutional development, the Overseas Development Office seeks to increase the sense of partnership among the churches, and to decrease the dependence of overseas churches on the U.S. Episcopal or Anglican Churches in the west.

The Matching Grant facilitates a unique opportunity for ECUSA to work with an established infrastructure that reaches the local level and has a strong network of local leaders. As stated by Bishop Henry Okullu of the Diocese of Maseno South in Kenya, the training is "addressing Africa's for most critical area, the management crisis. Africa could be spared all the ills that beset it if our people could

learn to manage things properly and increase their sense of accountability". Well trained and established local development leaders will not only plan more effectively with given and limited resources, but will also be able to use outside resources and aid more effectively.

A particular training model integral to this grant is "How to Plan and Manage a Development Project". This model was designed by Jane Watkins, now Director of the ODO, under an earlier USAID Matching Grant to the Adventist Development and Relief Agency (ADRA). It has been tested with people from over forty-five countries. Other training is provided through staff, outside consultants if necessary, and the Development Institute. A detailed description of the Development Institute is contained in this report.

COUNTRIES

In Haiti, the Office Developpement de L'Eglise Episcopale (ODEE) has achieved legal status as a non-governmental organization. The structure of the office has been established, and some training has been provided to the Development Resource Committee (an ecumenical network of volunteers from varying professions). At present, the ODEE seeks to build a development committee with coordinators from each of five regions. Regional coordination is a great step forward for Haiti. In addition, specific training programs continue to take place for specific skills such as iron-forging and lay leaders training. Year I will culminate in a national planning session with key leaders from each of these areas, the national church, and the ODO staff. Matching Grant funds provide for office establishment, salaries, training, and field transportation expenses.

In the Philippines, four development officers and three church leaders received training at the UCLA Development Institute in the fall of 1984. These leaders are now working in each of the three dioceses to generate an effective network of training that fosters local planning capability at the congregational level. Matching Grant funds provided UCLA training as well as expenses for in-country training upon return from UCLA.

In Kenya, Year I of the Matching Grant actually began January 1, 1985. Twelve Kenyans representing 11 dioceses participated in UCLA Development Institute training from January to April. Remaining Year I activities concentrate on establishing diocesan development offices

and beginning needs assessments and strategies for establishing diocesan training. Matching Grant funds have been spent on Development Institute training and funds for establishing diocesan offices, staff salaries, and transportation expenses. In addition, part of the Matching Grant funds designated for ECUSA support were used for sending a group of American trainers to Kenya to work with Kenyan women in a project proposed and designed by the Kenyan women. This project, named KERAWOP (Kenya Rural Area Women's Project), is for leadership training of rural Kenyan women who are working in development projects at the village level. Many of the women will be working closely with the diocesan development offices, as women do much of the work of planning and implementing programs that assist the poor in Kenya.

In Liberia, most of Year I Matching Grant activity centers on establishing the Development Office, setting its goals and functions, and appointing a Development Officer. Archidiaconal* Development Committees have also been established. Through these structures, planning and management training will begin on a national level in July. July 1 also marks the official establishment of the National Development Office, which will act as a coordinator for the National Development program of the Episcopal Church of Liberia. Matching Grant funds for Year I have supported national and archidiaconal planning sessions, and the support of the new National Development Office.

ECUSA

In the Overseas Development Office of ECUSA, the Matching Grant funds have been used to hire a Program Officer responsible for the Matching Grant. Kirsten M. Laursen will be working under Jane M. Watkins, the Overseas Development Office Director, as a liaison between the ODO and the four countries, locating and providing technical assistance as necessary, and generating required reports. Ms. Laursen has development work experience in Nigeria and Haiti.

In addition, ECUSA matching grant funds have been used for training in order to enable our staff to more effectively respond to the requests from the field. Training in experiential education design skills, group development, and leadership development.

Matching Grant funds have also been used for travel expenses related to Matching Grant activities.

In one case, ECUSA designated funds were used to partially support a women's leadership training project in Kenya. Since this was a specific and independent project which had the support of the Diocesan development offices, we were able to locate training and travel monies in the amount of \$20,000. The Kenyan women are presently writing a report on this training, and an ECUSA newsletter release is contained in an appendix to this report.

PROBLEMS

Overall, we are pleased with the progress of each of the four countries. The main difficulty to date has been adequate reporting. We give each church participating in the Matching Grant program complete responsibility for managing funds and planning the program within grant guidelines. Training and assistance is provided by our office as required. We believe that this experience gives them the opportunity to take charge, and at the end of Year III we anticipate that each country will be well underway in implementing a cohesive plan for development.

In all countries setting up this grant has run very smoothly. This fact can be attributed to the fact that the groundwork was laid up to two years in advance. The usual communications problems exist, which resulted in some reporting difficulties, however, we think this problem will be partially resolved when we give them feedback on the reports which were submitted to compile this USAID Annual Report.

*Archdiaconal - refers to a division of a Province. A diocese is a division of an archdeaconate.

UCLA DEVELOPMENT INSTITUTE TRAINING

During Years I and II of the Matching Grant, the UCLA Development Institute will be a central focus of training for development officers from the Philippines, Kenya, Liberia and Haiti. Funded by grants from the Overseas Development Office and the Presiding Bishop's Fund for World Relief of the Episcopal Church, and several local parishes the Development Institute provides training for Overseas Volunteers, development workers from other private voluntary organizations and church staff working overseas.

Training for the development officers for each of the Matching Grant countries is planned and designed for a period of two to four months. The staff of the Development Institute works to create an individualized training program that enables the trainee to understand the global aspects of their work and to build skills to carry it out.

The structure of the program centers on four components:

1) The Problem Context of Community and Rural Development

The symptoms and causes of rural poverty and natural resource degradation are the basis for analysis that define the challenges of community and rural development. The approach identifies central social, economic, environmental and political problems that participants will face in their work situations.

2) Normative Objectives of Community and Rural Development

Normative objectives and definitions of community and rural development process are represented. The Institute defines the development process in a general sense as creating and maintaining social, economic and environmental relations that contribute to a more just, participatory and sustainable community.

3) Strategies of Community and Rural Development.

These include processes of problem identification, participatory leadership, and community building around agriculture development, education, health care and small production projects.

4) The Practice of Community & Rural Development

The aim is to discuss practical issues facing the development worker and ways of coping with work and social conflict.

The Philippine Episcopal Church sent a team of seven in the fall of 1984 for a two month program. Eleven Kenyan Development Officers, one from each Diocese, plus the Provincial Secretary, were trainees/participants at the Development Institute from January to April, 1985. Feedback has been positive. In Year II, both Liberia and Haiti plan to send teams, although Haiti has been somewhat reluctant to make a full commitment. This hesitation stems from the concern that members of the teams might seek to stay in the U.S. to become part of the Haitian community here. Many discussions have taken place concerning this issue, and tentative plans project a Haitian Development Team at the Development Institute in Spring of 1986.

During training, staff of the Overseas Development Office periodically travel to UCLA to assist in some of the training. Evaluation and follow up takes place in the field, after a substantial period of time is given to the trained development workers to integrate their experience into their work.

Benefits of the training at UCLA are many. One of the most important is that the learning environment provides a unique opportunity to forge a team of the development workers, giving a sense of unity and oneness of vision to their work. Often times, regionalism denies sectors of the society access to other resources and experiences. This team training provides an opportunity to learn from each other across regional and tribal boundaries.

A second benefit is generated by the richness of the UCLA environment. Training participants are exposed to a multitude of nationalities and views that enable the participants to view development in a much broader context. The African Studies Center provides courses on African development and world food issues, organizes conferences involving both academic and community resources and publishes materials for both the general public and researchers.

HAITI SUMMARY

Overview and History

In Year I of the Matching Grant Haiti focused on establishing a development office and training. The Office de Developpement de L'Eglise Episcopale d'Haiti (ODEE) is now registered as a Non-Governmental Organization. It is now the formal development arm of the Episcopal Church of Haiti.

The ODEE has functioned in a limited capacity with a 2 person part-time staff since 1976. Its present director, The Rev. Yvan Francois has been responsible for planning and executing activities at the Merger Training Center. This land, purchased by ECUSA Venture-in-Mission (VIM) monies will provide a central training location for ODEE programs. It has housing facilities for forty people, and, although construction is incomplete, will eventually include experimental and training stations for the following:

- Pig production
- Poultry production
- Fisheries
- Vegetable Crops
- Tuber crops
- Bio Gas Production
- Beekeeping
- Composting
- Irrigation and Drainage (a pump was installed this year)
- Iron forging

The ODEE estimates that this training farm will be completed in 1987. At present, facilities being used include a piggery, beehives and an iron-forging workshop. Matching Grant funds are used at Merger

only for direct training expenses, however the Merger Farm is an integral part of ODEE project training. Construction and capital expenses are financed through VIM monies. In order to build a self-supporting financial basis for the ODEE, the church has almost completed an apartment complex also financed through a VIM grant. Revenues from this complex will provide operating funds for the Haitian Church, as well as a source of collateral. The apartments are located in Petionville, a comfortable suburb of Port-Au-Prince.

Establishment of the Development Office

Matching Grant funds have also enabled the ODEE to expand staffing. Prior to this time, the Director and a part-time secretary were the only staff. The additional staff will coordinate planning and respond to requests for assistance.

The Rev. Yvan Francois is the Coordinator and Director of the ODEE, supervising all planning, training and programming. Working with him is a secretary and a part-time accountant, Cecile Gaboton, who is also a member of the Resource Committee. An Executive Secretary, Kejettly Adriene, will supervise among other things the Operations and Logistical Coordinator. The Operations and Logistics Coordinator, Yvanne Paul, will be responsible for setting up training workshops and making contacts for the office. For example, plans are for the Operations Coordinator to visit the ODO here in New York in August to do research on appropriate resources (books and manuals) for a resource center for the ODEE. She will meet with Kirsten Laursen, ODO Program Officer for the Matching Grant, for discussions on planning and training before the National Training workshop in September.

In addition to the training on planning and management, the ODEE has identified four technical program areas for training: health, education, communication and agriculture. Training activities in these areas will primarily be held at Merger. Special requests for assistance from particular regions will be met through, and coordinated by, the ODEE using consultants where necessary.

The Technical Committee is a group of volunteers who are called on periodically for program input. Each member of the Technical Committee has a particular area of expertise pertinent to the work of the ODEE:

- 1) Emile Toussaint - Agricultural planning
- 2) Donnasson Alphonse - Agricultural economist, Director of Church World Service (permanent consultant to ODEE)
- 3) Gerardy Baptiste - Engineering and Applied technology (permanent consultant to ODEE)
- 4) Lelio Etienne - Community organization and cooperatives
- 5) Wilner Francois - Accounting and management
- 6) Dr. Marc Jean-Michel - Energy production, intermediate technology and bio gas
- 7) Jean-Baptiste Jean-Francois - Zoo technician (working with live-stock)
- 8) Emmanuel Josef - cooperatives

Likewise the Resource Committee is a group of volunteers who represent different areas of community work within the structure of the Episcopal Church of Haiti, who volunteer time when necessary. Essentially, the Technical Committee provides technical expertise including locating consultants, and the Resource Committee acts as a planning guide for training and oversight and help to coordinate the work of the ODEE within the overall plans of the Church.

Year I Matching Grant support, in addition to providing ODEE staff salary support, is being used for purchasing office equipment as outlined in the financial report.

Regional Structures

Following a study of the entire country, the ODEE has divided the country into five regions for planning purposes. During this summer, committees will be organized within the structure of each region. The structure of the church networks in each of these regions will be utilized to organize these committees, therefore key lay leaders and clergy will help to select these people. This regionalization is a very positive step for Haiti, as it enables more efficient overall planning, coordination, and resource sharing.

Each region consists of a group of Central Missions. A Central Mission contains the main church with schools, clinics, and a rectory. In the rural areas of Haiti, churches are often the central community center. Each Central Mission has a minimum of four missions attached to it. This means that there are a number of satellite schools, clinics, and churches under the direction of the Central Mission. Other projects may also be part of either a central or satellite mission such as an agricultural project, clean water project, or self-help cooperatives.

Leaders from each of the five regions will convene in September for a national planning session for the next two years. A training workshop will also be held during that time in "How to Plan and Manage a Development Project". The workshop will be led by the ODO Matching Grant Program Officer in consortium with an international consultant. Preliminary discussions to date indicate that Year II training and projects will be targeted at Central Missions. Subsequently satellite missions will be targeted for training as coordinated by the regional committees.

In Year I and Year II major emphasis will be placed on training for regional leaders. The ODEE cannot conceive projects for them, but will assist in the preparation, implementation, and evaluation of projects on request. The ODEE will be responsible for providing technical and planning assistance, some resources, and continued training.

Training

There are five examples of training which have occurred during Year I. In January, in response to a request resulting from action surveys, a seminar on iron-forge training was conducted at Merger with fifteen participants. The purpose of this training was to generate a group of skilled craftsmen who could provide the services of tool repair and furniture making. At present, villages from certain remote areas of Haiti may have to travel by horse or by foot up to six or seven hours to repair a simple hoe. In addition, a member of the Technical Committee helped to design a low cost sturdy forge. Forges have been provided to three rural communities, to be repaid by arrangement with the ODEE. In the Year II budget, the ODEE has included a line item to set up a revolving fund. This fund would be available to communities for purchase of basic equipment to implement programs. The fund would be gradually repaid.

In March, the Director of the Overseas Development Office ECUSA and the Program Officer travelled to Haiti to clarify Grant guidelines and conduct an introductory planning workshop. One day was spent on an Action Research Workshop with ODO staff and members of the Technical and Resource Committees. This workshop is particularly appropriate to the initial work being done to generate regional identities with a cohesive working plan for development projects. It deals with gathering data, setting goals, making plans, implementation and evaluation as part of an ongoing education process.

The third area of training will again take place at Merger (the Episcopal Secondary School). Sponsored by the ODEE, a group of students from College St. Pierre will spend four weeks in July and August applying rural community skills. This program, designed by the ODEE, gives students opportunity to explore a technical area of education which is an appropriate and needed in most parts of Haiti. The national education guidelines at present place little to no emphasis on vocational training. In meetings with the USAID Office, these education plans were discussed and met with great interest, as such training gives practical skills and experience to the student. It is the goal of the ODEE director to address the need for students with a secondary school and higher education to be effective members of their communities. As is common in developing countries, most educated youth tend to migrate to the major cities (in Haiti, Port-Au-Prince). The ODEE program, in conjunction with College St. Pierre will initiate this program in making practical application of skills studied in school:

- how to make soap
- how to make cheese
- meat conservation
- rural community surveys

Over 50% of College St. Pierre students are from rural areas. A report on this pilot program at Merger will be available in September.

The fourth area of training took place in response to an emergency request from the Bishop of Haiti. In May, a one week seminar on pig production the first in a series of three, was held at Merger.

There were thirty participants from all five regions. Since the indigenous pig population was wiped out in 1983, an intensive repopulation program is underway, in part sponsored by USAID and the Government of Haiti. Private organizations, such as the Episcopal Church of Haiti, act as secondary agents, distributor and trainers for the program.

The fifth area of training as discussed earlier, will be a national planning session and training workshop for leaders from the five regions as well as both the Technical and Resource Committees. Planning discussions will include looking towards maintaining the ODEE in terms of staff and programming capabilities beyond the three years of Matching Grant supports. Priorities for each of the five regions will be identified, and areas in which the ODO/ECUSA can provide more direct technical assistance to the ODEE.

In summary, the ODEE has written a plan through 1987 with three levels of objectives.

Short Term Objectives

- Short term objectives are to establish the office as a permanent organization of the Episcopal Church of Haiti with staff and supplies. This objective is being accomplished through Matching Grant support

Medium Term Objectives

- Medium term objectives include:

a) building a network of trained development workers through training workshops on planning and development.

b) providing technical training in such areas as woodworking, pig production, tinwork, beekeeping, etc.

Long Term Objectives

- The long term objective is to establish a permanent middle school of agriculture at Merger. The intention is to produce a group of rural leaders with community development and agricultural expertise. The seminars and workshops held at Merger to date are:

- 1) lay leaders training - Summer 1983 - 36 participants
- 2) Community organization, planning development - Fall 1983 - 35 participants
- 3) Small techniques of composting, rabbit raising, and bio gas to expose rural leaders to low cost project possibilities in the country - Summer 1984, 35 participants
- 4) Intensive training course on iron-forging - January 1985, all fifteen trainees are now utilizing their skills to some capacity; three have acquired forges with the assistance of the ODEE.
- 5) Pig raising - one week - May 1985 - 30 participants.

As stated previously, the Merger Training Center only receives Matching Grant support for direct training expenses. All other support is derived from ECUSA Venture in Mission monies and the Episcopal Church of Haiti. Merger is the experimental area on training and workshops for development for the ODEE.

