

UUs in Africa:



The Story of Kenya

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DVDs presenting the history of Unitarian Universalism, entitled "Long Strange Trip," are available at the UUA bookstore in Boston for \$25.00 each. The website address is:

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Cover Picture: The cover picture shows the group of KUUC leaders who participated in the Nairobi workshop along with facilitators from UK, USA, and Kenya.

UUs in Africa: The Story of Kenya

A Report of a Planning Workshop Held in Nairobi in Cooperation with the Kenya Unitarian Universalist Council May 24 – 27, 2012

under the auspices of

The International Council of Unitarian Universalists (ICUU)
The Unitarian Universalist Partner Church Council (UUPCC)
The Unitarian Universalist Association (UUA)

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Where to start? The workshop was a splendid example of a productive discourse with tangible outcomes. So many people have worked to make it happen that it is not possible to thank them all. But we will try. By far the heroes of the event were members of the KUUC Steering Committee: Henry Mugo, Josphat Gesimba, Nancy Njeri, Justin Magara, John Mbugua, David Okello, and Ben Macharia; a close second were the ICUU organizers, Rev. Steve Dick and Rev. Jill McAllister; Rev. Eric Cherry serving as liaison with the UUA; and Cathy Cordes representing the UUPCC. Then there was Charity Kabutha who facilitated nearly all of the workshop. Justus Ndungu was superb in organizing transportation and logistics. The entire staff of the United Kenya Club where we held the workshop was attentive, polite, competent, and professional. Let's not forget the UU International Funding Panel that provided resources to make the workshop possible. However, there is one final vote of thanks that transcends all of the above. I wish to thank the women of Kenya's Katheka village — probably 350 strong — who first inspired our Kenya field team in the early 1980s to have confidence in listening to the people. Listening is perhaps the most misunderstood strategy across the globe. The women of Katheka set a precedent for helping the original PRA team to listen. Subsequent handbooks, training programs, and case studies have helped many other organizations do some listening as well. The women of Katheka helped all of us to get started.

Richard Ford

Words of Welcome

This case study describes a collaborative effort among four organizations. The host group, the Kenyan Unitarian Universalist Council (KUUC), provided 26 members of their senior leadership cadre to develop an action plan to strengthen their internal management and operational capacity. The International Council of Unitarians and Universalists (ICUU) is the global network of indigenous Unitarian and Unitarian Universalist groups in thirty different countries. The other two were Unitarian Universalist groups from North America that, in different ways, are engaged with the well-being of overseas UU organizations and congregations. Each of the three non-Kenyan groups has appended a statement of introduction and explanation of its role in the process

The International Council of Unitarian Universalists (ICUU)

ICUU's key role in supporting new emerging groups such as the Kenya Unitarian Universalist Council (KUUC) is to help build capacity to sustain them as they focus on their internal development. Preliminary work that led to recognition of KUUC as an emerging ICUU member group highlighted three aspects essential to this support role:

- * KUUC needs to see ICUU and the global Unitarian Universalist community as partners rather than funders and value their own resources and knowledge
- * Strong local personalities are important drivers of development, but it is also important to hear and value insights and voices of all KUUC members
- * ICUU is aware of the need to engage with their culture rather than impose our models and assumptions. Learning is multilateral here in every sense.

Those expectations led ICUU staff to arrange a Capacity Building Workshop in Kenya using the community development tools organized and refined by Dr. Richard Ford of Clark University and championed among us by the UU Partner Church Council. This approach has previously been used effectively with emerging communities in locales such as Burundi. A new dimension for use of the tools is to focus primarily on the development of an organization that spans many communities.

Based on our experience, our expectation is that new models of collaboration and partnership are vital to respond effectively to the developmental level of KUUC.

The Unitarian Universalist Partner Church Council (UUPCC)

The UUPCC is an independent non-profit organization. Our mission is to support congregational partnerships between Canada and United States UU congregations with UU congregations in nine countries.

UUPCC has been working with Richard Ford and the Community Capacity Building program for nearly 9 years. It has been a successful tool for community organizing for our partnered churches in Transylvania, the Philippines, Burundi, and India.

For the past several years we have been working closely with ICUU and the International Resources Office of the UUA to nurture the development of self-identified groups in Kenya. ICUU has taken the lead and conducted several training programs with the core Kenyan groups. ICUU also encouraged them to organize themselves into a government-recognized judicatory. This workshop was designed to assist KUUC in organizing an action plan for their next steps as well as an introduction to community organizing tools used in the workshop.

The Unitarian Universalist Association (UUA)

The UUA's International Office provides resources to congregations for international engagement; coordinates with various Unitarian, Universalist, and Unitarian Universalist (UU) organizations involved in international ministry; and maintains and develops linkages with historic and new UU judicatories around the world, based upon principles of right relationship.

UUs in Africa: The Story of Kenya

Preface

It was a time of celebration and joy when a group of 26 leaders of the recently organized KUUC (Kenya Unitarian Universalist Council) reached total consensus on its action plan to strengthen the capacity of their newly formed organization. Founded in the midst of considerable differences of opinion about how best to proceed, the KUUC was looking for a means to build consensus and unity among its members. They found the workshop to be a practical experience that enabled them to set realistic goals that they can accomplish in the next three to six months. Much can be accomplished through large investments of “sweat equity” and modest financial outlays. Without question there is now substantial unity among the KUUC group as well as total ownership of the workshop’s planning process and outcomes.

In many ways the workshop was an experiment. Cathy Cordes (Executive Director of the Unitarian Universalist Partner Church Council – UUPCC), Rev. Steve Dick (Executive Secretary of the International Council of Unitarians and Universalists — ICUU), and Rev. Jill McAllister (Program Coordinator, ICUU) had become familiar with the planning tools of PRA (Participatory Rural Appraisal) developed in Kenya 30 years ago and now used widely from Vanuatu to Baghdad to Yerevan to Madagascar to Belize to inject local ownership and therefore sustainability into community planning. The three wondered whether it might be equally productive to use some of the PRA tools to develop an action plan for a fragile, committed, and competent group of Kenyan UUs. The goal would be to help the KUUC to create its own action plan. It would be no ordinary action plan. Rather it would provide a strategy to define and implement an institution building plan for the KUUC.

The planning process worked like a charm. The tools, as described in this report, resulted in both a short run (see Figure 11) and a long run (see Figures 8—10) set of goals and actions that the KUUC leadership community can implement. Already there have been several significant outcomes. At least three are worth mentioning:

- **Consensus.** It has been a turning point for Kenyan UUs. Started from diffuse and decentralized aspirations, the workshop has enabled the assembled group to develop a core presence of solidarity. This unification will serve as a platform from which to take next steps. While some conflicts and disagreements will inevitably arise, there is now agreement on the core principles and procedures for the KUUC;

- **Commitment.** Further, this agreement was not something created from above by a persuasive leader. Rather it was generated from within the group, building on talent that was already there but talent not necessarily utilized to bring solidarity and consensus to the group.
- **Planning Tools and Skills.** The workshop introduced the 26 participants to the PRA planning tools that enabled them to come to consensus without voting on their highest priority needs. They can now use these tools in any number of future meetings and planning workshops. They have now become a seasoned cluster of like-minded people with both the interest and the planning procedures to look after their own organizational needs.