Haiti Benchmark Summary

The following benchmarks for Year I Matching Grant activities have been completed to date:

- Report to ECUSA/ODO about the history of the Episcopal Church of Haiti's involvement with development and some other PVOs
- Office space located
(Note: Providing equipment for the office, scheduled to have taken place by December 1984, is still in progress. Major items will be purchased in August/September in the United States for savings.)
- Staff Hired

- Director
- Secretary (part-time)
- Accountant (part-time)
- Executive Secretary
- Programming Director
- Operations/Logistics Coordinator

- Resource Committee identified
- Technical Committee identified
- Vehicle purchased (with non-Matching Grant funds; expenses and maintenance are covered by Matching Grant funds)

Merger Training Center

- Merger Training Center schedule set
- Pilot iron-forge training scheduled
- Summer vocational training for students of College St. Pierre (will begin in July)
- Continue improving facilities (first piggery completed, first pig raising seminar held in May 1985 for one week with 30 participants from the five regions)
- One-quarter of the Merger farm has been installed with an irrigation and drainage network
- Regional Development Committees are presently organizing. Originally scheduled for May, these committees will begin formal planning and training in September.
- Meetings with USAID
- In September:
 - 1) Comprehensive internal evaluation of program and Year II planning
 - 2) National training workshop for ODEE staff , Regional Development Committees, Technical and Resource Committees.

KENYA SUMMARY

UCLA Development Institute Training

Year I Matching Grant activities to date include the training of 11 Kenyan Diocesan Development Officers (in some areas called Diocesan Development Coordinators), and the Provincial Secretary of the CPK at the Development Institute at UCLA. This training was preceded by a planning and training session for the Development Officers held at St. Julian's Limuru Conference Center in November, 1984. The planning workshop was conducted by Jane Watkins.

The Kenyans began their four month training period in January, spending four days in New York to exchange information with various units of the National Church, as well as meeting with other organizations such as the U.N. Tree Project. The Kenyans were a valuable resource during their visit providing insight and sharing views on their hopes and aspirations for development in Kenya with church staff as well as with seminary students from General Theological Seminary.

The program at UCLA as summarized below, was put together by the Development Institute staff to meet the objectives of the Kenyan Development Officers. The main goals of the training were to 1) work with ways and means of promoting maximum participation; and 2) work with methods of involving different community member in the decision making and planning.

SUMMARY OUTLINE OF DEVELOPMENT INSTITUTE TRAINING

1. Theological basis for development

The Church in rural development
Materials for rural pastors
Alternative theological perspectives on development

2. Training for Transformation program (one week)

3. Strategies for rural and community development

Agricultural development
Rural development
Community health care
Refugees and resettlement
Pastoralist communities
Visits to agricultural college
Visit to extension programs and small farms
Agro-forestry
Environmental resources
Environmental degradation
Famine prevention strategies
Women in development

4. Management and Development Skills

Proposal writing
Management by objectives
Project planning
Project evaluation
Action planning
Disaster planning
Project implementation exercises
Project evaluation

5. Introduction to local church programs in U.S.

Turning Point shelter

St. Anselm's refugee program

Ocean Park Community Center

Parish of East Los Angeles

Union Station in Pasadena (community outreach program)

Visits to over a dozen other parishes by smaller groups

6. Miscellaneous programs

Media and media resources (film, etc)

Substance abuse

Optional readings

7. Meetings

National Hunger Committee Provincial Coordinators spent three days with the Kenyan Development Officers. A workshop was designed to equip people with education design skills for generating a higher level of awareness to problems of global poverty and an increased sense of partnership between ECUSA and overseas churches.

Inter-Anglican consultation on development sponsored by the Anglican Consultative Council to formulate development policy for that body. The ACC is the coordinating entity for all Anglican Churches.

8. Final project paper on local diocesan needs and strategies
(Excerpts of which are enclosed as appendices)

The following represents a background description of the 12 participants, one from each diocese plus the Provincial Secretary, at the Development Institute training:

Participants

- a) Emanuel Madote - Maseno West - A statistician and a lay leader in the church, before being called to be a Diocesan Development Officer Madote had a wide experience working with organizations like Agriculture Finance Corporation and the Sugar Authority of Kenya.
- b) Olivia Agwa - Maseno South - A school teacher before she joined Social Services, Agwa has had wide experience with both rural and urban communities from different parts of Kenya. She was once a member of Kenya's delegation to the United Nations General Assembly.
- c) The Rev. Peter Indalo - Maseno North - A priest and a professional social worker who has been active in ecumenical activities when he was on staff at the National Christian Council of Kenya Indalo became a Parish Priest before being called by his Diocese to be the Development Officer.
- d) Mr. Symon Kariuki - Nakuru - An accountant by profession, Kariuki has been a civil servant for many years and has served in that capacity in different parts of Kenya before moving to the Ministry headquarters. He then left to join the church in his present capacity.
- e) Mr. Evan Mbogo - Mombasa - a school teacher by profession, Mbogo has been a headmaster for many years. He was an active volunteer in church activities before being called to this full-time job.
- f) The Rev. Peter Machira - Mt. Kenya Central - Machira was for many years a salesman before going to seminary. After his ordination he has served as a parish priest in several parishes of his Diocese.
- g) The Rev. Peter Njenga - Mt. Kenya South - Njenga has been a school teacher, school supervisor and a senior Prison Officer, from which post he resigned to join seminary for ordination. This is his first assignment since his ordination.

- h) Mr. Stephen Githendu - Mt. Kenya East - Githendu, an agriculturist by profession, served with the Kenyan Government in several different parts of the country before joining the Diocese of Mt. Kenya East.
- i) The Rev. Joshua Mutinda - Machakos - Mutinda has been a school headmaster. He left his headmastership to serve the church full-time in the capacity of Development Officer.
- j) Mr. Lucas Wadenya - Eldoret - Wadenya, a professional social worker, has worked with National Christian Council of Kenya, Nairobi City and World Vision International as a project coordinator before joining the Diocese of Eldoret as Development Officer.
- k) The Ven. John Kago - Provincial Secretary, Church of the Province of Kenya - Kago coordinates the partnership work of the CPK with ECUSA.
- l) The Rev. George Mambo - Nairobi - Mambo, a school teacher and headmaster for several years, joined the National Council of Churches of Kenya as Industrial Training Officer and Industrial Advisor. He then worked with the All Africa Conference of Churches as secretary for Urban and Rural Development and Research, and finally worked with the Kenya Government Ministry of Culture and Social Services. He then joined the Church and was ordained before becoming a Development Officer.

The training at the Development Institute has received much positive feedback from the Kenyan Development Officers. Each participant concluded his/her Development Institute training with a written report on the physical and demographic characteristics of his/her diocese as well as projecting strategies appropriate to their individual diocese. Excerpts from each of these reports are included as appendices concluding this summary.

Many of the Diocesan reports focus on the Christian Community Services or CCS,, which is the development arm of the Church of the Province of Kenya. Filling a role similar to that of Catholic Relief Services, Christian Community Services is an independent working branch of the Church Diocesan Development Office, to be run by the Diocesan Development Officers, can be described as a bridge between

the CCS and the Church of the Province of Kenya. Each Development Officer is part of the Bishop's staff in each diocese who will work closely with existing CCS programs.

Establishment of the Development Offices

Nine of the eleven dioceses receive salary and office support from the Matching Grant. Two dioceses, Mt. Kenya East and Maseno South, have well established offices with equipment and staff. They have independent sources of support. Matching Grant funds support the salaries of the Development Officer, Secretary, and messenger in each of the nine other dioceses. Funds are also allocated for travel expenses, office rental, minimal office expenditures and in-country training.

Since the Kenyan Development Officers only returned to Kenya in early May, they have been concentrating their efforts on establishing their offices and settling in to planning for upcoming information gathering and training.

In the final quarter of Year I, plans are to begin setting up and executing Diocesan and parish level training in "How to plan and manage a development project". At present, the manual of this model is in the final stages of printing. Copies will be provided to each diocese.

Plans include a meeting in November between the Kenyan Development Officers, the ODO staff, and the Anglican Church of Canada. The Canadians are interested in providing some additional support for the Kenyan Development Officers. At present, Matching Grant funds shared by nine dioceses can only provide for minimal support for the Diocesan Development Offices.

An important event in establishing a network of trained development leaders in Kenya is the Kenya Rural Area Women's Project (KERAWOP). Planned by a group of Kenyan women, the project began in April with a team of American women trainers skilled and experienced in human resource development and organizational effectiveness and transformation. This team, in partnership with a team of Kenya women, collectively designed and conducted a culturally appropriate leadership training program in six regions, reaching 150 women. Second phase training will precede the Decade Conference in Nairobi.

A representative team of Kenyan trainers will then present to conference participants parts of the training as well as a manual of the training model. We were able to use some of the Matching Grant funds available for ECUSA support to provide support for KERAWOP. The Kenyan Development Officers, will be working with these women in training and planning. A manual has been written and printed to make it possible for the workshop to be presented throughout Kenya.

BENCHMARK SUMMARY

In regard to the Benchmarks submitted to USAID, Kenya will have completed the following Year I benchmarks by September 30, 1985.

- 1) Planning management workshop for the Diocesan Development Offices (Limuru).
- 2) UCLA Development Institute training for 12 Kenyans.
- 3) Rural women's community development training

Diocesan and parish level training is still in the planning stages, due to the fact that the Kenyan Development Officers have only just returned from Development Institute training at UCLA in May.

LIBERIA

INTRODUCTION

At the recent 62nd Diocesan Convention held at Cuttington University College on February 6-10, 1985, a decision was taken to establish a Development Committee in the Episcopal Diocese of Liberia, Church of the Province of West Africa.

The rationale for this decision is expressed in the following quotations:

"The Episcopal Church of Liberia, desirous of building a strong Christian Community, recognizes the need to have all of its members realize their potential so that there may be a full participation in the life of the church and also that the Church may reach out to the many others in the nation".

"Within the Church, one hundred (100) out of one hundred and fifty (150) congregations are rural with a membership largely illiterate and among the poorest in the nation. Such people have a feeling of helplessness and are constantly reaching out for assistance."

"Against this background and with such valuable resources as large tracts of land throughout the country, and various types of expertise and talents among its membership, the Church seeks at this time to stress development to aid people in understanding themselves through small-scale, income generating agricultural and other projects and development of their skills. The Church hopes to achieve the objectives already stated as well as move faster towards self-sufficiency".

The decision to establish the Diocesan Development Committee and subsequently a Diocesan Development Office resulted from a Matching Grant funded three-day development and training workshop, which was held on January 27-29, 1985. Twelve (12) Episcopalians were asked to serve as members of the Diocesan Development Committee by Bishop Browne. The Bishop then scheduled a meeting of the Diocesan Develop-

ment Committee for March 29-30, 1985 for the purpose of organizing itself first on the Diocesan level, and then on the archidiaconal and regional levels, and to plan development strategies for the Diocese.

Mr. Robert J. Ellis, Jr., Planning and Development Officer of the Church of the Province of West Africa was appointed chairman of the Diocesan Development Committee.

The members of the Diocesan Development Committee are:

The Rt. Rev. Edward W. Neufville, II - Suffragan Bishop and Vice Chairman

The Ven. A. Bani Collins - Archdeacon, Southwestern Archdeaconry

The Rev. J. Jellico Bright - Rector, St. Stephen's Episcopal Church

Dr. Mary Antoinette Brown-Sherman - Chairperson, Diocesan Board of Education

Mrs. Mary Brownell - Member, Board of Education

Mrs. Abeoseh Flemister - Director, Media News Service

Mrs. Marie Mason - Administrator, Public Schools, Bong County

Mr. Guilford J. Thomas - Diocesan Development Officer

Mr. Alfred Tubman - Acting Director, Rural Development Institute

Mr. Jeremiah Tulay - Managing Director, Lofa County Development Corporation

OBJECTIVES

The Episcopal Church of Liberia established a Diocesan Development Committee to centralize its development planning into a Diocesan Development plan. As its major objectives, the committee will seek to establish and strengthen Archidiaconal and Local (Regional) Development Committees; assist in the Development of their capacities for project planning, community organizing and training, and focus on the

identification, evaluation and implementation of projects aimed at improving the economic and social conditions in the Diocese with particular emphasis on the rural areas.

PROGRAM DESCRIPTION

The Protestant Episcopal Church of the United States of America (PECUSA) will assist the Episcopal Church of Liberia through the Matching Grant to establish a Diocesan Development Committee (DDC) and a Diocesan Development Office (DDO), to coordinate church development planning country-wide; plan for replication of successful projects, and strengthen the capacity of local (regional) development committees to furnish leadership. Training for DDO staff in project design and monitoring skills, program planning and methodology will be a key focus. The Diocesan Development Committee (DDC) has appointed a Sub-Committee on Organization and Training. The Sub-Committee in turn will initiate regional training programs for local (regional) church development committees in planning, evaluation, and implementation of projects.

Matching funds will be used to establish the Diocesan Development Office beginning in July. These funds will support DDO staff salary and training cost, logistic and seed funding in the field. Grant funds will also support DDO participant training at ECUSA's Development Institute at U.C.L.A. during Year II.

DIOCESAN DEVELOPMENT COMMITTEE (DDC)

The functions of the DDC are spelled out as follows:

- 1) Set policy guidelines and devise strategies for a Diocesan Development Program for the Episcopal Church Liberia.
- 2) Serve as the Advisory Board (Board of Directors) for the Diocesan Development Office.
- 3) Review, prioritize and coordinate all development proposals, and programs with the view of the needs of the Diocese.
- 4) Evaluate and appraise all development projects.
- 5) Approve considered viable and monitor on-going projects.

- 6) Educate and motivate Archidiaconal and local (Regional) Development Committees in broadening their capacities for development.
- 7) Set policy guidelines for the operation of the Diocesan Development Office and its staff.
- 8) Identify funding sources and seek funds for approved development projects and programs.

The Diocesan Development Committee has organized its general work load into four (4) sub-committees which will work with the Diocesan Development Office to coordinate budget planning and general policy; screen project proposals and grant requests and make recommendations for funding; plan training workshops, and plan promotional and educational materials and strategy.

The Sub-Committees have been appointed as follows:

- 1) Executive Committee (members to be appointed).
- 2) Education, Training and Promotion Committee-four (4) members.
- 3) Project Evaluation and Monitoring Committee-four (4) members
- 4) General Policy and Budget Committee-three (3) members.

The following recommendations have been approved and adopted by the Diocesan Development Committee.

- 1) The Diocesan Development Committee will be accountable to the Diocesan Council. The Diocesan Council acts as a board of directors, and consists of members elected at the Diocesan Convention.
- 2) Meetings of the Diocesan Development Committee will be held quarterly, and the dates will be communicated by the Chairman.
- 3) Each development committee - Archidiaconal and Local (Regional) - may utilize outside technical expertise in the execution of their work.

4) Curriculum vitae for each member of the Diocesan Development Committee should be prepared, and a draft form will be devised by the Chairman, in association with Dr. Mary Antoinette Brown-Sherman.

ORGANIZATION AND TRAINING

In January, 1985, the Rt. Rev. George D. Browne extended an invitation to fifteen (15) Episcopalians to participate in a three-day development planning and training workshop, held on January 27-29, 1985- at Caesar's Beach, Schiefflin, Marshall, Liberia. Supported by the Matching Grant, the training session was conducted by Dr. Ed Holmes, Development Officer, and Mrs. Jane Watkins, Training Officer of The Episcopal Church of America (ECUSA). The participants at the workshop included: The Bishop, the Suffragan Bishop, three (3) Clergymen, the Chairman of the Diocesan Board of Trustees, the Chairperson of the Diocesan Board of Education, the Provincial Planning and Development Officer, the Diocesan Development Officer, the President of Cuttington University College, the Acting Director of the Rural Development Institute, the Diocesan Acting Comptroller, the Diocesan School Coordinator, and two (2) lay persons.

The results of the planning and training workshop are summarized hereunder:

- 1) The development goals of the Episcopal Diocese of Liberia were defined as follows:
 - a) Establish local development committees that reach the parish levels to promote self-sufficiency through effective training and planning capabilities.
- 2) A proposal to establish a Diocesan Development Office was accepted. The office will begin formal functions July 1, 1985.
- 3) The rationale for establishing a Diocesan Development Committee was formulated.

4) The objectives of the Diocesan Development Committee were defined, and the functions were spelled out.

a) Determine development policy and strategy for the Episcopal Church of Liberia.

b) Review and prioritize development projects as they are submitted from regional committees.

c) Sensitize Episcopalians to the development needs faced by the Church.

d) Evaluate development projects.

e) Assist in disseminating development skills throughout the diocese.

f) Identify and secure funding for project implementation

5) The methodology for project identification, evaluation, and presentation was determined:

a) Purpose

b) Data and Analysis

c) Problem Statement

d) Purpose Statement

e) Plan - Narrative Form

Work plan (Tasks)

Time Line

People (attached Resume)

Budget

- 6) The development program schedule was formulated as reflected in the following objectives. (Note: these also reflect the benchmarks covered at the conclusion of this report.)

Year I Objectives

- Purpose Statement

- Get the Episcopal Diocese of Liberia registered as PVO with USAID-LIBERIA (PVC).

- Establish Diocesan Development Committee and identify its functions.

- Establish Contact with

a) Funding agencies

b) Ecumenical Organizations (an ongoing activity)

- Decide about the management of the development process within the structure of the Diocesan Development Office.

- Establish development committees at the Archidiaconal and Local levels.

- Plan a training workshop for the Development Committee, the Archidiaconal and Local Committees and the Development Officer to take place in July, conducted by Mrs. Jane Watkins of the Development Office of the Episcopal Church of America (ECUSA)

As Year I sees the establishment of the Diocesan Development Office and training of development committees, Year II plans will involve deciding on projects, as well as advanced training at the UCLA Development Institute.

At the organizational meeting of the Diocesan Development Committee held at Caesar's Beach in March at Schiefflin, Marshall Territory, the following resolutions were adopted:

- 1) That the Diocesan Development Committee will organize Archidiaconal development committees in each of the three (3) Archdeaconries, and conduct training workshops.
- 2) That the Archidiaconal development Committees will be composed of at least six (6) members, represented by two (2) members from each Region in the Archdeaconry.
- 3) That each archidiaconal development committee will organize regional (local) development committees, which will include one or several churches combined.

In order to implement these resolutions the Diocesan Development Committee appointed a Sub-Committee on Organization and Training, headed by the Rt. Rev. Edward W. Neufville, II, Suffragan Bishop, and composed of Guilford Thomas, Diocesan Development Officer, Mary Brownell, Member, Diocesan Board of Education, and Marie Mason, Administrator for Public Schools, Bong Country, Liberia.

The Sub-Committee on Organization and Training held its first workshop on April 22-23, 1985, in Harper City, Maryland County, Liberia.

The purpose of the workshop was to organize a development committee for the Southeastern Archdeaconry, and conduct a development planning and training session to assist the members of the Southeastern Archidiaconal Development Committee in developing their skills to identify, evaluate, and present feasible project proposals to the Diocesan Development Office for evaluation, funding and implementation.

SOUTHEASTERN ARCHIDIACONAL DEVELOPMENT COMMITTEE

The Southeastern Archidiaconal Committee will be composed of the following members:

Rev. Jonah N. Togba - Coordinator, Southeastern Archdeaconry

- 1) Dr. Charles Cooper, M.D. - Harper City
- 2) Mr. J. Wa-Too Coleman - Pleebo City

Sasstown/Kru Coast Region

- 1) Mr. E. Greenfield - Sasstown
- 2) Mr. John Porks - Kru Coast

Sinoe County/Grand Gedeh County Region

- 1) Mr. Andrew Clarke - Sinoe
- 2) Mrs. Zietta Dwuye - Grant/Gedeh

The development planning and training workshop was held on Tuesday, April 23, 1985 in the Seaview Motel, Harper, Maryland County. The Workshop was conducted by the members of the Sub-Committee on Organization and Training.

Present at the workshop were members of the Southeastern Archidiaconal Development Committee, and the following "invitees", who serve as resource persons:

- 1) The Rev. Fr. Jonathan B.B. Hart, Rector, St. Mark's Episcopal Church, Harper.
- 2) Dr. Christian Baker - Principal, Cape Palmas High School.
- 3) Mr. Jeremiah Collins - St. James' Church, Hoffman Station.
- 4) Mrs. Beatrice Pearson - St. Mark's Episcopal Church, Harper.

The functions of the Archidiaconal Development Committee and the Local (Regional) Development Committees were defined:

ARCHIDIACONAL DEVELOPMENT COMMITTEE

- 1) Assist Local (Regional) Development Committees to identify, develop, and present development projects.
- 2) Assist in building development skills at the local level.
- 3) Help motivate local congregations to participate in self-help development projects that would improve their welfare.
- 4) Collaborate with the Development Officer in the implementation and execution of development projects at the local level.

LOCAL (REGIONAL) DEVELOPMENT COMMITTEE

- 1) Cooperate with the Archidiaconal Development Committee to identify, develop and present development projects.
- 2) Local Development Committees should make themselves available for training.
- 3) Local Committees will include one (1) or several communities/churches combined.
- 4) If requested, Local Committees should assist local congregation (churches) identify development projects.

PROJECT IDENTIFICATION, EVALUATION AND PRESENTATION

The Sub-Committee on Organization and Training informed the participants that the objective of the Diocesan Development Office is to assist the Archidiaconal Development Committee identify, evaluate and implement projects that will meet the pastoral, economic and social needs of the rural communities. The sub-Committee stressed that the following points should be observed when presenting feasible projects to the Diocesan Development Office for evaluation, funding and implementation:

- 1) All projects are to originate from the members of the community or local congregation. This means that the projects must be activities that the people want to carry out for their own welfare.

- 2) The project must meet certain social and economic needs of the people. A project can be identified to meet health needs, such as a clinic, or wells for clean water supply; or it could be for the generation of income, such as the establishment of a coffee, cocoa, or rice farm, or the development of a cattle ranch or piggery.
- 3) All projects presented by local congregations to the Diocesan Development Office should be approved by the Archidiaconal Committee.
- 4) The projects should be designed to facilitate the social interaction of the people thereby motivating them for the work and support of the church.
- 5) The project holder should understand that a project must be implemented in accordance with the details of the approved project proposal. The Diocesan Development Office has a responsibility to monitor closely the implementation of a project.
- 6) In screening projects from the Archidiaconal and/or Local Committees, the Diocesan Development Office will ensure that project proposals articulate clearly all information required. In this regard, the Development Office will design a form, which will include detailed information about how the project is to be implemented; e.g. different phases and the time schedule, personnel required to operate the project, financial requirements, possible problems and how they will be solved, and the long term operation of the project.

SOUTHWESTERN ARCHIDIACONAL DEVELOPMENT COMMITTEE

The Sub-Committee on Organization and Training scheduled a workshop for the Southwestern Archidiaconal Development Committee on May 31-June 1, 1985, in the city of Buchanan, Grant Bassa County. Due to the deadline for this annual report, a report on this Development Committee meeting will be submitted in our next report. 6 people from the Monrovia Region, 3 people from the Bassa Region and 3 people from the Cape Mount Region have consented to serve on the Southwestern Archidiaconal Development Committee.

ESTABLISHMENT OF THE DIOCESAN DEVELOPMENT OFFICE

With Matching Grant support the Episcopal Diocese of Liberia will establish a Diocesan Development Office to work in collaboration with the Diocesan Development Committee. The Diocesan Development Office (DDO) will operate as an independent unit of the on-going church mission activities, thus ensuring that development funding will be used strictly in self-help related project activity and not for church program support. The DDO will maintain separate financial management and accounting records, while utilizing the existing church infra-structure for oversight, communications and problems identification/needs assessment. The DDO will operate in conjunction with, and under the supervision of the Diocesan Development Committee, and it will be staffed by a Development Officer, a secretary, and other Staff support.

Program goals of the Diocesan Development Office (DDO) will seek to raise regional development staff proficiency through: a) increased training in project planning and program management; b) improved communications within the Diocese by centralizing development program coordination, and by planning and clarifying Diocesan Development goals. These steps will enable the DDO to increase effective collaboration with funding agencies.

Project support will focus on meeting the hunger problem by increasing food production both through training and extension activities, and by increasing the availability of improved agricultural inputs, such as tools, seed varieties and appropriate technology, for subsistence farmers. Nutrition, food processing, and improved storage facilities will also be areas in which the need for assistance will be given and the DDO will strive to help the local population in meeting those needs.

DEVELOPMENT OFFICER

The Diocesan Development Office in the Episcopal Diocese of Liberia will be headed by a Development Officer, who will also serve as Executive Officer of the Diocesan Development Committee. Mr. Robert J. Ellis, Jr., is the Planning and Development Officer.

DUTIES AND RESPONSIBILITIES

The Development Officer will be largely responsible to:

- 1) Institutionalize a project planning and review process for Local (regional) development committees to utilize their training in program planning.
- 2) Submit project proposals to the Diocesan Development Committee for review, approval and funding.
- 3) Incorporate project activities in the Diocesan program plans for submission to funding agencies.
- 4) Coordinate training programs for program planning, evaluation and implementation so that similar training programs may be held for local (regional) development committees.
- 5) Collaborate with Archidiaconal and Local (Regional) Development Committee in project identification, planning, and implementation.
- 6) Supervise and manage the day-to-day activities of the Diocesan Development Office.

CONCLUSION

Year I Matching Grant support laid the groundwork for establishing the Diocesan Development Office of Liberia. The Diocesan Development Committee was identified, Archidiaconal Development Committees were organized and trained. The Diocesan Development Officer was appointed, and the office will begin functioning on July 1, 1985.

Year II plans include identifying a team of development officers who will go to UCLA for training at the Development Institute. Local Development Committees will expand, thereby strengthening the network for bringing local plans and needs to the attention of the Development Office, as well as disseminating training in planning, management and leadership.

BENCHMARK SUMMARY - LIBERIA

In regard to the Benchmarks submitted to USAID on March 12, 1985, Liberia will have completed all of Year I benchmarks by September 30.

- 1) The Diocesan Development Committee was appointed and approved at the Diocesan Convention in February.

Functions were defined

Preliminary training was provided

- 2) The Diocesan Development Officer, Mr. Robert J. Ellis, was selected, and will begin operating the Development Office in July from Monrovia.

- 3) Archidiaconal Development Committees were established

Preliminary training was provided

- 4) July workshop for Diocesan Development Committee "How to Plan and Manage a Development Project".

PHILIPPINES

UCLA Development Institute Training

The highlight of year one Matching Grant activities for the National Development Office of the Philippine Episcopal Church (PEC) was the participation of seven PEC church workers at a UCLA Development Institute training on Rural and Community Development held between September 25 and November 28, 1984.

Participation was made possible through Matching Grant funds from the Overseas Development Office and USAID. The decision to participate in this training was made in July of 1984 by the National Development Commission of the PEC who acted upon specific recommendations regarding training content, personnel to undergo training, schedules and the process of selection of the participants by Church authorities. The decision of the National Development Commission was confirmed by the National Council (the equivalent of an Executive Board) in August. The final list of participants is as follows:

Participants and Venue

1. The Rev. Ricardo Deleso - Development Officer of Northern Diocese.
2. The Rev. James Copanut - Development Coordinator of Northern Diocese.
3. Engr. Ryan Aquino - Development Officer of Central Diocese.

4. The Rev. Joel Pachao - local priest-in-charge, Central Diocese.
5. The Rev. Diosdado Mariano - local priest-in-charge, Southern Diocese.
6. Mr. Wayland Garcia - Development Coordinator of Southern Diocese.
7. Mr. Danilo Ocampo - National Development Officer

During the nine week training program the following subjects were taken up as reviewed by Mr. Ocampo in his report.

1. The Myers-Briggs Type Indicator for preference testing/ leadership evaluation.
2. What is Rural Development?
3. The role of the church in rural development.
4. Types of development planning.
5. The role of the pastor in rural development
6. Management of development projects.
7. Problems/Needs analysis
8. Historical and Biblical reflections on development
9. Training for transformation

There were also lectures and discussions on the following subjects:

10. Public health and refugees
11. Women in development
12. Direct farmer marketing

13. Deforestation and forestry projects

14. Parish programs geared at social concerns.

The entire learning experience was conducted with a combination of lectures, films, group exercises, games and simulations, case studies, selective readings and library research work. All these activities were punctuated by interactive discussions.

The main resource persons or trainers available through the Development Institute were the following:

1. Mark Freudenberger - Associate Staff of the Development Institute.
2. Dr. Loyd Hunt - International Management Consultant.
3. Ms. Anne Hope - International Training Consultant on Community Development.
4. The Rev. Stephen Commins - Coordinator of Development Institute.
5. Ms. Jane Watkins - International Training and Management Consultant, presently Director of the Overseas Development Office, ECUSA.

Complementing the lectures-discussions, group activities and other learning exercises, participants were provided with highly selected and relevant reading materials, foremost of which are the following:

1. Two Ears of Corn (A Guide to People-Centered Agricultural Improvement) by Roland Bunch, 1982, U.S.A.
2. The Churches in Rural Development (Manual) by C. Dean Freudenberger and Mark S. Bollwinkel, 1979, U.S.A.
3. Training for Transformation (A Handbook for Community Workers) by Anne Hope and Sally Timmel, 1984, Zimbabwe.

4. "Community Organization and Rural Development" (A Learning Process Approach) by David Korten.
5. "The Politics of Self-Reliance" by Johan Galtung.
6. "Why People Fail in Planning" by Loyd Hunt.
7. "8 Reminders to Make You a More Effective Manager" by Loyd Hunt.
8. "The Managerial Function of Control" by Loyd Hunt.

These reading materials were integrated into the other aspects of training as they were used as manual guides or as reading assignments which were later discussed in the group. The materials are also important in the sense that these could very well serve as handy guides and reference tools for the trainees in applying what they learned. Particularly, these could be used as resource materials and manuals in undertaking effective training and planning support to deaneries, local church programs and community groups.

Drawing on the emphasis placed by the Philippine Development Officers on participative planning in development projects, one of the most successful elements of the training at the Development Institute was the Training for Transformation session with Anne Hope. This program was devoted mainly to group activities that were intended to foster a self-discovering and systematic learning experience. Lecture inputs were used only sparingly to summarize or synthesize the results of group exercises. The sessions dealt with methods of awareness building, listening and communication exercises in a group, village level organizing and planning for development; games and exercises on participatory leadership building and feedback; action planning and social analysis (local, national, global); and participatory evaluation.

The Filipino participants evaluated the training for transformation sessions as possibly the most useful segment of the training course, stating that they exposed the seven

development officers to a wide range of concrete methodologies and practical techniques intended to evoke maximum participation in the development process at a grassroots level.

A second area of training which was highly successful was a series of sessions lead by Dr. Loyd Hunt on the management of development projects. Dr. Hunt has had extensive experience as a training and project consultant to World Bank projects and foreign governments. These sessions focused on the effective planning and controlling of development projects. The sessions also stressed the participatory approach of planning implementation. Within the session, a particular case study on a management situation which failed was praised as a very instructive exercise. Likewise, the participants acquired familiarity with the use of the Gant chart as an effective tool for planning and monitoring a specific project.

A third highlight of the training program was a series of films and discussions on the churches in rural development.

The main topics were:

1. The context of the church in rural development.
2. What is rural development?
3. The unique tasks of the churches in rural development.
4. Planning for rural development ministries.
5. The role of the pastor in rural development.

A possible result of this audio/visual presentation might be the development of a similar model in the Philippine Episcopal Church to be used in development education programs and future training within the PEC.

In addition to participating in the training program, an important aspect of the six weeks spent in the Los Angeles area was the opportunity for the Philippine development

officers to meet with members of the Filipino church community, Venture in Mission coordinators within the LA area and members of the Primate's Fund for World Relief and Development of the Anglican Church of Canada. Each of these meetings provided opportunities to exchange ideas on various programs in development and stewardship, specifically on the matter of supervising and monitoring such programs at the diocesan level. Discussion with George Cram and Rhea Whitehead of the Anglican Church of Canada opened the possibility of further strengthening the existing cooperation and partnership between the PEC and the ACC particularly in the matter of peoples' development. As will be introduced later in this report the ACC has taken on some funding for some of the programs of the PEC.

Likewise, the presence of the seven Philippine development officers provided a unique opportunity to share with members of the L.A. community first hand leadership experience in community development programs in the Philippines. These exchanges play an important role in what we will call development education. Members of the LA community of Episcopalians and non-Episcopalians, Filipinos and non-Filipinos were also given an opportunity to become more informed on the present situation in the Philippines.

A summary evaluation of the UCLA Development Institute training program by the Filipino participants gave two criticisms. The Filipino Development Officers felt that the inputs on health and women in development needed more on the "how to" aspects of how to plan and manage programs in these fields. A second criticism from the Filipino Development Officers was that they would like to have had more field exposure, for example to observe operations on a small agricultural farm.

Overall, however, the response was very positive. Strong emphasis was properly laid on the effective planning and management of development projects with special focus on grassroots participation.

Current Planning Capabilities Attributable to Matching Grant

In relation to the three other Matching Grant countries, the Philippines has a more established planning and management capability for development work. As will be enumerated, this means that the National Development Office of the PEC has been able to begin organizing diocesan and local community level planning and management training.

The National Development Commission of the PEC has put together a self-support program within a Three Year Plan of Action. This plan seeks to have the National Development Office become financially autonomous, primarily through a return on investment of projects. Seventeen such self-supporting projects were evaluated. Three are diocesan projects, fourteen are local projects owned and administered by organized missions and aided parishes. These projects are designed to generate income towards the self-support of local congregations as well as self support of the diocese. Although these projects do not utilize Matching Grant funds, they are an integral part of the work of the development offices. Matching Grant sponsored training will be targetted at diocesan and local people participating in these projects. We have, therefore, included the seven project evaluation reports as appendices to this report.