While four days is not enough for the participants to become seasoned institutional planners, the workshop provided a solid foundation, along with each participant receiving a splendid PRA handbook, for the group to work on its own needs with only minimal external inputs. Given some of the issues and concerns of the last few years, this is a major step for the KUUC and provides opportunities for expansion and internal strengthening for the benefit of all.

Richard Ford
Member, All Souls Unitarian Church, New York City
Research Professor, Clark University

The Report

Background

It is well-known that there are Unitarian Universalists (UUs) spread out across the globe. It is less well-known how they got there. It is even more interesting when one considers that Unitarian Universalists do not proselytize for their faith. The largest UU membership is in North America with approximately 155,000 in the United States and an additional 5,000 in Canada. The second largest concentration may surprise some readers as 80,000 Unitarians can be found in Transylvania among the Hungarian communities in northern Romania's Carpathian Mountains. These congregations, while not necessarily the direct ancestors of all current UUs, are certainly the oldest, dating back to the mid 16th century. For those interested in knowing more about this branch of Unitarian history, you might find a recent series of DVDs prepared by Ron Cordes of interest, titled "Long Strange Trip" and available from the UUA Bookstore. The address can be found on the inside front cover. There are modest numbers of Unitarians in the United Kingdom (3,000 to 4,000); about 9,000 belong to the Unitarian Union of North-east India; another 2,000 can be found in 25 congregations in the Unitarian Universalist Church of The Philippines, on Negros Island; and finally a smattering live in Europe, Australia, New Zealand, Hong Kong, Indonesia, Japan, and Central and South America.

All of this detail raises the question of "What about Africa?" Muslims invaded North Africa in the 7th century. Catholic missionaries came with the Portuguese as they established diplomatic relations with the Mani Congo Empire in the 15th century. Dutch Protestants (definitely not missionaries) reached Cape Town in 1651 and were joined by Moravian missionaries in the mid-18th century. An onslaught of Catholic and Protestant missionaries descended on West, East, and South Africa in the 19th century.

Where were the Unitarians? In the first place, the North American brand was getting organized only in the late 1700s so was not in any position to mount a missionary expedition. Not until the 1860s would two tiny specks of Unitarians appear in Africa, first in Cape Town, South Africa and then in 1919 a small community in Lagos, Nigeria (1919).

All of this was before the internet. In the last decade, at least three African groups have become aware of Unitarian Universalism through browsing: Burundi, Uganda, and Kenya. There are also a few small groups in the Democratic Republic of Congo (DRC) and Congo Brazzaville. Each of these recent African communities has its own story. All are reaching out to Unitarians and Universalists in the US, Canada, and the UK for guidance, nurture, and support.

This report describes one step in UU outreach to Africa, rooted in a growing relationship between the recently formalized KUUC and several UU groups. It describes one step in UU out-

reach to Africa, rooted in a growing relationship between the recently formalized KUUC and the ICUU, in collaborative partnership with two US UU organizations: the UUA and the UUPCC.

The Beginnings

Six years ago a small group of Kenyans joined together to share their dissatisfaction with the religions of their upbringing. They were interested in finding a new faith and body of beliefs that met both their spiritual as well as social action needs. They began an internet search and at some point came across websites of UU groups. They became intrigued with what they found and made contacts with Unitarians and Unitarian Universalists through ICUU, the UUA, and British Unitarians.

Various individuals and groups made visits to Kenya during the first decade of the 21st century. The most high profile visit was one in 2008 by then UUA President Rev. Bill Sinkford that included Kenya as well as stops in other African countries. This visit was described at length in an article in the *UU World* featuring visits to a small UU community in Nairobi in the central part of the country, another cluster in Kisii District (now Kisii County) in the western region of Kenya near Lake Victoria, and a smattering of African UUs in a few other locations.

There was a small Kenyan delegation at the 2007 Council meeting of the ICUU in Germany. The following year, ICUU hosted a leadership school for UUs from across Africa that was held in Nairobi. Visa problems prevented Kenyans from attending the 2009 ICUU meeting in Transylvania and two Kenyan UU leaders were able to attend the ICUU meeting in the Philippines in 2012. In the meantime, ICUU staff had been in touch and meeting with the Kenyan UU leadership, offering courses and workshops on the theology, practices, and possibilities of Unitarian Universalism.

The two Kenyans who participated in the Philippines council meeting were from the Kenya Unitarian Universalist Council (KUUC). They met during that event with staff members from ICUU, UUPCC, and the UUA International Resources Office. ICUU had recently recognized the KUUC as an Emerging Group and the three mentioned organizations were offering assistance to the Kenyans in their organizational development. From discussions with the Kenyans and between the ICUU, UUPCC, and UUA staff present, a proposal to offer a Capacity Building Workshop was generated.

The KUUC brought considerable enthusiasm but only a loose organizational structure within which they could function. Not surprisingly there were at least two (and possibly more) perspectives on how the structure might emerge to bring coordination, unity, and growth to the newly born organization. For a brief account of these beginnings, see Annex A.

These initial encounters encouraged the UUA, the ICUU, and the UUPCC to take another step in building solidarity and structure within the KUUC. For the last nine years the UUPCC had been using a participatory methodology, designed by Kenyan community development specialists and professors from Clark University in Worcester, Massachusetts. Known as Participatory Rural Appraisal (PRA), the method enables rural and urban communities to mobilize internal resources, achieve full consensus on priorities without voting, and develop community action plans that the entire community supports. The planning tools used to achieve solidarity for the action plan engage the entire community, with special attention to youth, women, and other constituencies often overlooked in traditional planning exercises.

Given the need for the KUUC to obtain greater internal solidarity and external visibility, it seemed as if the UUPCC's capacity-building version of PRA might be just the thing to move the organizational strength of the KUUC from inspired adolescence to mature accomplishment. All parties involved including the KUUC, UUA, UUPCC, and ICUU agreed it was worth a try.

Amidst budget uncertainties and calendar restrictions the workshop took shape and was held at the United Kenya Club (UKC) in Nairobi. The club turned out to be a perfect setting for the meetings. It was the first multi-racial professional and service club in Nairobi. Founded in 1946 (nearly 20 years before Kenya's independence in 1963) it was a pioneer in an environment that had not launched many multi-racial organizations. What a welcome location to hold a capacity-building workshop for an emerging Kenyan UU church organization. The four person training team included Rev. Steve Dick (ICUU); Cathy Cordes (UUPCC); Richard Ford (Clark University); and Charity Kabutha, a Kenyan colleague of Richard Ford who had been part of the original PRA team working in Kenya in the 1980s.

For the KUUC, their seven member Executive Committee formed the organizational leadership. Local arrangements for the four day workshop were managed by Justus Ndungu and Ben Macharia, President of the KUUC. Each of the KUUC's six regions was represented in the meetings. For a full list of participants, see Annex B.

The Workshop Exercises

The workshop schedule, including its objectives, appears in Annex C. The overall goal of the workshop was to strengthen the capacity of the KUUC by creating a participatory capacity building action plan that the membership could implement.