The Outline of the self-support program of the Three Year Plan of Action contains eleven components. Nine of the eleven components of the Three Year Plan involve training or planning workshops. Hence, the training skills taught at the Development Institute, as well as previously in country are essential to spread development through the church community and to enable parishes and local groups to plan and manage their own projects at the local level. The level of training, planning, and management skills reflects the impact of the Matching Grant on the Philippine Episcopal Church Development Office. Having established the National Development Office (NDO) as well as three Diocesan Development Offices, appropriate training reaching into local level planning groups becomes a key follow up to the Development Institute training and other in-country training supported by the Matching Grant and/or ECUSA.

Training for the Diocesan Development Committees, who are appointed by the Bishops, is scheduled to take place in late June, 1985. Elements of the training design include group building dynamics and exercises, and principles of planning based on group input. The expected results are basically two: 1) Each diocese will formulate a three year plan of action; 2) Committee members will define the role, functions, and operating procedure of the committee. As of the final editing of this report, the National Development Officer, Danilo Ocampo, is in Cortabato City facilitating the first such training

A second level of training will target Deanery Planning Support Teams in 22 Deaneries, with 103 planning team leaders. This is scheduled to take place between July 1985 and June 1986. Participants will acquire skills in implementing local planning workshops, and effective local organizing and participatory planning.

Budgeting allocations involving both Matching Grant funds and a grant from the Presiding Bishop's Fund for World Relief for Phase III of the PEC Development Office support will be made for Diocesan Development Committee workshops and Deanery Planning Support Teams Training.

A third level of training will be implemented by Planning Team Leaders trained in level two. Local Planning Workshops will be provided for 72 local congregations between September 1985 - September 1986. Each workshop will result in the organization of Local Project Committees, who will identify at least one Local Self-Support Project.

Local Planning Workshops and training of Local Project Committees shall be financed locally. Seed monies may be available through the National Development Office.

To strengthen project feasibility analysis skills of members of the National and Diocesan Development Committees, a National Skills Training Workshop on Project Feasibility Analysis will be held between August and September, 1985.

This workshop will enable 20 participants from both National/Diocesan Development Committees to state the basic principles and elements of project feasibility in order to adequately critique simulated project proposals.

Between December 1985 and December 1986, further training, conducted by planning team leaders, will be conducted for 72 Local Project Committees. This training will orient members on leadership skills, group building processes, project management and evaluation, bookkeeping and financial reporting.

Four training manuals will be produced by the National Development Office detailing the "how to's" of the above workshop. Manuals will be published during Year II and financed by the National Development Office budget.

The Diocesan Development Committee meets 3 times a year to approve project proposals. All projects must adhere to the following guidelines, revised at the meeting of the National Development Commission - Feb 8 - 9, 1985.

GUIDELINES ON DEVELOPMENT PROJECTS

1. A project idea is initiated at the Parish/Deanery level.

The Diocesan Development Office helps to make the project idea into a proposal form. (This includes conducting feasibility study, analysis of needs, budget plans and operational plans).

The Diocesan Development Office could seek the technical assistance of the National Development Office if necessary.

2. The Diocesan Development Office then submits the project proposal to the Diocesan Development Committee for review and approval on the basis of the priorities of the Diocese.

After the project proposal is approved by the Diocesan Development Committees, it is submitted for recommendation to the Diocesan Council for approval.

If the project proposal is approved by the Diocesan Council, then the Diocesan Bishop signs the proposal for endorsement.

3. The proposal is then submitted to the National Development Office where it shall undergo review, evaluation and rewriting if necessary. (If major changes in the project design is necessary, then it goes back to the Diocesan Development Committee).

The National Development Office then puts the proposal into final form applicable to the target funding agency.

The National Development Commission then reviews the project proposals endorsed to it by the National Development Office.

4. The National Development Commission endorses the project to National Council for approval.

The Prime Bishop signs the proposals approved by National Council.

5. The National Development Office sends the project proposals to funding agencies.

The PEC has several projects at present, however, Year One Matching Grant funds have been designated for training and ongoing institution building. Effective planning has enabled the PEC to get funding from such organizations as Church of Canada, Swedish Missionary Council (who will be funding the "Churchwomen in Development Program"), and EZE (The German Central Agency for Development Aid).

OVERVIEW OF INDIVIDUAL DIOCESAN DEVELOPMENT PLANS
(Note: We are awaiting an updated schedule of what
has been completed to date within these workplans.
We will forward this information upon receipt)

DEVELOPMENT OFFICE

CENTRAL DIOCESE - 1985 WORKPLAN

Development Officer - Engr. Ryan Aquino

PROGRAM PLANNING SESSIONS

- I. All planning sessions will center on the self support program for achieving financial autonomy. The Diocesan Development Committee meets quarterly to make workplans, and review the progress made regarding.

EDUCATION SEMINARS

- II. During 1985, six seminars of four days each are scheduled to take place. These training seminars are designed to equip the participants with basic skills in planning/programming. Target participants are diocesan field employees and selected lay people. The seminars will be conducted by deanery or a combination of deaneries.

SKILLS TRAINING

- III. This phase of the program intends to develop core groups of volunteer capable of planning and implementing activities/projects/programs. Three groups within three training sessions are to be formed to serve Lupaza; Mt. Trail, and Metro-Baguió - la kap - Goldfield. Each training session shall last from three - five days.

PROJECT PLANNING

- IV. Three training sessions will synthesize the materials of the above three areas. These sessions emphasize individual project/program planning. Project planning is done in cooperation with the congregation and priest-in -charge, the diocesan development office and a trained volunteer group.

PROJECT LEADERS' MEETINGS

- V. The Diocesan Development Office will design a system of reporting, both financial and narrative. Regular evaluation from the National Development Office will occur each 6 months.

DEVELOPMENT & TRAINING OFFICE
DIOCESE OF NORTHERN PHILIPPINES - 1985 WORKPLAN
Development Officer - Ricardo Deleso

I. January - March

Deanery orientations on Diocesan and National Church Development Program sought to establish a common understanding of the Self-Support Plan of the National Development Commission.

1st Development Board Meeting and consideration of Project Proposals.

II. April-May

Trips to mission stations not visited in 1984.

(Note: Schedule has been requested)

Baler, Dinapigue, Madella, Ilocus Sur, Ilocus Notre, Daquioman-Abra, Duldulao-Abra and Apayao.

2nd Development Board Meeting and consideration of Project Proposals.

III. June - October

Upon completing the review of mission/project stations, a series of seminars are to be scheduled: management for socio-economic community development and income generating projects; skills training in planning and implementing a project. Seminars will target mission stations with on-going projects such as Batal Liwan, Lanna, Besdo St. Ann's, St. Paul's Utocan, Trinity Parish Bulanao.

3rd Development Board Meeting and consideration of project proposals.

IV. Nov - Dec

Plans include the:

Evaluation of any projects undertaken

4th Development Board Meeting and consideration of project proposals.

Reports for 1985, evaluations and reviews will be submitted, as well as plans for the next year(s).

SOUTHERN DEVELOPMENT DIOCESAN OFFICE 1985 WORKPLAN

The Ven. George O. Pansigan,
Acting Development Officer

I. January - March

A Diocesan Development Committee Planning Workshop was held in which committee members stated the roles/functions of the committee and its operating procedures. The Diocesan Plan was drafted, in which the following plans for training were identified.

II. April - September

Deanery Planning Support Team training to generate 35 Planning Team Leaders. This training will take place in three locations beginning in July.

III. July - September

Local Planning Workshop lead by Planning Team Leaders will provide training in planning and management for 19 Local Planning Committees. These workshop will also identify local projects.

IV. October - December

To follow up the local Planning Workshops, skills training seminar workshops will be held, with the goal of establishing 20 local self-support projects.

V. December

A project leaders meeting will be held, and evaluation will take place.

Since the PEC has a more established National Development Office, as well as 3 Diocesan offices, Matching Grant support for Year I has been primarily allocated to increasing the training and management skills of key churchmembers involved in development.

BENCHMARK SUMMARY

Of the benchmarks submitted for Year I, the following have been completed. (Note: Some activities occurred before Year I as groundwork).

1) Development Officer, four Bishops and selected church members trained in how to plan and manage a development project.

HAITI
USAID/ECUSA NATIONAL DEVELOPMENT OFFICE MATCHING GRANT
ACTUAL & BUDGET INCOME AND EXPENSE FOR THE YEAR ENDED SEPTEMBER 30, 1985

EXPENSES	ACTUAL @ 4/30/85	BUDGETED 5/1/85 - 9/30/85	TOTAL
IN-COUNTRY COSTS			
Personnel	\$2,010.00	\$ 3,450.00	\$ 5,460.00
Travel	300.00	200.00	500.00
Training	885.00	5,115.00	6,000.00
Equipment	2,820.00	8,460.00	11,280.00
Supplies	-0-	761.00	761.00
Repairs & Maintenance	350.00	-0-	350.00
Insurance	-0-	680.00	680.00(1)
In-kind Expenses - Volunteer Support	-0-	3,300.00	3,300.00
Automobile Purchases	-0-	16,000.00	16,000.00(1)
Miscellaneous	<u>-0-</u>	<u>649.00</u>	<u>649.00</u>
TOTAL	\$6,365.00	\$38,615.00	\$44,498.00

INCOME

USAID	\$12,500.00
D & F SOCIETY - MATCH GRANT	12,500.00
D & F SOCIETY - VENTURE IN MISSION	16,680.00
IN-KIND INCOME - VOLUNTEER SUPPORT	<u>3,300.00</u>
	\$44,980.00

(1) To be covered by D & F Society - Venture in Mission Support

JMD:ptw
5/28/85

KENYA
USAID/ECUSA NATIONAL DEVELOPMENT OFFICE MATCHING GRANT
ACTUAL & BUDGET INCOME AND EXPENSE FOR THE YEAR ENDED SEPTEMBER 30, 1985

EXPENSES	ACTUAL @ 4/30/85	BUDGETED 5/1/85 - 9/30/85	TOTAL
UCLA DEVELOPMENT INSTITUTE			
Travel - International	\$ 22,503.04	\$ -0-	\$22,503.04
Per Diem/Local Travel	11,510.00	-0-	11,510.00
Room and Board	15,335.00	-0-	15,335.00
Supplies	1,222.00	-0-	1,222.00
Consultants	1,650.00	-0-	1,650.00
Other Miscellaneous	<u>330.00</u>	<u>-0-</u>	<u>330.00</u>
TOTAL UCLA	\$ 52,550.04	\$ -0-	\$52,550.04
IN-COUNTRY EXPENSE			
Personnel	\$20,624.00	\$46,863.00	\$ 67,487.00 (1)
Travel	2,313.00	10,611.00	12,924.00
Training	-0-	3,984.00	3,984.00
Supplies/Office Expense	1,611.00	4,824.00	6,435.00
Office Rental	<u>-0-</u>	<u>9,170.00</u>	<u>9,170.00</u>
TOTAL	\$24,548.00	\$75,452.00	\$100,000.00
TOTAL EXPENSES			\$152,550.04
INCOME			
USAID			\$ 75,000.00
ECUSA - Matching Contribution			<u>77,550.04</u>
TOTAL INCOME			\$152,550.04

(1) Coordinator, secretary and messenger in each of 9 diocesan offices

LIBERIA
USAID/ECUSA NATIONAL DEVELOPMENT OFFICE MATCHING GRANT
ACTUAL & BUDGET INCOME AND EXPENSE FOR THE YEAR ENDED SEPTEMBER 30, 1985

EXPENSES	ACTUAL @ 4/30/85	BUDGETED 5/1/85 - 9/30/85	TOTAL
IN COUNTRY EXPENSES			
DEVELOPMENT OFFICER WORKSHOPS			
Accomodations	\$ 3,202.50	\$ 3,191.00	\$ 6,393.50
Travel & Transportation	1,315.00	927.00	2,242.00
Meals	75.00	3,588.00	3,663.00
Miscellaneous	<u>12.50</u>	<u>519.00</u>	<u>531.50</u>
TOTAL	\$ 4,605.00	\$ 8,225.00	\$ 12,830.00
DEVELOPMENT OFFICE			
Personnel	\$ -0-	\$ 1,350.00	\$ 1,350.00
Travel	-0-	2,420.00	2,420.00
Equipment/Furniture	-0-	5,050.00	5,050.00
Supplies	-0-	450.00	450.00
Educational Materials	-0-	2,500.00	2,500.00
Insurance	-0-	300.00	300.00
Miscellaneous	<u>-0-</u>	<u>100.00</u>	<u>100.00</u>
TOTAL	\$ -0-	\$12,170.00	\$12,170.00
TOTAL EXPENSES	\$ 4,605.00	\$ 2,0395.00	\$25,000.00
INCOME			
USAID	\$2,302.50	\$10,197.50	\$12,500.00
ECUSA - MATCHING CONTRIBUTION	<u>2,302.50</u>	<u>10,197.50</u>	<u>12,500.00</u>
TOTAL INCOME	\$4,605.00	\$20,395.00	\$25,000.00

(1) Workshop Budget

	Lamco 16 Participants	Gbarnga 10 Participants	Schiefflin 38 Participants	Total
Accomodations	\$ 216.00	\$175.00	\$2,800.00	\$3,191.00
Travel & Trans.	207.00	120.00	600.00	927.00
Meals	384.00	240.00	2,964.00	3,588.00
Misc.	<u>193.00</u>	<u>90.00</u>	<u>236.00</u>	<u>519.00</u>
	\$1,000.00	625.00	\$6,600.00	\$8,225.00

PHILIPPINES
 USAID/ECUSA NATIONAL DEVELOPMENT OFFICE MATCHING GRANT
 ACTUAL & BUDGET INCOME AND EXPENSE FOR THE YEAR ENDED SEPTEMBER 30, 1985

EXPENSES	ACTUAL @ 4/30/85	BUDGETED 5/1/85 - 9/30/85	TOTAL
UCLA DEVELOPMENT INSTITUTE			
Travel	\$ 8,240.40	\$ -0-	\$ 8,240.40
Per Diem/Local Travel	5,150.00	-0-	5,150.00
Room & Board	7,155.00	-0-	7,155.00
Supplies	958.00	-0-	958.00
Consultants	1,878.00	-0-	1,878.00
Other Miscellaneous	<u>166.00</u>	<u>-0-</u>	<u>166.00</u>
TOTAL	\$23,547.40	\$ -0-	\$23,547.40
IN-COUNTRY EXPENSES			
Personnel	\$ -0-	\$19,373.83	\$19,373.83
Travel	-0-	3,333.33	3,333.33
Training/Conferences	-0-	15,116.67	15,116.67
Office Equipment	-0-	4,027.78	4,027.78
Supplies	-0-	2,668.22	2,668.22
Manual Preparation	-0-	1,944.44	1,944.44
Evaluation/Planning support	-0-	1,900.00	1,900.00
Utilities	-0-	444.67	444.67
Contingency	<u>-0-</u>	<u>4,880.89</u>	<u>4,880.89</u>
TOTAL	\$ -0-	\$53,689.83	\$53,689.83
TOTAL EXPENSES			\$77,237.23
INCOME			
USAID			17,500.00
ECUSA - Matching Contribution			<u>59,737.23</u>
			<u>\$77,237.23</u>

ECUSA HEADQUARTERS
USAID/ECUSA NATIONAL DEVELOPMENT OFFICE MATCHING GRANT
ACTUAL & BUDGET INCOME AND EXPENSE FOR THE YEAR ENDED SEPTEMBER 30, 1985

EXPENSE	ACTUAL @ 4/30/85	BUDGETED 5/1/85 - 9/30/85	TOTAL
Program Officer & Intern	\$ 6,870.00	\$18,130.00	\$ 25,000.00
Travel	8,500.78	8,999.22	17,500.00
Training	1,828.42	10,671.58	12,500.00
KERAWOP (1)			
Consultant Fees	12,550.00	3,750.00	16,300.00
Travel/Accomodations	19,655.53	16,268.00	35,923.53
Supplies	341.19	-0-	341.19
Miscellaneous	103.90	-0-	103.90
	<u>\$32,650.62</u>	<u>\$20,018.00</u>	<u>\$ 52,668.62</u>
TOTAL EXPENSES	\$49,849.82	\$57,818.80	\$107,668.62
INCOME			
USAID			\$ 37,500.00
ECUSA - Matching Contribution			55,168.62
- EZE Grant (2)			<u>15,000.00</u>
			<u>\$107,668.62</u>

- (1) Kenya Rural Areas Women's Project
(2) Evangelische Zentralstelle Fur Entwicklungshilfe E.V.-
Protestant Central Agency for Development Aid

ALL COUNTRIES
USAID/ECUSA NATIONAL DEVELOPMENT OFFICE MATCHING GRANT
ACTUAL & BUDGET INCOME AND EXPENSE FOR THE YEAR ENDED SEPTEMBER 30, 1985

	HAITI	KENYA	LIBERIA	PHILIPPINES	HEADQUARTERS	TOTAL
EXPENSE						
Personnel	\$ 5,460.00	\$ 67,487.00	\$ 1,350.00	\$19,373.83	\$ 25,000.00	\$118,670.83
Travel	500.00	12,924.00	2,420.00	3,333.33	17,500.00	36,677.33
Training/Workshop	6,000.00	3,984.00	12,830.00	15,116.67	12,500.00	50,430.67
Equip./Furniture	27,280.00	-0-	5,050.00	4,027.78	-0-	36,357.78
Supplies	761.00	6,435.00	450.00	2,668.22	-0-	10,314.22
Repairs & Maint.	350.00	-0-	-0-	-0-	-0-	350.00
Insurance	680.00	-0-	300.00	-0-	-0-	980.00
Office Rental	-0-	9,170.00	-0-	-0-	-0-	9,170.00
Education Matl's	-0-	-0	2,500.00	1,944.44	-0-	4,444.44
Utilities	-0-	-0-	-0-	444.67	-0-	444.67
Miscellaneous	649.00	-0-	100.00	1,900.00	-0-	2,649.00
Contingency	-0-	-0-	-0-	4,880.89	-0-	4,880.89
UCLA Trng.	-0-	52,550.04	-0-	23,547.40	-0-	76,097.44
KERAWOP	-0-	-0-	-0-	-0-	52,668.62	52,668.62
In-Kind Exp.	<u>3,300.00</u>	<u>-0-</u>	<u>-0-</u>	<u>-0-</u>	<u>-0-</u>	<u>3,300.00</u>
TOTAL	\$44,980.00	\$152,550.04	\$25,000.00	\$77,237.23	\$107,668.62	\$407,435.89
INCOME						
USAID	\$12,500.00	\$ 75,000.00	\$12,500.00	\$17,500.00	\$ 37,500.00	\$155,000.00
ECUSA - Match	12,500.00	77,550.04	12,500.00	59,737.23	55,168.62	217,455.89
- VIM	16,680.00	-0-	-0-	-0-	-0-	16,680.00
TOTAL ECUSA	<u>\$29,180.00</u>	<u>\$ 77,550.04</u>	<u>\$12,500.00</u>	<u>\$59,737.23</u>	<u>\$ 55,168.62</u>	<u>\$234,135.89</u>
EZE	-0-	-0-	-0-	-0-	15,000.00	15,000.00
In-Kind Income	<u>3,300.00</u>	<u>-0-</u>	<u>-0-</u>	<u>-0-</u>	<u>-0-</u>	<u>3,300.00</u>
TOTAL	\$44,980.00	\$152,550.04	\$25,000.00	\$77,237.23	\$107,668.62	\$407,435.89

USAID/ECUSA NATIONAL DEVELOPMENT OFFICE MATCHING GRANT
ESTIMATED YEAR II BUDGET
OCTOBER 1, 1985 - SEPTEMBER 30, 1986

58

EXPENDITURES	HAITI	KENYA	LIBERIA	PHILIPPINES	H/QUARTERS	TOTAL	USAID
Personnel	\$13,800.00	\$70,300.00	\$25,000.00	\$10,000.00	\$25,000.00	\$144,100.00	\$72,050.00
Travel	7,300.00	29,700.00	5,000.00	0	25,000.00	67,000.00	33,500.00
Training							
In-Country	15,000.00	0	10,400.00	15,000.00	25,000.00	65,400.00	32,700.00
UCLA	6,500.00	0	11,600.00	0	0	18,100.00	9,050.00
Equip./Supplies	9,400.00	0	3,000.00	0	0	12,400.00	6,200.00
Other Office Support	3,400.00	0	0	0	0	3,400.00	1,700.00
Project Seed Funds	9,600.00	0	10,000.00	10,000.00	0	29,600.00	14,800.00
TOTAL M/G PROGRAM	\$65,000.00	\$100,000.00	\$65,000.00	\$35,000.00	\$75,000.00	\$340,000.00	\$170,000.00

INCOME

USAID MATCHING GRANT	\$170,000.00
ECUSA MATCHING GRANT CONTRIBUTION	\$170,000.00
TOTAL	\$340,000.00

APPENDIX

- i. Travel summary of Overseas Development Staff for Year I
- ii. Diocesan Development Reports from UCLA Development Institute Training
 - 1) The Diocese of Maseno West by Emmanuel Madote
 - 2) The Diocese of Maseno South by Olivia Agwa
 - 3) The Diocese of Mount Kenya East by Stephen Githendu
 - 4) The Diocese of Nakuru by Symon Kariuki
 - 5) The Diocese of Mount Kenya Central by Peter Machira Kihoro
 - 6) The Diocese of Nairobi by George Mambo
 - 7) The Diocese of Machakos by Joshua Mutinda
 - 8) The Diocese of Mount Kenya South by James Ndinguri
 - 9) The Diocese of Eldoret by Lucas Wadenya

Note: Although there are eleven dioceses, only nine are included. Two Diocesan reports were incomplete, Peter Ndalo's report from the Diocese of Maseno North, and Evan Mbogo from the Diocese of Mombasa, and are therefore not included.

- iii. Project evaluations for seventeen self-support development projects in the Philippines.
 - 1) Chico Inn and Restaurant
 - 2) Bontoc Cinema
 - 3) St. Michael and All Angels Integrated Project
 - 4) St. Paul's Integrated Project
 - 5) St. Alban's Miners Canteen
 - 6) Cathedral Heights Ladies Residence Hall and Cafeteria
 - 7) Poultry Project, St. John's Mission
 - 8) St. Barnabas Piggery Project
 - 9) St. Philip and St. James Rice Farm
 - 10) St. Gregory's Orchard Project
 - 11) St. Mark's Rice Farm
 - 12) Investment Project
 - 13) Holy Apostle Boarding House and Lot
 - 14) St. Mathias Rice Farm
 - 15) Advent Mission's Orchard Project
 - 16) Christ Church Lanna Project
 - 17) St. Anne's Project

MATCHING GRANT RELATED TRAVEL - YEAR ONE

ANNUAL REPORT APPENDIX

<u>COUNTRY</u>	<u>MONTH</u>	<u>STAFF</u>
HAITI	DECEMBER 1984	ED HOLMES
	MARCH 1985	KIRSTEN LAURSEN JANE WATKINS
	SEPTEMBER 1985	KIRSTEN LAURSEN
LIBERIA	OCTOBER 1984	ED HOLMES JANE WATKINS
	NOVEMBER 1984	BRUCE WOODCOCK
	JANUARY 1985	ED HOLMES JANE WATKINS
	JULY 1985	BRUCE WOODCOCK ED HOLMES JANE WATKINS
KENYA	OCTOBER 1984	JANE WATKINS
	FEBRUARY 1985	ED HOLMES JANE WATKINS
	APRIL/MAY 1985	JANE WATKINS
	JULY 1985	JANE WATKINS
PHILIPPINES	APRIL 1985	M.REIGELMAN (AID)
	MAY 1985	BISHOP HAYNSWORTH
ECUSA/WASHINGTON DC	SEPTEMBER 1984	JIM DEAN BRUCE WOODCOCK
	NOVEMBER 1984	ED HOLMES JANE WATKINS
	FEBRUARY 1985	KIRSTEN LAURSEN
	APRIL 1985	BRUCE WOODCOCK
	JULY 1985	JIM DEAN JANE WATKINS
	SEPTEMBER 1985	KIRSTEN LAURSEN

NOTE: ABOVE TRAVEL REPRESENTS VISITS MADE TO EACH AREA, EVEN IF TRAVEL WAS NOT FUNDED BY THE MATCHING GRANT.

DIOCESE OF MASENO WEST

By Emanuel Madote

APPENDIX

DIOCESE OF MASENO WEST

By Emanuel Madote

DIOCESAN INTEGRATED RURAL DEVELOPMENT

Development Education was started in the Diocese of Maseno South (incorporating the new Diocese of Maseno West) in 1975. This period saw the creation of awareness for self-development to all people within the Diocese. The programme initially concentrated on organizing and motivating groups at the village level so that they form development groups to enable them to carry out development activities themselves. These groups operated through a system of Committees established at Diocesan, Archdeaconry, parish and congregational levels. Decision-making process decreased up the hierarchy. There was more co-ordination work up the hierarchy than implementation which rested with the grass roots.

BACKGROUND INFORMATION TO DIOCESE OF MASENO WEST

The Diocese was created in January 1985. It was part of the Diocese of Maseno South up to December 1984. The need to create a new Diocese arose from the ever increasing Church activities and Church growth all of which checked effective and efficient administration including rural development work.

AREA AND POPULATION

It covers an area of 3,528 sq. km. of which land area is 2,523 sq. km. The area accommodated 474,516 people (1979 National Census figures) growing at over 3% annually. In 1979, the population density

ings for 89,702 households in the year. Most people are children under 15 years. The majority of people are peasants practising subsistence farming including fishing.

The primary role of the Diocesan Development Officer will be to coordinate training in order to nurture a participatory development process. The implementation of participatory development hinges on education tailored to relate to the lives and needs of the people so as to feel that they are listened to and respected (David Werner, 1983, et al). The main aim is to change the society to meet people's needs. The Diocesan role in the process is that of a "facilitator" to help people look for answers to their problems together; to assist them by open-ended dialogue in which the people contribute more. It is learning through doing and discussing.

Such education emphasizes critical analysis, social awareness, communication skills, teaching skills, innovation, self-reliance, use of local resources, local customs, confidence building, abilities of women and youth and methods that help the poor become rich. supportive assistance from the Diocese when asked for, and dissemination of basic technical and economic causes of problems. People need to know the methods and aids that help them learn through exploration, discovery and practice in solving real-life problems. The Diocesan facilitating role would not be complete if the people would not find access to resources for development.

Ultimate aim is to put people at the level of the Diocese. In the long run, the Diocese would have minimum intervention and only offer support and advice when necessary. That is to say that the Diocese plays a role of linking and coordinating community activities to the outside world embracing such institutions as may engage in rural development.

There is no direct material support from the Diocese. Basic training on leadership skills and technical matters "qualifies" them as barefoot specialists.

Stage 1: Contact with the target group coupled with disaggregation of the people.

Stage 2: Identification of socio-economic entities as the basic unit of development, i.e. groups. The term 'groups' encompasses a range of practice from informal, unstructured

gatherings of rural poor. It is assumed that these groups be formed voluntarily without much persuasion from the Diocese.

Stage 3: The third stage is that of preparation of work with the group in terms of their future participation. The Diocese's role is that of working with the group to identify felt and unmistakable needs including planning.

Stage 4: The fourth stage is collective action by the group to tackle the problems which they confront.

THE DIOCESE OF MASENO SOUTH

By Olivia Agwa

THE DIOCESE OF MASENO SOUTH

By Olivia Agwa

The Integrated Rural Development Programme history started in the Diocese of Maseno south nine years ago mainly as an educational activity aimed at motivating and creating awareness of the community concerning their own situation and what they can do to improve it. Within two years of motivation and creating awareness the programme moved to action and projects were initiated by the people through the church congregations.

Plans are underway to establish the Christian Community Services in the Diocese of Maseno West and already a Development co-ordinator has been posted who cannot be able to cover all six areas of programmes already in the field. Therefore the Integrated Rural Development Programme staff of the Diocese of Maseno South will still work both in the Diocese of Maseno West and South until such a time when the Diocese of Maseno West will be able to fully establish a development office and staff.

Nearly 22% of the population do not have access to proper food, about 38% of the rural population are landless.

Integrated Rural Development Programme

Project Goals

Consolidating the existing activities
Identifying ways of assisting objectives which will enhance the achieving of self-reliance through active participation

Project Objectives

To train the youth in skills and technologies that would make them self-employed, and would create ways of self-advancement in rural areas

To produce sufficient food and possible surplus for sale

To educate and inform people of health promotion activities

To encourage women's meaningful participation in the programme

To increase income per capita in the rural community consistent with the vast potential of resources in the project area.

Strategies for Achieving Stated Goals and Objectives

Improve awareness of the Diocesan Programmes amongst other departmental agencies by co-ordinating on both sides for involvement in discussions and implementation

Instill feeling of ownership coupled with entrepreneurial skills

Include both sexes and all age groups in the development process

Strengthen supervision at all levels by having more staff at village, parish and deanery levels to improve on the project's efficiency and effectiveness

Re-orient lay people, clergy and rural development staff on the theology and rural development to make them meaningfully involved in church programmes and mission

Select a few viable projects as models for practical and demonstration purposes

Train, and re-train more people on simple appropriate village technologies and skills

Educate people on the acquisition and utilization from various sources and encourage small scale income generating activities

Streamline management information system for planning and evaluation purposes

To strength the Diocesan development operation, the Diocese has structured development committees at all levels. There is the Diocesan Board of Christian Community Services. This is the Principal body that makes policies and decisions for all the development activities. Then follows the development committee at the archdeaconry level (equivalent to District level), the deanery level (equivalent to division), the parish level, and the last development committee which is at the church (congregation) level.

Unlike other structures, the development committee system of the Diocese is not tight. The bulk of the work, deciding what they want and how to achieve it, is for the village development committee.

Board of Christian Community Services
Development Committee Structure

SYNOD

BOARD OF CHRISTIAN COMMUNITY SERVICES

PROJECT SUB COMMITTEE

S. NYANZA KISII ARCHDEACONRY KISUMU ARCHDEACONRY

4 DEANERIES

24 PARISHES

CHURCHES

PROGRAMME GROUP (CONGREGATIONS)

Archdeaconry and parish development committees also meet four times a year. Each Archdeaconry has a representative in the District Development Committee where all the government plans are discussed. The director of Christian Community Services and the Assistant Director of Christian Community Services attended both the District Development Committee and the Provincial Development Committee.

Each Archdeaconry has an agricultural extension worker who is the secretary to the Deanery Development Committee.

There are five Deaneries in Diocese of Maseno South. Each Deanery has a development assistant who is the secretary to the Deanery Development Committee.

Essential planning, decision making and execution of the programmes work bottom-up. This insures full participation of the local people and foremost the co-ordination of the development progress with government structure.

Training Component

Development Assistants of Christian Community Services are community educators and supervisors of all groups working on different activities in their areas through the church.

The government, Lake Basin Authority, A.F.C., CARE (Kenya), etc. shown great interest in the work of the Diocese and there is a great effort on the Diocese to increase realistic participation from the people.

Rural development activities are mainly carried out by women since they are the majority in the rural areas. A women's desk has been created to enhance women's participation in already existing programmes and activities. Women's constructive participation in the Diocesan structure in development committees, church councils and boards, where decisions and policies are discussed and decided upon, is one area the women's desk is hoping to encourage and educate women.

Conclusion

Evaluatory questions to be used by Diocesan Development Officer.

- To what extent have project groups or individuals become self-reliant?
- How many projects have been completed and are completely independent of their work?
- Are people actively participating?

Are people able to specifically identify their needs, abilities and resources and use the process to improve their situation without much dependency?

THE DIOCESE OF MT. KENYA EAST
STRATEGIES FOR RURAL DEVELOPMENT
By Stephen Gethendu

THE DIOCESE OF MT. KENYA EAST
STRATEGIES FOR RURAL DEVELOPMENT

By Stephen Gethendu

Introduction

The Diocese of Mount Kenya East was created in 1975 on the sub-division of the then Diocese of Mount Kenya. Under the able leadership of the Diocesan Bishop, the Right Reverend Doctor David M. Gitari, the Diocese has grown from a mere nineteen parishes to sixty parishes by 1985; that is 215.8% growth, or four parishes per year. The Diocese is served by over 70 ordained ministers distributed in three archdeaconries of Kirinyaga, Embu and Meru/Northern.

For the Diocese to be able to determine the areas of need a Diocesan Survey was carried out in 1977 out of which the Board of Christian Community Services was created in 1979 to prioritize the Development strategies in the Diocese. To facilitate this exercise the congregation and parishes were asked to set out their development priorities through the Partners in Mission (PIM) Consultations. A number of development programmes have been started which include Education, Primary Health Care, Rural Development and Social Welfare. However, to understand the involvement of these programmes in the diocese one has to have an understanding of the geographical background, the populations and cultures within the diocese. For development planning purposes the Diocese can be divided into two distinct blocks governed by the mode of occupation of the populations within the Diocese. These blocks are the Northern block occupied by pastoralists and the Southern Block by agriculturalists.

Agriculture and pastoralism are the main occupations the populations living in the Diocese.

Remarks on Development Strategies

Rural development strategies in the Diocese should focus on increasing food and livestock production in relation to land potential to meet the basic needs of the growing population; this is especially true for communities in the medium and low potential areas, who are victims of hostile environmental conditions.