The first exercise was the well-known SWAT (sometimes SWOT) analysis that is designed to get people thinking about goals they wish to accomplish. It asks that the group think about KUUC's strengths, weaknesses, assets, and threats. A lively discussion followed that served

Figure 1: SWAT Analysis - Strengths/Weakness/Assets/Threats¹ of the KUUC

STRENGTHS

- GUTS – Genuine Urge to Succeed
- Educated (all can understand English)
- Endurance (not giving up)
- Confidence
- Determination
- Honesty as a Foundation of Strength
- Commitment
- Freedom of Worship – reach many because we can meet them where they are (Supportive Environment)
- Strong Institutional Structure of KUUC
- Unity
- Good Technology for Institutional Communication

WEAKNESS

- Lack of Human and Spiritual Resources/Materials
- Unemployment Among Youth
- Strengths Not Known
- Cultural Differences Affect Progress of Organization
- Fear - False Evidence Appears Real)
- Financial Constraints
- Weak Networking Systems for Social and Technological Support Systems
- Differing Priorities
- Weak Communication
- Weak Accountability
- Impatience – Desire for Quick Results

ASSETS

- Good Leadership
- Strong Human Resources and Skills
- Talent
- Cell Phone Network
- Social Network
- Knowledge

THREATS

- Political Conflicts
- Misuse of Freedom
- Prejudice/Discrimination
- Lack of Trust Among Groups and Leaders

¹Sometimes known as SWOT or Strengths, Weaknesses, Opportunities, Threats

two purposes. The first was to set a tone that the seminar was about participants expressing their ideas, concerns, and hopes. The second goal was to determine whether community planning tools designed to help villagers set priorities could also help emerging institutions strengthen their own capacity. The SWAT exercise was well received with lots of discussion and commentary. Figure 1 contains details.

The discussion provided an honest appraisal of feelings and attitudes. While the workshop was designed primarily to focus on building capacity, the discussion moved frequently to spiritual, personal, political, and even technical issues such as communication. The conversation also reflected a level of seriousness and candid views on both the strengths and fragilities of the group. They spoke openly about previous conflicts and reinforced their resolve to get beyond conflict to build a new and stronger institution than they had previously experienced.

In particular, note the strengths identified: endurance, confidence, determination, and commitment. What more can one ask for? Then consider the weaknesses in networking, communication, and accountability. This process of self-analysis and diagnosis set a tone of honest introspection that would carry through the entire workshop. The exercise did not produce any concrete resolutions but did create a foundation upon which they could consider issues and set priorities. It was an hour well spent.

Two Group Exercises

Following the SWAT analysis the data gathering made use of two PRA tools: institutional analysis and community mapping. We broke into three groups. Two prepared institutional analyses while the third focused on institutional mapping. The institutional charts enabled the workshop to consider the present as well as possible future institutional arrangements of the KUUC. It is an intriguing coincidence that the first use of these tools for **institutional** capacity building should take place 50 kms. from the site where the tools were first used for **community** capacity building. It is a further coincidence that the primary facilitator 25 years ago for the pilot **community** goals workshop, Ms. Charity Kabutha, was the same primary facilitator for our KUUC workshop.

Perhaps even more coincidental was that Charity and I had traveled the day before our KUUC workshop to the pilot village — Katheka in Machakos County—where the PRA process was compiled. There, 30 years after the germ was planted and 26 years after the PRA tools had become full-blown, we celebrated the anniversary of the installation of a hand pump and hand dug well. The pump was installed through the planning of the community with the PRA research team, in cooperation with the local chief, the local water engineer, and the labor of about 30 women living in the village. Small financial help (less than \$200) came from an American foundation.

This collaborative effort enabled the women's group to fulfill its vision in April of 1986. Now, 26 years later, the solid foundation of local ownership of the pump has enabled the Katheka women to maintain that pump and keep it in continuous operation for these last 26 years. In addition, they have installed new water systems, constructed a health clinic, and implemented major soil conservation efforts. Such continuity and maintenance is unheard of in Africa. To what does one attribute the success of the Katheka hand pump? Local ownership. To what could we attribute the strong beginning of our KUUC workshop? Local ownership. There was a general feeling that the PRA tools could easily support institutional capacity building. As things worked out, we were correct in our assumption.

We turned from SWAT to mapping. Using maps to stimulate conversation in which community groups provide information is one of the basic tools of PRA. We amended its use slightly because the group represented several communities. We therefore asked the map group to think of themselves as an institutional community and to locate and discuss the member churches. The map, simple enough, helped them to discuss not only the present state of affairs in the existing locations — communications, logistics, sharing ideas, and regional meetings — but also to think through some of the needs and priorities that the extensive distances create for managing the church. Thus the group launched into a second map (Figure 3) that illustrates thoughts and plans for the next decade of the KUUC's activities.

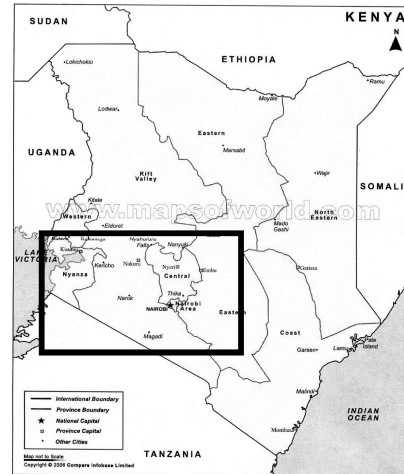
The futures map is quite different and suggests the breadth of vision that several members described. They began with two basic assumptions. The first was that they should take initiatives where they are already strong (Greater Nairobi and Kisii) and expand with existing churches as well as stimulating new ones in areas already established. As Nairobi continues to grow there will be no shortage of potential new members. Winning the new members is another matter though that part of the discussion did not emerge.

The second basic assumption was that there were now a number of new economic growth points beyond Nairobi and that they should think in terms of targeting these areas. They include two port development schemes, one in the existing port of Mombasa which is the only major port for the entire country. The second port discussion focused on a new and substantial investment to go in at Lamu (near the Somali border). The Lamu venture is, in part, to relieve pressure on Mombasa but it is also to serve as a depot to export the new oil recently discovered in the northwestern part of the country. While only in its infant stages, the oil promises to bring new economic development to the country and solve some of the problems of unemployment that are affecting significant numbers of Kenya's youth. While the Lamu port development will take several years, there is no question that it will change the shape of the Kenyan economy and therefore bring many people to the area. How interesting that the map-

Figure 2

Map of Kenyan Unitarian Universalist Church Locations at Present Time

Figure 2 identifies the present locations of KUUC churches and congregations, with the number of members noted as (50), etc. They extend to different ethnic groups within Kenya including Kikuyu, Kisii, and a large community (Kitengela) in Maasai territory. The map on the following page (Figure 3) was prepared as a planning exercise noting where the KUUC sees opportunities to expand membership. The planning team identified the new oil fields in the northwest, a new port development project at Lamu, continued growth in Mombasa and Nairobi, and expansion from the base in Nyanza.



The bold box (above) notes the inset in relation to the rest of Kenya

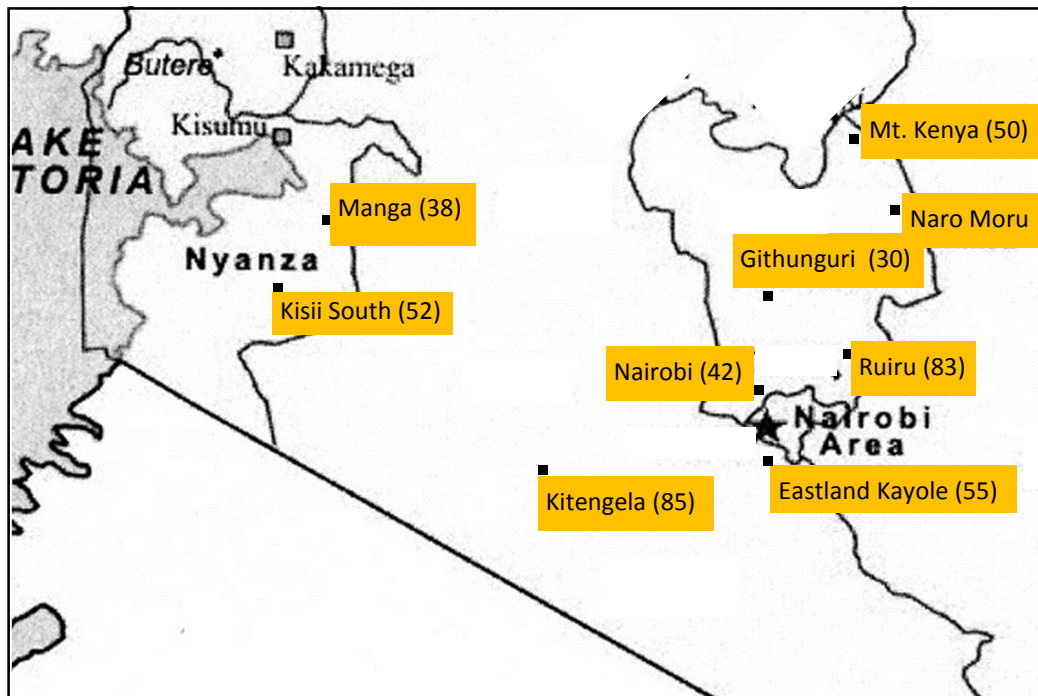
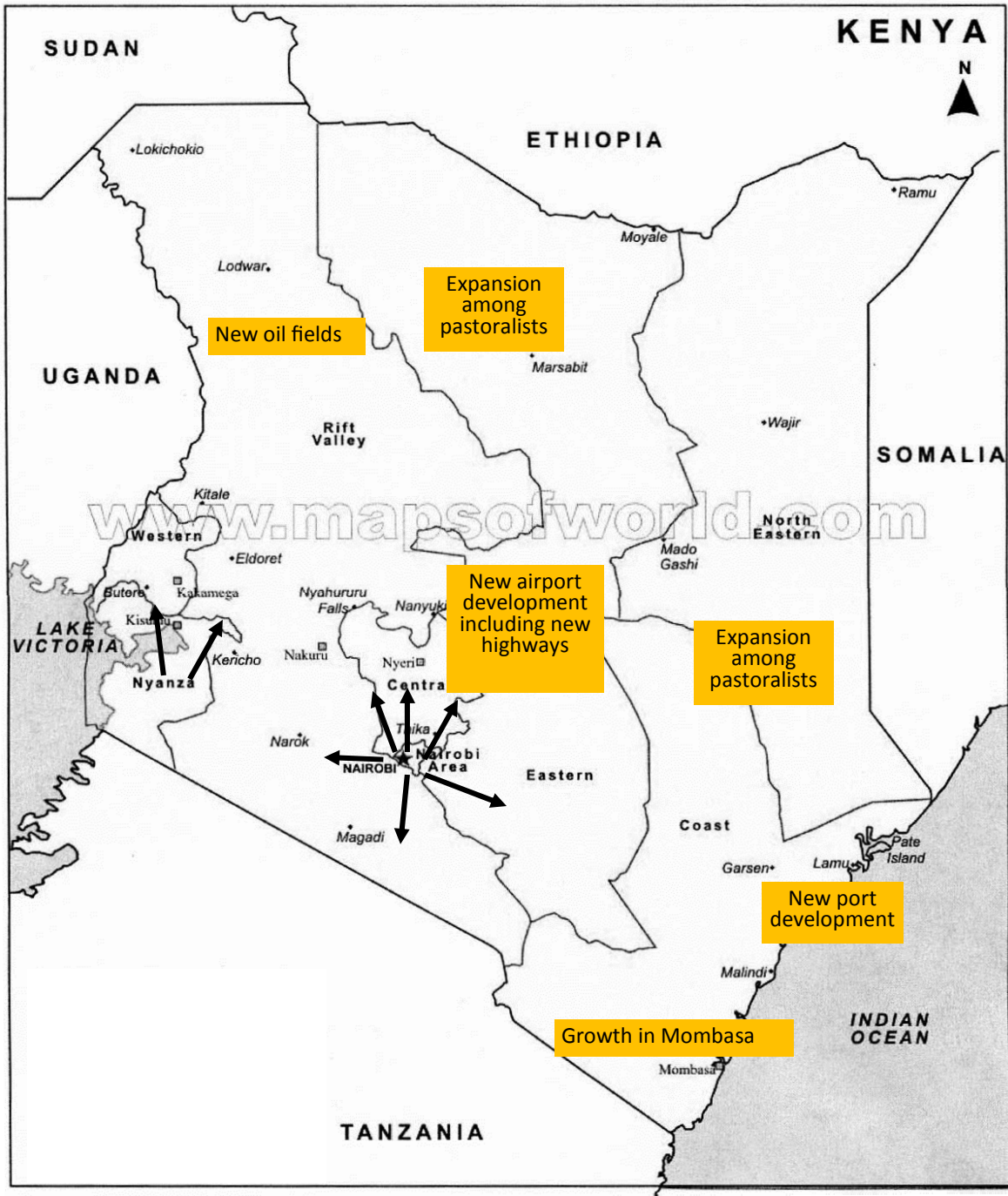


Figure 3

Map of Kenyan Unitarian Church Locations
As Members Would Like It to Be in 2022



ping group was applying economic development concepts to their plan for recruiting membership.

Figure 3 notes the hoped for increase in livestock off-take from Kenya's abundant grazing lands to the north and northeast. While constantly plagued with drought these regions have been large suppliers of cattle over the years and, according to the thinking of the group, a potential source of new members. The final target point was the much-discussed new airport and new roads in the Mt. Kenya area. Nairobi's present international airport is small, has only one runway, and is hemmed in by the expansion of the city. So again, the KUUC members were looking at emerging economic trends to help them consider increasing membership.