Development work in the northern block of the Diocese has been hampered by the poor infrastructure, and the cultural and social background of the pastoralists. However, to hasten development process in these areas, the Diocesan efforts must be to make pastoralists participate in the cash economy; by so doing they will be

made aware of the dangers of overstocking in relation to land carrying capacity and their increasing populations. The pastoralists can be brought into the cash economy through:

a) Range Management Programmes which take into account development progress to increase watering points. This can be facilitated by developing water harvesting techniques to control and retain the runoff. The protection and maintenance of category areas should be an integral part of water development and conservation measures. To succeed in range management programmes is to improve the pastures in order to support more livestock.

b) To encourage the communities living in these medium and low potential areas to become part of the cash economy, arable farming can be developed as a more intensive land use along the rivers, using irrigation water. Some intensive research on dry land farming for these areas should be carried out through the Diocesan Rural Development work.

c) Agro-forestry should be included in the dry land farming research work to establish the correct trees for those areas which can be used to maintain the soil fertility and can be used as fodder during droughts.

It was mentioned that employment is a factor to be reckoned with in the Development Strategies in the Diocese and this could be attributed to lack of skills. The Diocese has a role in developing the required skills especially among the youths who do not continue with their education. Development of institutions like the Village Polytechnics and Christian Industrial Training Centres (CISTC) should be encouraged in the Diocese with the hope that the trainees will utilize the learned skills in their rural set up preferably in self-employment.

THE CHURCH OF THE PROVINCE OF KENYA

DIOCESE OF NAKURU

By Symon Kariuki

THE CHURCH OF THE PROVINCE OF KENYA

DIOCESE OF NAKURU

By Symon Karuiki
Introduction

The Diocese of Nakuru is one of the eleven Dioceses constituting the Church of the Province of Kenya previously known as the Anglican Church, Kenya. It covers an area of 69,130 square kilometres with an estimated population of 2,231,160 people. It was created in 1961 when the Dioceses of Murang'a, Maseno and Nakuru were separated from the then Diocese of Mombasa. It is situated in the Rift Valley Province in the Republic of Kenya with its Head Office in Nakuru Town. The Diocese is composed of twenty-five parishes and five missionary areas. One of these parishes and the five missionary areas fall within the semi-arid pastoral areas in Baringo, Narok, and Samburu districts, whereas the remaining parishes are located in the relatively high potential agricultural zones.

Turning to development for the purpose of an effective approach to development in rural areas, the Diocese of Nakuru can be divided into two major zones. The first category is made up of semi-arid pastoral areas which are commonly occupied by the nomadic Masai, Samburu and Pokot people for livestock rearing. The second zone is in the newly settled high and medium potential agricultural areas where the new settlers, drawn from different parts of the country, own plots of land ranging from approximately 1.5 acres to 30 acres. The land here is relatively suitable for crop production and dairy cattle rearing on a small scale basis. In all these areas, attention should be focused on improving peoples' skills and techniques on farming and soil conservation, in order to increase crop production for food and thus cope with the increasing population; improve livestock to increase beef and dairy products; educate village people on basic health care for prevention of common diseases; and improve the available water resources to provide sufficient water for use by both human beings and livestock.

Agricultural and Livestock Extension Services Present Position

The Diocese is rendering services to people living in different areas in simple, inexpensive general agricultural skills and livestock management. These services are majoring on educating the local people on better methods of growing crops for food using available local resources like farm-yard manure, ox-ploughs, soil conservation by terraces or planting vegetation and also livestock improvement to increase dairy products and been. Much emphasis is on producing cash crop together with other different varieties of crops like millet, sorghum, beans, vegetables, cassava, etc. which form a balanced diet

for families. People are also being encouraged to plant drought resistant crops like cassava, yams, sweet potatoes, etc. This training is going on in high and medium potential agricultural areas like Subukia, Naivasha, Gilil, Ronda and Ngarua, using contact-farmers on whose farms farmers in a given area meet to receive appropriate instructions from the field officers.

In Nginyang Village Polytechnic in the Baringo district, young school leavers are trained in range management to assist in planning of grazing lands in pastoral areas. Two agriculturalists/livestock officers are stationed at Narok Town and Masarura in Narok district to help Masai in cross-breeding their cattle with better breeds to increase milk and beef products. Similar services are being extended to Samburu people in Maralal, Wamba and Baragoi in Samburu- people who depend on livestock for their livelihood.

The Diocese is also experimenting on a simple agricultural correspondence course on farming skills which is conducted by an organization known as INADES Formation, Kenya. The farmers organize themselves in small groups of 6-8 people to learn farming skills and techniques by reading books together and answering questions. They meet regularly with their instructors to evaluate their performances and understanding of the subject. They also put the theory they learn into practice in their farms. It is hoped that many farmers will benefit from this method.

Future Prospects

- 1) To train local leaders who will be involved in training of the village people, e.g., pastors, mothers, union leaders, women teachers, selected village leaders, youth leaders, etc. This kind of training will be managed through organized seminars and field days.
- 2) To intensify the present local training at the grass-roots on crop production in order to increase crop output for both consumption and income earning. The training will cover the existing selected areas and will gradually extend to cover other specified areas not yet reached by either the Government or other Non-Governmental Organizations.
- 3) To introduce and experiment on crops suitable for growing in the high, medium and low potential areas of Narok, Baringo and Samburu districts to supplement the present diet of milk and livestock by-products.
- 4) To educate the pastoral people within their own organizational sects on benefits derived from cross-breeding their cattle with better breeds, the importance of constructing cattle dips to prevent diseases and use of drugs to control tick-borne diseases.

- 5) To educate local people on use of ox and donkey-carts for cheaper transportation of goods locally and also the use of ox for ploughing to reduce costs of producing food crops.

Tree-planting and Soil Conservation Present Position

Lately, Kenya has been experiencing continuous drought year after year mainly in the semi-arid areas and the Government has put much emphasis on tree-planting in individual farms and holdings to supplement the Government Forestation Programmes under the Forest Department.

The Diocese of Nakuru has viewed the problem of drought and soil erosion very objectively and has already started educating people on tree planting in their shambas. This education has encouraged two groups in Subukia and Ngarua to start their own tree nurseries to grow fruit and tree seedlings which will meet their needs. It is the hope of the Diocese that many local people will respond positively to the idea of establishing tree nurseries in their respective locations and villages.

Future Prospects

- 1) To train and encourage people at village level to establish their own tree nurseries to produce enough trees for their local needs.
- 2) To educate village people on the importance of planting trees for domestic use e.g. firewood, timber for building works, poles and posts for building or fencing, fruit trees for fruits and trees for sheds.
- 3) To educate and train people about soil conservation in order to improve soil fertility for crop production and prevent soil erosion by digging terraces, growing nappier grass or other fodder crops on contour lines to hold soil.

Conservation of Water Resources Present Position

Many people do not get enough water for their domestic use. They travel many miles to fetch water during the dry seasons while livestock go without water for days at times. The Government is committed to big water projects in many parts of the country whereas individual self-help groups of people are also having their own water projects on self-help basis.

The Diocese of Nakuru identified this problem and has started water programmes including:

- 1) Construction of dams in Central Banngo to provide water to people together with their livestock.

- 2) Extension of existing water supplies in Nyandarua district to reach people who live far from water supply points.
- 3) Protecting spring-water in Nakuru district (Subukia) and extending existing water supplies to reach more people in Naivasha area.
- 4) Training local people on appropriate technology applicable in constructing inexpensive water tanks for harvesting rain water.

For these projects to succeed, the Diocese provided technical advice to the people and it also makes arrangements for financial assistance from funding agencies when necessary to match local contributions.

Future Prospects

- 1) To educate local people on how to conserve natural water resources like spring water so that these resources might continue to be useful in future.
- 2) To train people to construct their own tanks using simple, local and inexpensive materials like mud-made blocks.
- 3) To intensify training on dam construction and protection in semi-arid areas like Baringo, Samburu and Narok.
- 4) To educate and encourage the village people to dig man-made wells where water level is within the reach because these wells have proved very useful in other parts of the country where water is scarce.

Basic Health Care Present Position

It has been observed that many children and adults die in the Third World due to lack of basic health care in those countries, Kenya being one of them. Some of the diseases which kill children are diarrhea, malnutrition, malaria, flu and other tropical diseases. It is said that most of these diseases could be prevented at village level by educating and training the local village people to practise basic hygiene in their homes.

The Diocese of Nakuru has started basic health care programmes to cover such areas as Gilgil/Naivasha and Ronda in Nakuru district while services in Central Narok and Manu Narok areas are provided through the Mobile Health Clinic. This is an essential programme which deserves financial support from outside funding agencies.

Future Prospects

- 1) To recruit health trainers who will undertake the responsibility of educating and training voluntary local people in the villages on appropriate measures to protect themselves against common diseases.
- 2) To intensify education and training of the local people in the areas already covered by the present health-care programmes and to extend similar services to the people in other areas as soon as possible.
- 3) To educate people on the importance of family planning in order to have fewer children whom they can support.

Self-Help Movement (Harambee) Present Position

In Kenya, the self-help movement, Harambee as it is known, has helped greatly in bringing about social and economic changes in people's life. People have learned to work together harmoniously for a common goal, e.g., building local schools, dispensaries or health centres, churches, constructing local roads, water projects, or formation of Cooperative Societies for easy marketing of farm produce, milk, tea, coffee, pyrethrum, sugar-cane, and cotton.

The N.G.Os, church included, have played a great role in the self-help movement by organizing local people in groups for specific projects, providing technical advice when needed or making connections between self-help groups and experts (technicians) with knowledge and skill, and approaching prospective funding agencies to provide funds for such programmes or projects. The Diocese of Nakuru has played a big role towards this goal or objective.

Future Prospects

- 1) To continue identifying itself with self-help groups in order to provide education where needed and to encourage them to venture into more useful and productive projects.
- 2) To continue providing technical advice and skills to self-help groups or make connection with technicians where appropriate.
- 3) To create awareness among local people of the important resources around them which could be mobilized for their benefits and betterment of their future..
- 4) To seek financial assistance from prospective funding agencies on behalf of the self-help groups which are able to support part of their projects locally.

Appropriate Technology

There are many natural resources around the people in the villages which have not been explored. If such resources could be explored and be exposed to the people, it could make a big change towards local conditions of living. What is required is simple technology training on how to use these resources locally with minimum financial involvements. An appropriate Technologist is training the villagers how to make mud-blocks for building houses, churches, water tanks and how to construct local stoves which use less firewood and waste very little energy. The diocesan initiated Villages Polytechnics at Subukia and Nginyang are training young school leavers in masonry, carpentry, joinery home economics and range-management. These skills are needed in the villages because services can be provided cheaply and employment is created for young people to earn their daily bread.

Future Prospects

- 1) To create awareness among the people of the usefulness of simple technology and its economical effects on their daily lives.
- 2) To expand the services by means of applying appropriate technology where appropriate so that as many people as possible are reached and given the new knowledge to enable them to do their own things
- 3) To carry out a survey on the possibility of exploring more ways and means of applying this technology locally for the benefit of the people.

Establishing a Revolving Fund Present Position

It is known that many people have initiative and can do good things geared at improving their conditions of living. However, such people do not have means of putting their talents into practice. They are handicapped and incapable of developing these talents to the fullest extent possible. If such people are known among the community and given some financial support they could make a living from their local resources.

The Government gives Seasonal Credit facilities to the farmers but these facilities do not reach ordinary peasants with one or two acres of land because of the loan processing procedure involved. Perhaps dealing with a few people on specified projects could be manageable and might eventually prove beneficial to the people. A programme of this kind with Menengai Family to Family development project in Nakuru Town proved useful to some of the beneficiaries who were given money to do business on charcoal, gunny-bags, second-hand clothing, kiosks, vegetables etc. A well organized pilot programme on banking and small businesses could be worked out on an experimental basis. This is why a Revolving Fund is recommended to be established to be a source of financial support to those who deserve it.

Future Prospects

- 1) To establish a Diocesan Revolving Fund to provide financial support to rural people/groups or individuals who would be willing and capable of initiating small development projects which would be used as model for generating income.
- 2) To encourage the people to start small, manageable and carefully worked out projects aimed at raising production to a maximum capacity in a given area and on certain condition, e.g., producing "Irish" potatoes or vegetables using modern methods, poultry-keeping, and beekeeping.

Training Programme

Looking at the Forecast Development for the Diocese of Nakuru, one will notice that much emphasis has been put on educating and training of the people at the village level because that is where the people themselves are living and they know their most pressing needs without necessarily having to be told. In order to reach the people, the training should be programmed in stages.

The first thing is to train the Diocesan officers concerned to equip them with training techniques and skills because they are the ones who will be responsible for organizing and conducting initial seminars for village people. The training should be conducted in the form of a workshop and seminar which should include such officers as Development trainers, Health Coordinators, agriculturalists, livestock officers, water officers, health trainers and social workers. The second training should involve group leaders like priests, Mothers Union leaders, local teachers, youth leaders and village group leaders. That will be a good stepping stone to reach the people at the village level. The last training will be for village people like voluntary Community Health Workers, contact-farmers, identified groups with special interests e.g. water projects, cattle dip projects, tree nursery projects etc.

The Diocesan Personnel will arrange and organize workshops, seminars, field-days, visiting tours etc., in consultation with local group leaders who will at all times be with the people for consultation and advice at the local level. These workshops and seminars could be held at the Diocesan Conference Center or Berea Bible Institute.

The training referred to above is very intensive and important and will need financial support from outside funding agencies because it covers a big area. If not so, it will be almost impossible for the Diocese to achieve any noticeable development activities in the near future.

DIOCESE OF MT. KENYA CENTRAL

By Peter Machira Kihoro

DIOCESE OF MT. KENYA CENTRAL

By Peter Machira Kihoro

Personal view on Theology of Development

The traditional method of administration in many fields in Kenya, be they voluntary organizations like churches or government institutions, is planning from top to bottom.

The planning has always been from the "Top to the Bottom" regardless of whether the plan was relevant to people who would have been directly affected. This type of approach is very common in Kenya.

Today the government has introduced a very positive approach by bringing into being the district focus plan. This is a major turning point and a very big step forward towards what I would like to call "Development by Concensus". Now I am convinced that we do not need to do things to people; instead, let us do whatever is necessary together with them. If that is the case, then there is a need to create a sense of awareness in the entire diocesan community and in that process, we shall be able to identify priorities together and work on an equal basis.

Our struggle today should be to discover our own potential and resources available before we think of getting assistance from outside. If we get money from our donor agencies without first of all having planned for the little we have, our usual battle of dealing with poverty, disease, ignorance, hunger, and social injustices will never come to an end. Regular seminars on different development topics should be organized to enable all the church workers (clergy and laity) to plan and prioritize the diocesan goals, this time as one strong team. This common participatory elements is the only sure method to success.

Existing Project

Mother's Union

It is needless to say that women in Kenya are the backbones of development. They are the majority and mostly they control the labour of the seasonal farming in these two districts i.e. Muranga and Kiambu. In our church membership, they are the majority and they plan a very important role of serving and

maintaining the church. They are estimated to be 60% within the church membership. 15% belongs to Mother's Union, which is a diocesan sponsored organization.

Women in local churches and at the parish level are very busy looking for ways and means of how they can improve their standard of living especially in the area of food production, health, and nutrition problem. Given support by the existing authorities, the road to rural development success will be a matter of time, depending on the amount of support allocated to women's projects.

Recommendation

Diocesan development office should work hand in hand with diocesan literature board. Their joint effort will help to facilitate and disseminate educational informations in the whole diocese. A periodical journal or any other recommendable literature is a necessity. A diocesan department team network should be established. Meetings for the diocesan animators should be given maximum attention if the development strategies are to remain intact. The development team should focus on people in their primary action. Money should be the last thing in any development strategy. A serious practice of involving people in every project at its primary stage should be started in society without further delay. Once people are involved in any project right from the beginning, success is 99%. Projects designed for people without their (people's) blessings, sometimes end up very miserably.

DIOCESE OF NAIROBI
DEVELOPMENT INSTITUTE REPORT
By The Rev. George Mambo

APPENDIX:

DIOCESE OF NAIROBI DEVELOPMENT INSTITUTE REPORT By The Rev. George Mambo

In 1964 the Diocese of Nairobi was created out of the Diocese of Mombasa with the then Archbishop of the Church of the Province of Kenya as its first bishop. In January 1985, the new diocese of Machakos, comprised of the Machakos and Kitui districts was created out of the Nairobi Diocese, leaving the city of Nairobi and the Kajiado district as the only two components of the Diocese.

As the capital city of the Republic of Kenya, Nairobi is not only the seat of Parliament, government and the only political party (KAPUT) headquarters, but is also host to various international institutions which include the United Nations Environment Programme (UNEP), the first United Nations Secretariat to be located in the third world.

Nairobi has from time to time hosted different international major conferences such as the World Bank Conference, the World Council of Churches Assembly, The World Catholic Eucharist Conference scheduled for August 1985, and the planned Women Decade Conference scheduled for July 1985 to mention just a few.

Kajiado District

The Kajiado has a population of 150, 000 people. It has a land area of 19, 605 kilometers and has a density of 7 persons per square kilometer. The District is thinly populated by nomadic Masai pastoralists.

The Kajiado District could logically be viewed as one of the districts in Kenya that are the least developed. The district, however, has important development centres that could form the nucleus for rapid development especially now that Kenya has introduced that system of District Focus for Rural Development. Such development centers in the district are:

Lake Magadi: This is a source of Magtadi Soda Ash with a big Magadi Soda Factory processing the product and being a source of foreign currency for the country. The lake is located in the south west part of the District near the Kenyan/Tanzanian border.

Namanga Town: This is small town on the Kenya/Tanzanian border and is the main Kenyan gate to the republic of Tanzania. The all-weather tarmac highway that joins Nairobi to Dar-es-Salaam passes through the town.

Amboseli National Park: This is one of the biggest and most

popular game reserves located in Kajiado District. It is one of the tourist attractions and a source of foreign currency for the country.

Oloitoktok Farming Area: This is the most fertile part of the district and one of the most highly agricultural productive areas along the Kenya/Tanzania border. The area is on the slopes of Mt. Kilimanjaro, the highest mountain in Africa.

The Area Bordering Kenya Meat Commission Town of Athi River: This area is important for possible development of trade between the Masai people and the Wakamba people and also as a matter for Masai beef cattle to the Kenya Meat Commission.

Kajiado Town: This is a rapidly developing town and is the district headquarters. The railway that is used for export of magadi soda through the port of Mombasa or Nairobi passes through the town. The highway joining Nairobi and Dar-es-Salaam in Tanzania also passes through the town.

All these development centers could be utilized in accelerating development of the district as there are ready facilities for rural and community development.

AREAS OF POSSIBLE RESEARCH IN THE DIOCESE

Agricultural Activities

Nairobi Province

It is not likely to engage in extensive agricultural activities within the area. The area indicated is in the peri-urban parts or suburbs of Nairobi.

Research will be conducted to find out the possibilities of vegetables growing, encouragement and assisting the starting of kitchen gardens, and growing of appropriate fruit trees like pawpaw, strawberries, oranges and passion fruit in a small way. Keeping of poultry, rabbits, sheep or goats and zero grazing cows within the appropriate areas of the city.

Research would also be conducted in the area of small scale irrigation in the eastern and northern parts of Nairobi, Kariobangi and Soweto in the Embakasi areas and Kasarani around the Kahawa, Kamiti areas.

Kajiado District

The Kajiado district has an area of high potential land for agriculture amounting to some 22,000 hectares. It also has an area of low potential agricultural land amounting to some 1,760,000 hectares. Therefore most of the land in the district is not prime land for crop farming.

Research would therefore be conducted to find out the possibility of irrigation in the area for small scale crop farming. Since the Kajiado district is primarily a pastoral area, a careful study would be undertaken by the Diocese to determine its involvement in the supplementation of government efforts to improve beef cattle and dairy farming in the district. The study would particularly try to find out the effects of the agricultural development policy from the

colonial period to 1975.

This is likely to be one of the major areas of research to be undertaken by the Diocesan Development Office of Nairobi. Its outcome may also be very significant in determining the role of the Diocese in contributing to the creation of self-employment both in the city and in Kajaibo district in a small and humble way, in consultation and collaboration with the existing government and non-government agencies.

The desire of the diocese to carefully research and assist in a small way the promotion of various activities in the informal sector is very much strengthened by the statement in the "Kenya Country Development Strategy Statement for FY 1985-FY 1989, of February 1984" in which it is stressed that

"Kenya's total modern sector wage employment in 1982 amounted to just over one million persons (15.1 percent of a potential labour force totalling some 6.9 million) and that even if growth in modern sector wage employment were to rise above its recent over-all trend of 4.7 percent per year to as much as 6 percent, it would only accommodate three million persons by the year 2000".

TRAINING

Vocational Training

Research in this area will aim at finding out what facilities exist for school leavers, both primary and secondary school leave in vocational training capable of assisting them to be employable or self-employed.

The urgency to seriously explore and accelerate opportunities in this area of vocational training in various skills for youth in Kenya is further magnified by the report: "Kenya - Country Development Strategy Statement for FY 1985 - FY 1989 of February 1984," in its further observation that:

"A root cause for growing tension is the imbalance between the growing size and youthfulness of the population on the one hand and limited access to land and opportunities to earn a decent living on the other. Kenya's 4 per cent population growth rate during most of the past two decades has produced a huge base of young people who are becoming adults in 1980s"

Other Forms of Training

There are various other forms of training which could be explored developed for the membership of the diocese and others who may be interested in such facilities, aimed at strengthening them spiritually or intellectually. The training which will take the form of short seminars, conferences, discussion groups, workshops or forums may include topics or subjects such as the following:

- a) School, hospital and industrial chaplaincy techniques

- b) Nutrition and community health
- c) Informal education for development in different aspects
- d) Leadership training and development; lay leadership, women's leadership, youth leadership, etc.
- e) Responsible parenthood.

CONCLUSION

Implementation for this preliminary planning would be successful through collective effort and co-operation of members of the diocese, especially those who play various specific roles in several aspects of church life: congregations, parishes, sunday school, parish councils, mothers' union, church choirs, clergy, lay readers, church wardens, including the spiritual father of the diocese, and the bishop.

Setting up of a strong diocesan development committee, comprised of devoted Christians with wide experience in various areas of development, should be viewed as the first priority. The committee should do every thing possible to tap existing resources, in form of material and human resources, to develop the Diocese and thus contribute towards church growth in Kenya as well as enable the diocese to play a significant role in its role in national development.

Limitation in this preliminary planning is due to the fact that its research was conducted in the library of the University of California, Los Angeles (UCLA) in which much of the required information on the Diocese was not available. I also happen to be the new full-time development co-ordinator for the diocese in effect from the beginning of the year 1985. I very much look forward to testing and even revising the plan, if necessary, in consultation and collaboration with those Christians, including the clergy, who have been serving the diocese in various areas of development.

Crops

Only about 200 hectares of land in the Machakos diocese are high potential in agriculture. About 1,900 hectares of land are medium potential in agriculture. The rest of the land which is about 720 hectares produces practically nothing.

Crops for Consumption

Maize is the staple food in the diocese. It is grown in all parts of the diocese, even in the low potential areas where the harvest is not good enough for other crops. Other consumable food include beans, bananas, oranges, mangoes, tomatoes, onions and cabbages, all grown in the high and medium potential areas. The production in the medium potential areas is always lower than that of the high potential areas.

In the low potential areas the following food crops are grown: maize, cow beans, pigeon peas, millet, sorghum, finger millet, and green grams. Sweet potatoes and cassava are also grown in the medium and low potential areas.

Food crops grown in the diocese are mainly for home consumption and the surplus is sold in the local markets in the diocese. If these crops are taken or sold outside the diocese they are sold to be bought back at a higher price because there are not enough for local consumption and outside marketing.

Cash Crops

In the high potential areas cash crops grown are coffee, pineapple, oranges and sugar cane. These are sold to the central province of Kenya and in the city of Nairobi.

In the medium and low potential areas cash crops grown are mangoes, tobacco, cotton, sisal and castor oil seeds.

All these cash crops find their markets in Nairobi and Thika where there are factories for them.

People

As mentioned above, Machakos is almost wholly occupied by the Wakamba people who speak one language, Kikamba. Their second language which is spoken by 3/4 of the people is Kiswahili. The third language is English, which is spoken only by the educated people.

About 1/8 of the Wakamba people are highly educated. Most of them are university graduates. They have moved to the big towns where jobs are available for them.

About 1/3 of the diocesan population is made up of people with an education of an ordinary level. Most are teachers, clinic officers, agriculturists, etc.

About 1/2 of the entire population is made up of illiterate people. Approximately 1/2 of the population is made or composed of Christians and a few Muslims.

Health Care

MACHAKOS DIOCESE

By Joshua Mutinda

MACHAKOS DIOCESE

By Joshua Mutinda

The Diocese of Machakos was created from the Diocese of Nairobi in January 1985. It is now being served by the Bishop-elect Rev. Benjamin Nzimbi, who will be consecrated, enthroned on April 14th, 1985. As a result of its new creation, this Diocese has no past history.

Machakos Diocese is located in the Eastern Province of Kenya and it covers the two districts of Machakos and Kitui. The occupants of the districts are all Kamba people with a common ethnic language. The Kamba people are pastoralists as well as farmers.

Geographically, the physical basis of Machakos Diocese is of extensive erosional plains, rounded to flat-topped hills and plateaus.

Land Use

Animals

93 to 96 percent of the Machakos diocese land is under some system of livestock production or wildlife. Animal production is therefore very important in the economy of the diocese. Domestic animals include cattle, sheep, goats, donkeys and poultry.

The main animal products are meat, milk, and eggs. These are produced for food and the surplus is sold in the local markets in the Diocese. Hides and skins are sold for export in other countries. Cows are also sold to the Kenya Meat Commission as well as to other parts of Kenya, especially the central province of Kenya where the land is fully under crops.

In these dry areas of Kitui and Machakos, animal power is very important for transportation: drawing water, carrying firewood, harvesting and ploughing. Milk production is very low and therefore it is limited to local consumption.

It should also be noted that the recurrent droughts and disease epidemics cause a situation whereby herd size builds up and then drops disastrously before it is rebuilt. Much of the areas where these animals are, you will not get cattle dips or enough water and grass for the whole year. The Church and the Government are working hard to establish cattle dips and enough water to fight diseases for better ranching.

Overstocking in the ranching areas has contributed to changing the land into a semi-arid land.

Health is not well cared for in the Machakos diocese. In the whole diocese of two big districts, we have only 4 district hospitals and a number of health centres and dispensaries. There are areas in the diocese where people have to walk twenty miles to reach the nearest health centre or dispensaries.

The Church's first priority in development will be health care. This will enable the unreached to get their medical care without walking for long distances.

Education

The Machakos diocese will help people in the diocese in the following ways:

- 1) To give them a general education to make them aware of the local resources which they can use to better their standard of life.
- 2) Teach and assist them to construct village polytechnics, which will teach agricultural engineering for the development of appropriate technology for small farm production. This will help them to increase their farm production.
- 3) The Church will also work together with the Government to construct enough schools for formal education in the areas which do have enough schools.

Health Care and Agriculture

The Church will aim at establishing health care centres in the neglected areas to prevent the high mortality of children and adults. The main areas to be cared for, which the Government has not covered, are: Kitui North, Kiuti East, Kitui South, and Machakos South and North.

The Church will educate farmers (pastoralists) to have better and sizeable herds which will not be hit hard by the droughts. The Church will encourage group ranching in order to produce better cattle for marketing. This will also make it easy to control animal diseases.

Crop farming will be encouraged with the use of local manure which will cost very little. Where possible, farmers will be helped to construct stores for storing their harvested crops.

The two districts of Machakos and Kitui get a lot of mangoes and oranges. Farmers will be encouraged to form societies so that they can together market their mangoes and oranges which, in most cases, rot on the farms. With the help of charitable donors, a fruit canning factory will be established to serve the two districts.

As a whole, the Diocese will focus on improvement to be implemented within small farms and will emphasize soil moisture use, plant breeding, pest management, animal nutrition and better farming systems.

The Diocese has limited surface water resources, but its underground water is said to be abundant. The Church will help farmers to put their reliance on the underground water resources. The Church will assist the local people in the rural areas to dig wells for drinking water, watering their animals and for small irrigation.

THE DIOCESE OF MOUNT KENYA SOUTH

By James Peter Njenga Ndinguri

THE DIOCESE OF MOUNT KENYA SOUTH

By James Peter Njenga Ndinguri

The Diocese of Mt. Kenya South was created in January 1984 by dividing the former Diocese of Mt. Kenya into two, creating the Diocese of Mt. Kenya Central and Mt. Kenya South. The Diocese of Mt. Kenya South includes the whole of Kiambu District, part of the Kajiado District and the whole of Ngong Town and some parts of Nairobi City, namely Riruta and Kangemi Parishes.

The Diocese of Mt. Kenya South is made up of twenty parishes most of which are overdue for division when personnel increases. Most of the parish ministers at present are looking after from three to six congregations, each covering long distances. It is only Kangemi and Riruta where each parish minister is looking after one big and very busy congregation each, both of which are in the urban area which is a part of Nairobi City as mentioned above.

The Diocese is also catering for the industrial towns like Thika, Ruiru, Limuru, and Kikuyu in which most of the Kenya tribes are coming in search of employment, and because of a shortage of houses in these towns, as well as Nairobi City, they are forced to look for shelter in the rural areas of the diocese.

Agriculture is the main means of income for the vast majority of population. At the same time, the economic base for nearly all an growth in the area covered by the diocese is related to the processing of agriculture products and the provision of services to the people of the rural areas covered by the diocese. The wide variations in altitude and the wide range in rainfall and temperature between the highland and lowland areas, combined with differences in the underlying geology, give rise to a great variety of soil types allowing different types of crops to grow, such as coffee, tea, pyrethrum, pineapples and food crops such as maize, vegetables, beans, bananas, and sweet potatoes.

It is important to realize that each type of crop has a different labour input requirement and therefore the type of crop grown in an area will have a direct bearing upon the density of population which it can support. In addition, the manner in which the crop is processed will determine whether it can form a basis for local industry.

I wish to write briefly about the cash crops grown in the area such as coffee, pyrethrum, sisal and tea. The cultivation of coffee has a medium labour intensity except in the harvesting season when the labour requirement is more than double. Coffee factories, where the cherry is fermented and dried, are small scale operations employing

5-20 persons or more depending on the size of the farm. In the large scale areas, they are run by co-operatives. Employment is seasonal and coffee processing is typically a rural industry.

The cultivation of pyrethrum is less labour intensive than coffee. Pyrethrum drying is similar to coffee in that the drying plants are local and very small.

The cultivation is very labour intensive and is not adaptable to mechanization. Tea factories are larger than coffee factories, typically employing 50-150 persons. They form a very useful contribution to the economic base for a rural town.

Pineapple is a slightly less labour intensive crop than coffee but is adaptable to mechanization. The single pineapple processing plant is at Thika and requires more than double its present output to operate at maximum efficiency. Pineapple cultivation is not likely to result in rural industrialization but pineapple canning is an important urban industry.

Sisal cultivation has a fairly low labour requirement. It is processed in small factories on the plantation. The making of sisal products however, as in the East African Bag and Cordage plant in Kalimoni, is a large scale industry which has well-formed the base for urban growth.

The main types of farms in Kaimbu are the small holding, the large farms and the settlement schemes. The overall pattern of land use in the diocese remains fairly stable, but changes in farming methods and improvement in land utilization practices will undoubtedly increase the demand for physical development in the rural areas. It is in the small holding area where the most far-reaching changes are required to take place so that demand for foodstuff is met.

It is worth mentioning here that most of the people of Kiambu district are not wholly dependent mainly upon agriculture for their subsistence but derive a significant income from wage employment. But unemployment in towns and the city of Nairobi is becoming a problem and many are going back to the land which is now scarce.

More intensive cultivation can help somewhat to reduce rural underemployment. The pressure of growing population on limited arable land is creating an ever greater need for off-farm employment opportunities to absorb the excess rural labour force. It is clear from the experience of the past two decades that these new jobs must be generated mainly in the rural areas themselves. The new urban industries cannot prosper and grow without mass markets in the rural areas, and such markets can emerge only with increased rural production employment and widely distributed purchasing power. Here we see the interdependence between urban and rural development.

Once agricultural development is firmly under way, the process spreads to other economic sectors. Increased farm income, particularly if widely distributed, generates new demands for an ever widening assortment of goods and services, both agricultural and non-agricultural. Village artisans, craftsmen, and small shopkeepers feel the stimulus; nearby market towns, if sufficiently responsive to the new demands, become major growth points for a broader self-sustaining variety of rural development.

Educational Needs for Rural Development

The educational needs for rural development may be grouped under four main heading:

- 1) General or basic education: Literacy, math and an elementary understanding of science and one's environment etc., what primary and general secondary school seeks to achieve.
- 2) Family improvement education; skills and attitudes, useful in improving the quality of family life, on such subjects as health and nutrition, homemaking and child care, home repairs and improvements, family planning and so on.
- 3) Community improvement education - designed to strengthen local and national institutions and processes through instructions in such matters as local and national government, co-operatives and community projects and the like.
- 4) Occupational education - designed to develop particular knowledge and skills associated with various economic activities and useful in making a living.