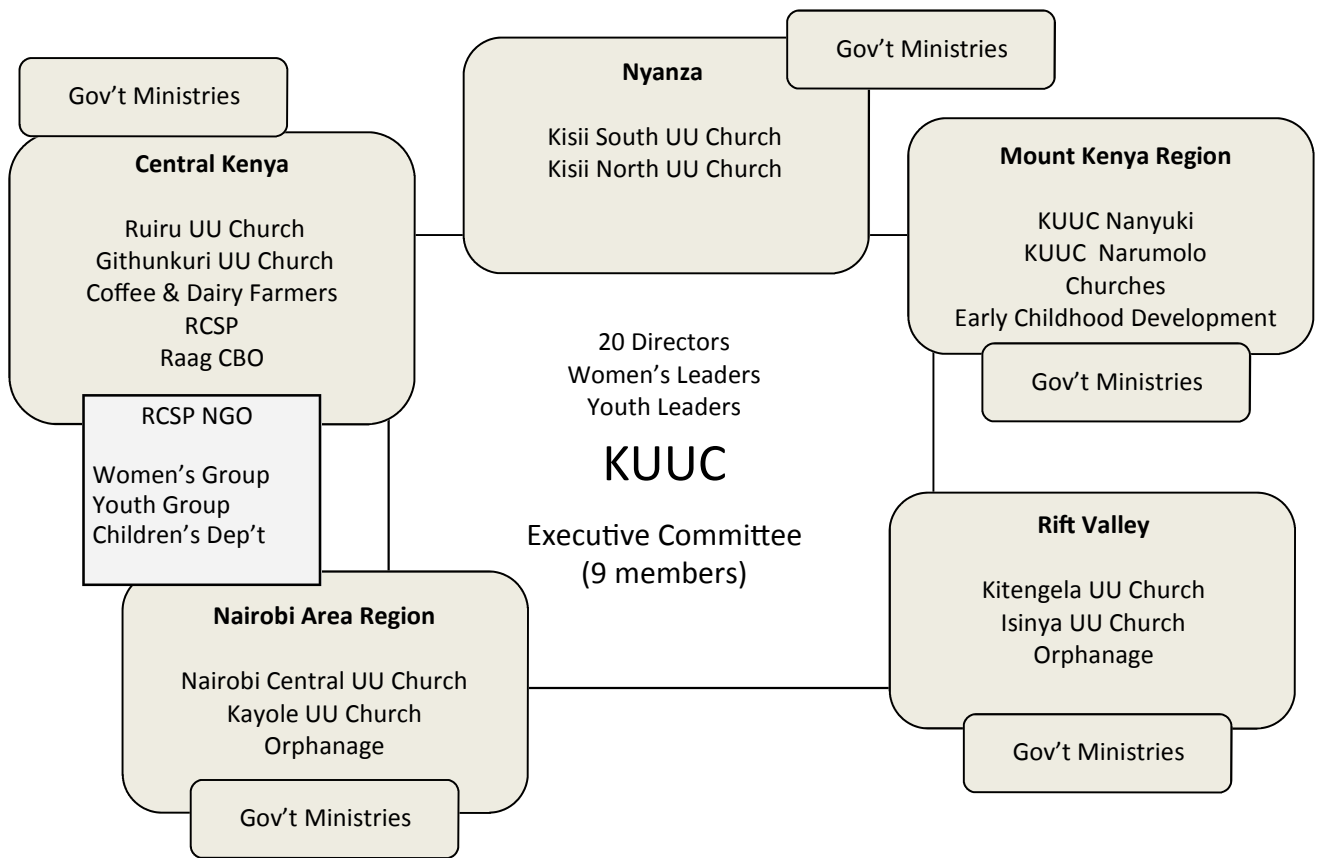
Their maps provided both discussion about recruiting strategies as well as some of the themes that the group would analyze during deliberations later in the workshop. While different from the normal mapping exercises, they stimulated many thoughts.

The two institutional groups produced three charts. As with the maps, these charts were somewhat different from the community planning versions, again because the topic was about the institution rather than about a rural or urban community. The analysis therefore had three focal points: present KUUC institutions; anticipated new institutional links over the next decade; and present arrangements or cooperative activities with non-church institutions, especially the Kenyan NGO community.

It will be helpful to explain how the institutional analysis works. The group is asked to think about the institutional make-up of their organization or, as in the case of Figure 5, what it might become. They then write the names of all existing institutions, using different sized pieces of paper. They reserve the largest pieces for the most important institutions, medium sized for somewhat less important, and small pieces of paper for the least important institutions within their organization. For example, look at Figure 4. The KUUC is clearly the dominant part of the Kenyan Unitarian Universalist community with twenty directors, several women's leaders, several youth leaders, and the Executive Committee. This is the heart of the organization and therefore has by far the largest box. Then note how the six member churches are shown as roughly equal in size though the Central Kenya community had a somewhat larger box because there were two member churches and some internal groups including youth, women, and some agricultural action. Also note how the Kisii box, though filled with activities, is somewhat distant from the KUUC box, suggesting not only some physical distance between the two but also some managerial and organizational distance. Note also that each of the six church clusters indicates contact and cooperation with Kenya government ministries. This is their way of indicating that while they are an independent group within Kenya that they are also deeply linked to the established government groups and

Figure 4

KUUC Institutional Relationships at Present



Note: The size of the box indicates the importance of the institution. The amount of overlap of the boxes suggests the degree of cooperation between the institutions.