One can therefore say that development as a process of increasing people's capacity to determine their future means that people need to be included in the process - they need to participate. Participation, or empowerment is part of the process and definition of development. Participation is more than including definition of development. Participation is more than including the public in one stage of the design process or in evaluation of the projects. Rather participation involves the meaning and integrity of the entire process. It is an attitude of openness for the perceptions and feelings of others; it is a concern for what difference a project makes in people's lives; it is an awareness of the contributions that others can bring to an activity.

Poverty dehumanizes and diminishes the human spirit and human capabilities; change therefore needs to take account of the uniqueness of individuals. We propose that development means increasing the capacity of people to influence their future. This involves being, as well as doing. It means that projects and programmes not only need to accomplish physical and concrete changes, but need to do so in such a way that people have a greater capacity to choose and respond to these changes. It means that planned change has to be concerned with the potential of individuals and with the inviolability of their persons.

Development as an increase in the capacity to influence the future has certain implications. First, it means paying attention to capacity, to what needs to be done to expand the ability and energy to make change. Second, it involves equity; uneven attention to different groups will divide the peoples and undermine their capacity. Third, it means empowerment, in the sense that only if people have some power will they receive the benefits of development. And finally it means taking seriously the interdependence in the world and the

need to ensure that the future is sustainable. Unless we recognize and deal with problems of scarcity and finite resources, any capacity we achieve will be very short run.

Conclusion

The general aim of development in my diocese is to mobilize the whole church to participate in the development of the people's resources and the community towards a pattern of living which ensures abundance of good life by training them to manage their own affairs according to their desired needs. There is a critical need for the church to expand its ministry in the urban areas so as to cater to the urban poor. There are increasing social problems of unemployment, housing, single parent families etc., in the expanding urban centers. The church should expand its ministry in urban areas with a view to initiating programmes which prepare the people to become self-employed or employable, assist people in starting small business or industries by giving them technical knowledge and small loans to start off. The church should consider possibilities of coaching people for the purposes of furthering their education.

There is a need for the church to be involved in rural development. As mentioned earlier, most of our people live in rural areas. There is therefore an urgent need for the church to be involved in the creation of small businesses and industries and vocational training programmes. It should also spearhead the provision of clean water and health living conditions as well as establishing viable agricultural and pastoral programmes to ensure food for all. Proper storage and maintenance of our agricultural produce should be a task of the church to ensure enough supplies of food in times of drought and famine.

There is also an urgent need for the church to be involved in the family planning programmes. Good land for farming is scarce and expensive. Education and medical expenses continue to go up because of inflation. The cost of living continues to rise at a meteoric rate and many families live a difficult life of hand to mouth and unemployment looms deep in our society.

The development projects should be geared to provide an environment for socio-economic and spiritual growth, serve social justice, promote self-reliance and appropriate economic growth. The design of the project should encourage help for self-help initiative and local participation at the grass root level, calling for maximum participation at the conception stage before decision-making and implementation.

Every project should be carefully planned, showing any short term and long term plans geared towards meeting the people's felt needs. Hence, clearly defined measurable objective coupled with a proper evaluation system should be formulated. Careful consideration should be given to the selection of personnel who man any church development projects, who have adequate academic professional, or technical qualifications.

Partnership with Donors

The diocese acknowledges with deep gratitude the partnership of overseas church and other overseas funding agencies in the development programmes. It strongly believes that these bodies will continue to

learn from one another and that the fellowship will continue to deepen through the visits by representations of both partners in both directions to strengthen participation, planning and evaluation of the development programmes.

THE DIOCESE OF ELDRET

BY

LUCAS WADENYA

THE DIOCESE OF ELDORET

Background

The Diocese of Eldoret was created on January 1st, 1983 following the subdivision of the Nakuru Diocese and was inaugurated on June 5th, 1983. The Diocese serves the administrative districts at Nandi, Uasin Gishu, Elgeyo Marakwet, Trans Nzioa, West Pokot and Turkana with a population of 1,309,700 inhabitants. It covers an area of approximately 81,338 square kilometers and borders Sudan in the north and Uganda in the north west. Within Kenya the Diocese borders Marsabit District, Samburu District on the east, Kericho District and Kisumu on the south and Kakamega and Bungoma districts on the south west.

The Anglican population in the region was estimated at 250,000 members based on the 1979 National census.

Ethnic Distribution

Land

The majority of the Southern Nilotic peoples, like the Kalenjin speaking Nandi, Elgeyo, Marakwet, Pokot, Okeik and the Eastern Nilotic speaking Turkana, have their traditional tribal lands within the Diocese. These tribes were originally cattle herders and hunters. But the Kalenjin speaking tribes have now mostly settled down while some of the others like the Turkana, and part of the Pokot have preferred to retain their nomadic pastoralist existence.

In addition to the tribal lands, the diocese contains the largest area of scheduled lands (in Colonial farms). Into these scheduled areas people came from the overpopulated reserves on either sides of the Rift Valley first as laborers in the farms, then after independence as land-owners in their own right. The Trans Nzioa and Uasin Gishu districts have received people from Luhya and Kikuyu as well as a fair percentage of Luos.

Nomadism

The nomads of Kenya in the dioceses, i.e. Turkana, Pokot and Okeik just like the other nomads elsewhere in the country had a lot of freedom of movement during pre-colonial times. They could move into Ethiopia, Sudan, Uganda and elsewhere freely. With the demarcation of the present boundaries in the Colonial era, their movements were reduced to within the district itself. This put extra pressure on the fragile ecology and meant that in times of severe drought the nomads were restricted in their ability to cope and as a result many of their animals died leaving behind a lot of people without means of livelihood.

It is argued that livestock is the one area of activity that the nomads know and understand fully. It is further argued that the eco-systems of the districts are so fragile as to be able to support little else. But certain factors stand in the way of livestock development. Traditionally what in the present day is referred to as cattle-rustling and is a crime under national laws, used to be a well controlled activity practiced by young men with the elders maintaining some control on the young. Once in a while it broke into fights between ethnic groups especially between the Pokot and Turkana, Pokot and Karamoja, etc. The arms utilized then were mainly spears, bows and arrows, etc., but with the coming of 'outside' power in the form of Government, the elders lost most of their control. This has been compounded by the introduction of sophisticated and modern weaponry. As such, it is difficult to see a secure climate allowing peaceful development within the areas of the nomads but more so in the west Pokot and Turkana districts.

Agricultural Production

The highlands of the area covered by the diocese is the most important portion of the country as far as food production is concerned. The following food crops are produced in the area:

a) Wheat and small grains:

Wheat is the principal crop of the entire Rift Valley Province being grown in 121,900 hectares of which 54,600 hectares are in Uasin Gishu and Trans Nzoia districts. Barley and Oats are also grown in Uasin Gishu district.

b) Maize

Maize is the second largest crop in the diocese, occupying an overall area of 84,500 hectares of the 116,200 hectares in the area. It is an important crop both on the small scale and the large scale farms. Maize is grown extensively in every district except Turkana, but the most important maize growing districts are Nandi for small holding crop and Trans Nzoia and Uasin Gishu where it is grown on a large scale.

c) Tea is grown on 5,300 hectares in the diocese

with Nandi being the leading district in the area.

d) Other Crops

Other crops being grown in the area as cash crops are coffee, sugar, pyrethrum, sisal and wattle mainly in Uasin Gishu, sunflower tobacco and passion fruit. Vegetables grown include potatoes, cabbage, tomatoes and carrots.

e) Dairying and Livestock

The principal districts engaged in dairying are Trans Nzoia (74,000 head), Uasin Gishu (47,000 head) and Nandi (26,000 head).

Beef cattle ranching is carried on by modern methods mainly in Trans Nzoia, and Uasin Gishu districts and by traditional methods of Nomadic pastoralism in Turkana and West Pokot.

Sheep-rearing for wool and mutton is important in the District. Uasin Gishu is leading with 30,000 head and Elgeyo Marakwet with 12,000 head. Indigenous sheep are raised in the other districts.

Agricultural Production as a Natural Resource

Among the industries using agricultural products as a natural resource already established in the area, are grain milling in Eldoret, tea manufacturing in Nandi Hills, and woolen mills in Eldoret. Other industries using products are located in Nairobi, Thika and Webuye.

The Diocese of Eldoret

The Diocese has a total of 24 parishes in the area covered. Each of the parishes has at least 2 primary schools and at most 20 schools sponsored by the Diocese. The Diocese is also sponsoring 10 secondary schools, six village polytechnics, a school for the blind and two child sponsorship projects. We have a huge literacy programme in the District area as well as a relief programme and tree planting project in the District and Turkana areas.

Proposed Programmes

- 1) A Primary health care programme covering the entire Diocese.
- 2) A water project at Chipaneria (West Pokot).
- 3) A Vocational training center in Turkana.
- 4) Kingoror Dispensary
- 5) Christian Industrial training center at Kapsabet (Nandi).
- 6) A Diocesan Revolving Loan Fund (covering the entire Diocese).

Best Available Document

Outstanding Needs of the Areas Covered by the Diocese

- 1) Unemployment among the youth and women.
- 2) Health education (Primary health care).
- 3) Schools in the Elgeyo-Narakwet area and Turkana.
- 4) Adult literacy among the pastoralists.
- 5) Vocational training centers in the town.
- 6) Modern agricultural skills to improve production in the area.
- 7) Improvement at small scale businesses among the small scale business men and women.
- 8) Improved Livestock production in the empire area.
- 9) Horticulture in Nandi and Uasin Gishu, the rainy areas.
- 10) Tree planting in the semi-arid areas.
- 11) Development of Fisheries in Turkana.

Development Theories

Theories of development seem to be placing more on participation as the strategy for rural development. The word "participation" is a very old word in the vocabulary of development, that if not well qualified as to what it means in the present context, could easily be misleading. To help in the qualification of the word, Mr. Peter Oakley and David Marsden, in the Approaches to Participation Simplified, say that:

"...The use of grassroots agents is, of course, not new in rural development; village level and community development (CD) workers are (and still are) a dominant feature of much of the rural development of the 1950s and 1960s. In this respect it is pertinent to ask in what ways Agents of Participation are different from the more traditional CD worker. The answer lies in the difference of the role of a CD worker as a harmonizer of interests at the community level, and his/her work with the community elites, whereas the Agent is more concerned to stimulate deliberately the awareness and the development of disadvantaged groups."

To qualify participation further, Mr. Oakley and Mr. Marsden, in their book of Approaches to Participation in Rural Development, simplify the strategies of development to two types of strategy.

"First, there is that which is based on the assumption that there is little wrong with their direction of the development effort, and that past failures are largely because the 'human factor' has been neglected and people have not wanted to get involved in projects about which they had little information. Such assumptions lead to the elaboration of extension strategies which are meant to 'fill the gap,' inject more information, increase the knowledge base. If the people are involved, they will commit themselves to the support of projects."

Secondly, as a result of the re-think in develop-

ment strategies, there is that strategy which assumes that the direction of the development effort is fundamentally misconceived. Here, participation is seen as a strategy for the creation of opportunities to explore new, often open ended directions, with those who were traditionally objects of development. The tactics involved in such a strategy are fundamentally different. More knowledge may not be required, it is rather the knowledge of the rural poor that has not been incorporated. It is not the failure to take into account the 'human factor' which is at fault, but rather the unreflexive way in which the developers were left out of the equation. Participation in this sense is concerned therefore with the production of knowledge, new directions and new modes of organization rather than with the dissemination of more of the same."

Participation in Kenya's Development

In Kenya today, very few people would disagree with the statement that "participation" of the people is essential for any rural development programme to succeed. This is tied up with the traditional social organizations which have a strong base of kinship and tribal interrelationships. Most of the Kenyan communities still live in villages where kinship is the strongest bond uniting people. It is the most important determinant of roles to be played in the community, in both cultural and economic activities. Still, in some cases, land, the basic productive asset, is owned communally and the right to cultivate land is always on the decision of the village elders. In establishing facilities for common use, e.g., grazing field, more often collective action is required. It is through these ties that people have organized themselves for communal activities. This has been backed strongly with (1) our popular "harambee" movement in Kenya which has enabled the country to develop a lot of her projects, and (2) the recent move of the District focus which will enable the leaders at the district level to make decisions on the development of their respective areas. Therefore, as far as Kenya is concerned, we are miles ahead.

The only area of concern is how the process of effective participation is brought about because even in the majority of the so-called 'successful projects' or cooperatives. The peoples participation is restricted to physical labor and the donation of money and materials and is excluded from planning and determination of priorities. In most cases, the church ministers, government officials, politicians and the rural elites act on behalf of the people as if the people had no ideas of their own.

The argument is that, if we are talking of the real participation as is being advocated by the scholars, then our aim as developers should be to make the people aware that their future is in their hands, that development does not come from outside, that material improvements are very

necessary, and that development will achieve nothing if it does not come from everyone and carried by everyone for one another's benefit. It is only when the 'under-privileged', the low-income groups, the rural women, become aware of their situation and struggle to achieve development, that development begins to take the right shape.

The Role of the Church in Participatory Development

The poor communities should participate in development programmes that improve their resource base and provide more employment and income. Such basic needs as housing, sanitation, clean water, garbage disposal, health services and education should be made available to these communities. But just as important, perhaps more, they should not be displaced and made even poorer through "Development projects".

In this context, the Church has a very important role to play in protecting and supporting the needs of the poor communities. The Church can help the poor express their needs and views and help them make their demands in the larger political, planning and economic arena.

The Church can:

Help the community identify and discuss its problems.

Give the community confidence that these problems can be resolved if its members are prepared to organize themselves and have the will to act.

Provide a link between the community and relevant government authorities, lawyers, scientists and academics, the mass media and other communities and groups.

The Diocese of Eldoret Development Strategies

Objectives

The broad objective of the Diocese is to implement a five-year community based development programme, aimed at enabling the poor, the low-income groups, the rural women identify and prioritize their problems and give them confidence that these problems can be solved throughout the needy communities in the Diocese.

Sub-objectives

- a) To promote all community members within the areas of operation becoming aware and taking action about their problems within their communities by the end of 1989.
- b) That all community members in the areas of operation are completely involved in the planning implementation and evaluation of their programmes by 1989.

Procedure

Our goal is to educate the people at the community level to identify and solve their own problems, to rely on their own efforts since we have recognized that development is only possible through the responsible, active and informed community. To achieve this, we shall embark on the following:

First, knowing very well that development aimed at the "community" in general inevitably resulted in the benefits accruing to the better off and more powerful sections of that community, we have purposefully decided to direct our focus first towards clearly identified and discrete groups within the very poor communities. To do this we have identified two pilot communities in our diocese. In the two pilot communities we expect to help the community members do the following:

As a community:

- Identify their problems
- Diagnose the causes
- Prioritize the problems
- Implement their plan
- Evaluate

Steps of Involving the Community in Participatory Development:

Organize a community meeting with the help of the local assistant chief. Involve local church leaders from the different denominations and local womens groups making sure that we have people from every section of the community. In the meeting, create a comprehensive group atmosphere by the help of different methods, e.g., introduction of the visitor, interesting stories by the elders about the past and present, singing and plays by the youth, etc.

Divide the people into different groups. The task of each group would be to identify the different categories of people living in the community, i.e., the poorest, vulnerable, and stable.

By identifying the communal problems of the community, each group is to be instructed by a trained volunteer who would make sure that everybody is given a fair chance in airing out their views. Each group reports back to the main group their findings.

From the list of people given, ask the group to elect five people from each group to form a committee of 15 members.

The group of 15 chosen Committee members instructed by a trained person will be given the following assignment in the presence of others that the other can contribute.

Give reasons why people in the community go down the ladder, i.e., why people come from richer to poorer.

Come out with practical solutions of how this down flow from the stable to the poorest could possibly be stopped.

Come out with the solutions in order of priority.

Suggest ways of implementing the suggested solutions.

Work out the cost of the solutions. Then after reporting to the community meeting agree on how to implement.

Identify the sources of funds needed for implementation. Work out ways of monitoring their own progress.

From the info collected and the peoples involvement in the programmes eventually help the people evaluate whether their goals are being met.

Here we depend on the peoples knowledge because they know why and how they got poor. They also know their community problems and how they could be helped to solve them.

To spread the fire to the rest of the Diocese we expect to help other similar communities throughout the Diocese start up the same type of groups.

I should underline here that for proper participation to take place in these communities a lot of thought and care must be given to the way in which the activity is undertaken. Project activities in the context of a process of participation cannot be undertaken in a purely mechanical way. This needs a lot of Community Development experience and training of our diocesan staff and the community members.

The Role of Outsiders in the Development Activities of the Diocese

As stipulated above, the people themselves are in a position of being a lot for themselves and they should not be underestimated by anybody. The only fact that we have to face is that most of the target groups that we work with, the poor, the oppressed and the marginalized, are involved in a daily struggle for existence. They rarely have enough for themselves, much less for the activities initiated, even if they are related to areas of crucial to their existence

(e.g., health, education, nutrition and child care). Most rural areas, at least in our Diocese, do not possess the surplus to finance new activities, so external sources of income must be sought. Not to dominate the programmes, but to enhance.