Figure 5

KUUC Vision of What an Expanded Institutional Relationship Could Be in 2022

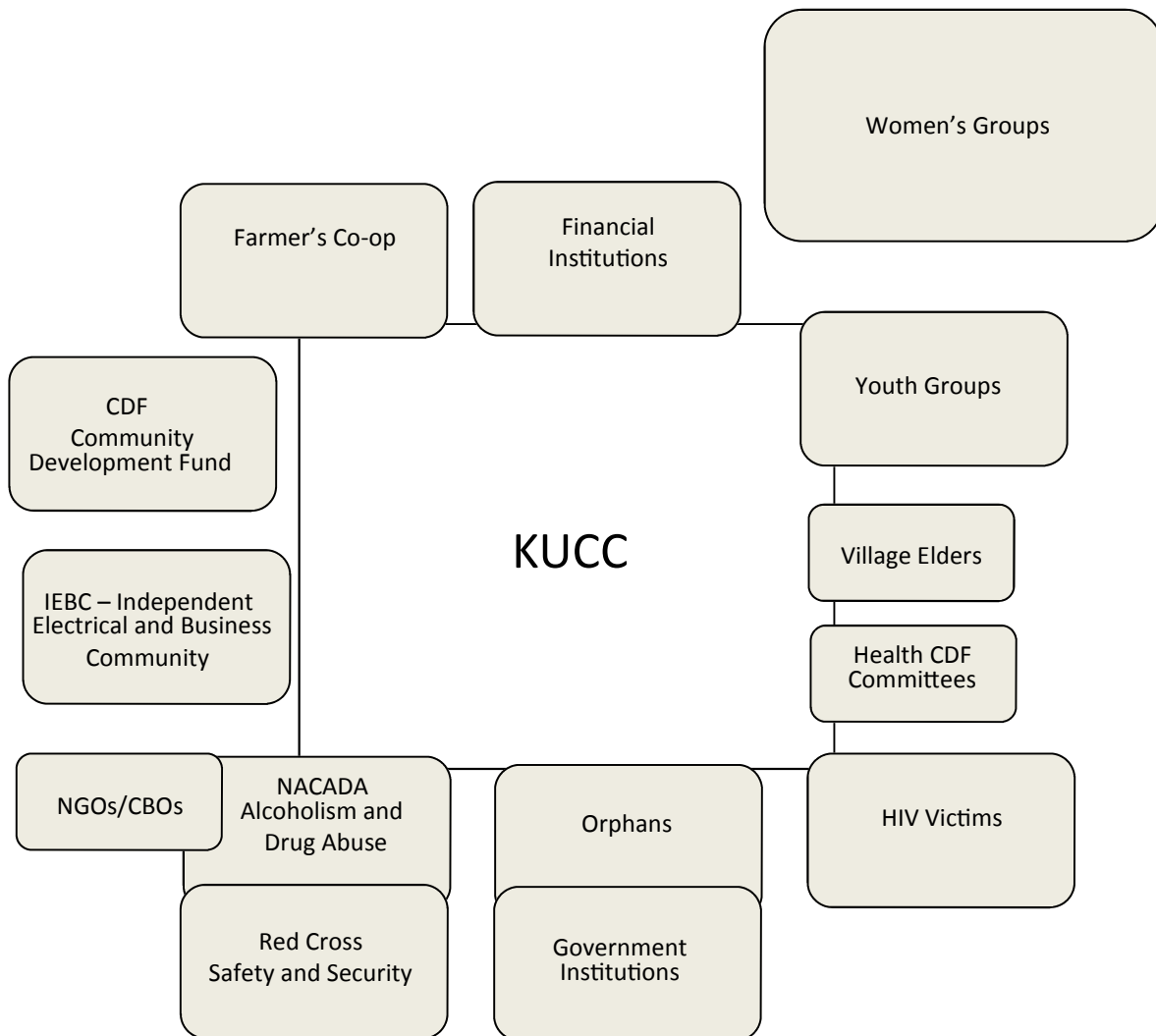
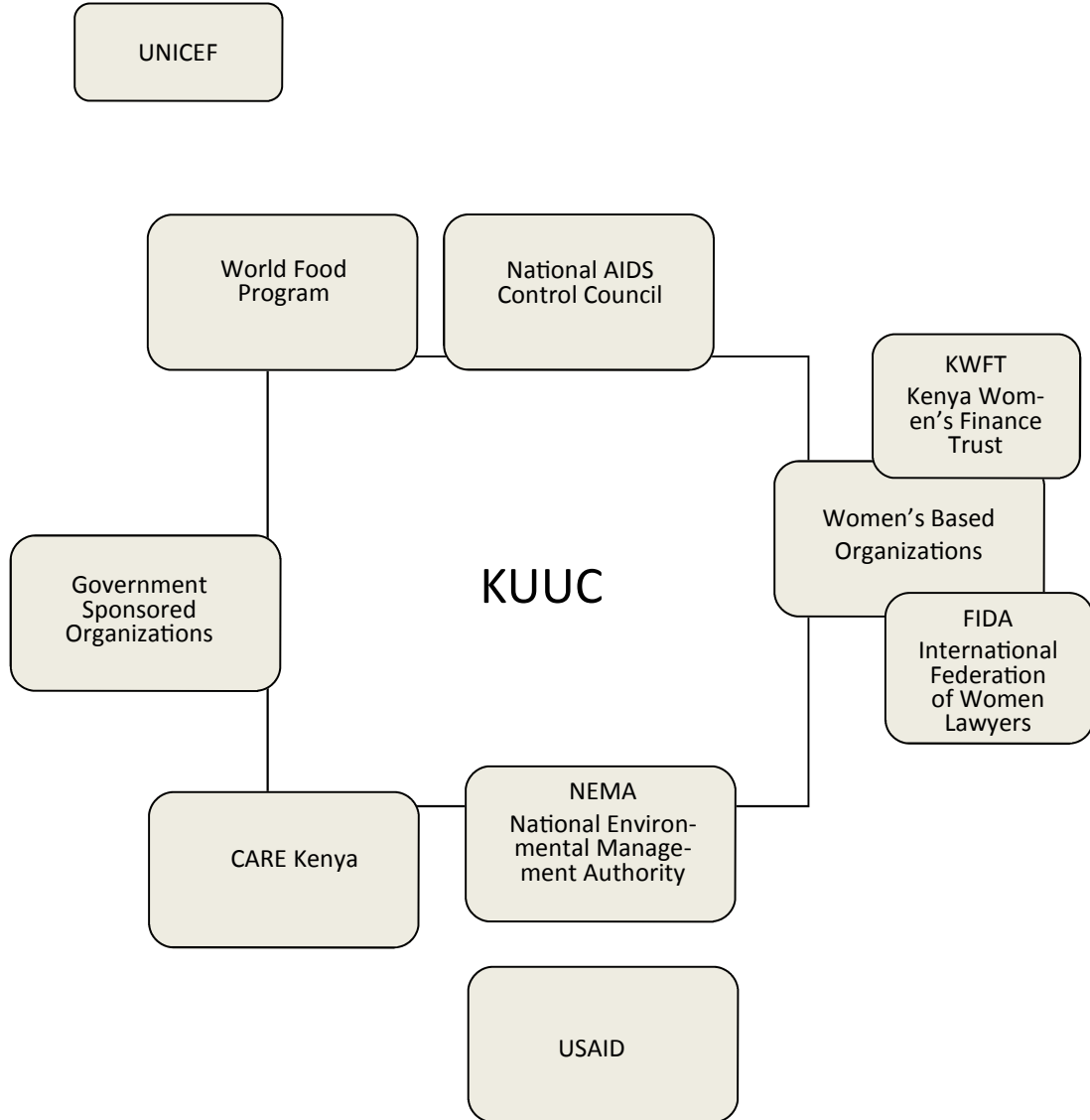


Figure 6

KUUC Relations with Non-Church Organizations



agencies that serve them.

Each chart takes about 45 minutes to prepare and provides a wealth of information about relationships within and among the various KUUC units. It also provides the workshop participants with a chance to talk about some of the institutional needs and opportunities. After all, if there is to be capacity building coming out of the workshop, there is need for discussion and analysis of what are some of the capacities that are the highest priority needs. Figures 5 and 6 provide additional information.

There is a second use of the institutional charts. The placement of the boxes indicates relationship between institutions. For example, in Figure 6 the placement of boxes indicates that NEMA, Care Kenya, the World Food Program, the AIDS council, and Women's Based Groups including KWFT and FIDA all cooperate with KUUC. All of this information is useful in determining needs and possible areas in need of strengthening.

Pairwise Ranking: Decision Making without Voting

The next exercise — ranking — is by far the most important of the entire workshop. During the previous exercises a number of issues had been emerging through the actual charts prepared but also through the small group discussions. We assembled all of the charts, maps, lists, and documents developed by the workshop and asked for an extended list of what the group thought were the most pressing issues facing the KUUC. We developed between 20 and 25 issues, some more specific than others. We then met with the KUUC Steering Committee to distill the list to seven. The following morning we prepared the ranking chart (Figure 7) with the seven issues but with space for up to three additional priorities. The list of seven included:

- Strengthen relationships with other institutions
- Work on internal and external communications
- Address finance and financial management
- Spiritual support for congregations and ministers
- Focus on women's mobilization
- Education and training
- Care and support of vulnerable communities

Prior to starting the ranking, we asked for additional issues from the group as a whole. There were two: youth; human rights.

Ranking, as noted in Figure 7, is the time to pick priority themes and issues. Cathy Cordes led the ranking with energy and enthusiasm and within two hours had finished each of the comparisons. The process involves comparing only two choices at a time. Note on the chart that

Figure 7

Ranking of Needs: KUUC

	I	C	F	S	W	E	V	Y	HR	Score	Rank
Institutions (I)		C	F	S	W	E	I/V	Y	HR/I	1	8
Communications (C)			C	C	C	C/E	C	C	C	7.5	1
Finance (F)				S	F	E	F	F	F	5	4
Spiritual Support (S)					S	S	S	S	S	7	2
Mobilizing Women (W)						E	W	W/Y	W	3.5	5
Education and Training (E)							E	E	E	6.5	3
Vulnerable Communities (V)								V	V	2.5	6
Youth (Y)									Y	2.5	6
Human Rights (HR)										.5	9

- Needs in Ranked Order**
1. Communications
 2. Spiritual Support
 3. Education and Training
 4. Finance
 5. Mobilizing Women's Groups
 6. Youth
 6. Vulnerable Communities
 8. Institutions
 9. Human Rights

the list in column 1, at the far left (starting with Institutions) includes all nine of the priority needs. The top line of the chart includes the letters I, C, F, S, etc. which are the abbreviation codes for the list of the same needs as in column 1 and displayed in the same order. The final two columns at the far right are the tabulation and ranking results.

The process begins by asking the group to start with the first pair, Institutions or Communications. Note that Institutions and Communications intersect in line 2, column 3. The task is for the group to determine which of these two is a higher priority need. The ranking always starts slowly as people often do not understand how it works. However, the pairwise ranking allows the group to discuss thoroughly the needs of the pair in question and determine which is more important for their needs. Note that the KUUC group opted for Communications as more important than Institutions so Cathy placed a "C" for Communications in the intersecting box. She then moved to a comparison of Institutions and Finance found at line 2, column 4.

In the completed chart, all of the boxes are filled though in four cases the group was unable to come to consensus so a tie was declared for: (1) Institutions and Vulnerable Communities; (2) Institutions and Human Rights; (3) Communications and Education; and (4) Women and Youth. In these four cases the tie is recorded by a half credit to each. When the entire set of boxes is completed a tally is made of the number of times the group selected each option as its highest priority. The final column (score) records the ranked order of the group's priorities. Note that Institutions was selected twice as a half unit so received a total score of 1. Communications was selected 7.5 times; Finance 5 times, etc. The results reflect the community's preference from most to least important.

It should be stressed at no point was there any voting. This lesson is essential to think about. In many too many cases, group decisions are made by voting. Remember that when a vote is taken there are some who win but there are also many who lose. As a result a significant number of participants in a decision made by voting end up as losers. Recall that the purpose of the workshop was to build capacity of the KUUC. Had we have taken votes on the highest priority needs, a substantial number of participants would have been losers. The chances are that those who felt they have been losers will become disaffected and eventually drop out of an organization. Pairwise ranking, which does not rely on voting, has only winners. Just for fun, at the end of the ranking session with the KUUC I asked how many people thought they were losers in the decision making process. No one said a word. I then asked how many thought they were winners in the selection of the highest priority needs. Every hand shot up and there was great cheering and shouting. Pairwise ranking creates winners because we do not want any people to go home feeling they were losers.

Something to think about.

Action Plans

The next few pages offer the group's action plans for the three highest priority needs: Communication, Spiritual Growth, and Education and Training. Because these plans are more of a wish list than a practical set of action steps, we decided to have a second planning session that would be more specific and focus on tasks that could be accomplished in the short term. This document appears as Figure 11. Having worked with many community action plans over the past 30 years it has become apparent that a community's initial plans should be short-term and practical. This way tangible accomplishments can reinforce the energy and enthusiasm that builds during the planning workshop.

For example, a community in The Philippine ranked a number of long term needs as their highest priorities including road repair and agricultural innovation. Their third or fourth priority was to get their village water system expanded with a distribution system and seven standpipes. They opted to work first on the smaller water project rather than take on reconstruction of the ten km. feeder road that led to their village. In nine months they had designed and installed the water system while the road was untouched. The success with the water system taught the community that working together was preferable to complaining to the government. It also gave them a sense of accomplishment that has carried on to the present time. The original planning workshop was in 2003. I visited the village in 2012 and was delighted to see the fruits of their continuing work over the previous nine years including the elementary school increased in size with the addition of 8 classrooms, an expanded irrigation system now under construction, a renovated health clinic, an agricultural extension service training facility with demonstration greenhouses provided in their village, a totally new high school building, and, after all these years, work now underway to improve their road.

In like manner, the leadership team suggested to the KUUC participants that a smaller and more easily accomplished set of needs would be more realistic to achieve in the short run. As a result, a second round of action planning produced Figure 11 which focuses on two very practical and short term needs of the KUUC: improving church members' knowledge of Unitarian Universalist principles and beliefs; and developing a process for church leaders to become ordained so they can perform marriage ceremonies, funerals, and other church procedures. Accomplishing these short term goals, as noted in Figure 11, will provide experience as well as confidence to dig into some of the more ambitious goals noted in Figures 8 through 10.

Figure 8: Community Action Plan for Communications

Cause of problem	Previous Tries	Proposed New Strategy	Needed Materials	Cost?	Who	When	Indicators
<p>All directors need ability to communicate;</p> <p>Action plan needed to find solution;</p> <p>At present time we have face to face; telephone; meetings</p>	<p>Word of mouth</p> <p>Cellphone</p> <p>Travel to attend meetings or discuss plans</p> <p>Access internet either for email or to organize meetings</p> <p>Writing planning documents</p>	<p>All directors need access to internet</p> <p>Inexpensive</p> <p>Saves cost of travel</p> <p>In cities and much of the rural areas there is good cell phone access which can provide email via smart phones</p>	<p>Netbooks</p> <p>Computers</p> <p>Modems</p> <p>Justifications as to why we propose what we think is needed</p> <p>Software</p> <p>Maintenance and repair</p> <p>Data bundles</p>	<p>\$13,000 for computers including unlimited internet access</p>	<p>Establish committee of KUUC leadership drawn from all five regions to consist of:</p> <p>J Magara Ann Wachuka Ben Macharia J Gesimba Eddy Kimiti</p>	<p>Proposal to be prepared by June 30</p>	<p>There will be improved communication</p> <p>Records will be more complete and up to date</p> <p>Cost of communication will be reduced</p> <p>We will have more access to better information, especially from the international community</p> <p>Improved efficiency</p> <p>An attractive website</p>
<p>Lack of capability in dissemination to reach each other or local communities where our membership lives</p>	<p>Word of mouth</p>	<p>Utilize new technologies including blogs, websites, Facebook, Tweeter, Skype</p>	<p>Websites, Facebook, Tweeter</p> <p>Business cards</p> <p>Brochures</p>	<p>25,000/= ksh for website</p> <p>6,000/= ksh annual fee</p> <p>Costs of printing for Business Cards at 30,000/= ksh</p>	<p>Procurement committee</p> <p>Eddy Kimiti</p>	<p>As soon as proposal can be prepared</p>	<p>Better informed KUUC community</p> <p>Growth in membership</p> <p>Growth in capacity</p>

Figure 9: Community Action Plan for Spiritual Support (page 1)

Cause of the	Previously tried	Proposed new	Needed	Cost?	Who?	When	Indicators
Lack of learning materials	Internet and books	Training of lay leaders (spiritually)	Finance and human resources	Market price	ICUU, UUA, UUPCC, Mike and John	As soon as possible	KUUC will have knowledgeable leaders
No recognition of ministers (credentialed)	Lay leaders, books, bibles, hymn books, ICUU	Recognition	Finance Training of Trainees	Market price	ICUU, KUUC Mike and John	As soon as possible after training and ordination	Have at least 3 recognized KUUC ministers
Lack of Ordination	Affiliation with ICUU ministers	Ordination of ministers	Marriage books, dedication books, funeral books, hymn books, ordinary bishop	Market price	ICUU, KUUC, UUA, UUPCC, Mike and John	After theological training	Kenyan KUUC ordained ministers
Lack of Spiritual materials	Internet Sharing among group leaders	Acquire useful church material and translate	Translated celebration books and ministers' books	Market price	ICUU, ICUU, KUUC, UUA, UUPCC, Mike and John	Starting June 2012	Availability of materials and more people understand UU better
Lack of translation	Interpret	Translate into Swahili	Translation Finances UU books for translation Stationery	Market price	KUUC Leaders UUPCC Mike and John	Starting June 2012	Translated materials made available

Figure 9: Community Action Plan for Spiritual Support (page 2)

Cause of the problem	Previously tried	Proposed new strategy	Needed materials	Cost?	Who?	When	Indicators
Lack of theological colleges	Use other colleges ICUU training	On-line training Hire facilitators and seminars	Sponsorship of lay leaders for 3 months for ordination. Collaborate with other African states.	As per college fees	ICUU, ICUU, UUPCC, UUA Mike and John	As soon as possible	Have ordained ministers
Lack of worship places	Schools, homes, restaurant	Hire school, grounds for worship	Have ordained minister and regular worship place	As per rental rates	ICUU Mike and John	Immediately	Have a worship place in all regions
Lack of welfare association	Get support from friends and well-wishers	Have ordained leaders and a special church fund	Money Social Welfare Kit Capital for IGA	Open	ICUU / UUPCC/ Partner Churches Mike and John	Immediately	Have an existing welfare Association

Figure 10: Community Action Plan for Education and Training (page 1)

	Cause of the problem	Pre-viously tried	Proposed new strategy	Needed materials	Cost?	Who?	When	Indicators
Education Leader-ship Training	Lack of Skills caused by existing education system	Nil	KUUC will ensure the existing members are trained and will later train others	Funds, Books, CDs, Pamphlets, projectors, LCDs, Videos, Cameras, Computers		Experts and consultants c/o Henry Mugo, Eliza Kariuki & David Okelo Geodou	Within the first financial year	30 Members from 5 regions will be trained within the first quarter of the financial year. Six members from each congregation will go back to their groups to train the rest.
Training in Entrepreneurship	Lack of funds Poor educational systems	Nil	Identify existing women and youth groups with ongoing businesses and train them in Business Skills. Identify skilled businessmen & women in KUUC to train the rest. Trained persons can go out and train in other regions.	Text books Established resource center in each of 6 regions		Hired experts, trained KUUC leaders	Within the 1 st and 2 nd financial years	Evaluation of performance of business after training. Number of users and extent of use of resources. Context in relation for the businesses concerned. Level of interest among KUUC members who wish to participate and interest among non-members.

Figure 10: Community Action Plan for Education and Training (page 2)

	Cause of problem	Previously tried	Proposed New Strategy	Needed materials	Cost?	Who?	When	Indicators
Guidance and counseling	Lack of proper cohesiveness and tolerance among different communities. Misunderstandings within the family. Poverty within the family. Breakdown of social structures within the com-	NIL	Hire experts to train KUUC Directors on counseling within the region.			Hired experts, trained KUUC leaders	Within the 1 st and 2 nd financial years	Number of trained members. Number of people seeking guidance and counseling. Number of problems solved.
Family life Education	Peer pressure. Ignorance – lack of information. Domestic problems.	NIL	Trained KUUC member to train youth within KUUC 6 regions.			Trained KUUC leaders		Decreased level of school dropouts. Increased awareness, knowledge and understanding among parents and youth regarding behavior change.

Figure 11: Community Action Plan for Short Term Implementation

Cause of the problem	Previously tried	Proposed new strategy	Needed materials	Cost?	Who?	When	Indicators
Lack of knowledge about UU	On line materials Books	Course for congregations on the Seven Principles	KUUC needs to develop their own version of the 7 principles in local dialects Identify leaders in each church, participants, space	Materials Space	Lay Leaders	1 – 6 months	
		Spiritual Journey Groups	Sample Spiritual Journey material Outline for leaders Schedule and place in	Materials Space	Lay Leaders	1 – 6 months	
				Materials Space	Lay Leaders	1 – 6 months	
No ordination process for ministers	Ministers ordained by other denominations Lay leaders	Create standards and process for KUUC Ordination	Review materials from other UU groups. Share with ICUU. Develop plan for meeting the requirements of ordination	Any training provided by ICUU for credential acquisition	KUUC Executive Committee	6 months Probably 2 years before first ordinations	Standards established and Accepted Training program designed.

Findings and Implications of the Workshop

While there are dozens of benefits and findings coming out of the workshop, many of them relate to cognitive learning. Perhaps more important were the gains made in the affective or valuing domain. Participants were happy, they worked very hard, no one was shy or afraid to speak out. When there were disagreements in preparing charts and maps and also during the ranking, people were cooperative. It was clear that people had come to learn and speak and to cooperate. The attitudes of listening, respecting, and sharing were the dominant styles of the group. The list of accomplishments could go on for a long time. Six appear to be of particular interest for moving forward the agenda that began in May 2012. (continue to p. 31)

1. **Workshop Agreements were Consensual.** In keeping with the above statement, harmony was the dominant theme. Kenyan UU meetings have not always been peaceful or consensual. Our May workshop was the epitome of calm and reason. There were no moments of anxiety nor verbal conflicts of any kind. This atmosphere of tranquility has set a new tone and perhaps introduced a new era for Kenyan UUs. It creates an excellent platform on which the KUUC can build.
2. **Plans adopted were both grandiose and practical.** As mentioned before, the initial action plans contained enormous lists of all imaginable needs. These grandiose aspirations are reflected in Figures 8 to 10. The meetings concluded, formally, on a high note that the KUUC would soon be fully operational as a nationally-visible organization. Then everyone went to dinner and eventually to bed. Food and sleep are the world's best elixirs, bringing rationality, perspective, and proportion to all aspects of life. Figure 11 represents deliberations AFTER food and sleep. The themes in Figure 11 are smaller and realistic activities. KUUC should not forget Figures 8 to 10. But for the immediate future it would probably be best to focus on Figure 11. Success promotes confidence, ownership, self-esteem, and more success. Start small and be realistic because failure promotes disappointment and often more failure. Success is more important than failure — so why not promote success?
3. **Seeds of Partnership.** The May workshop was not the last time that the UUA, ICUU, and UUPCC will be working with the KUUC. Already, ICUU has formally recognized KUUC as an Emerging Group, indicating that it is well on the road to achieving a sustainable status. There are many different follow-up activities that can emerge from the foundation the workshop has built. The UU church of Albuquerque is keen on forming a UUPCC partnership with the KUUC's Kitengela congregation. Other partnerships may emerge. The UUA is indeed anxious to reach out to emerging congregations and has already provided finan-

cial and moral support. Central to the entire Kenyan experience has been the ICUU, both via its staff but also in terms of other members across the globe offering advice and encouragement. This collaborative of UU organizations is pleased to be involved and ready to act, as needed and as requested.

4. ***Precedents for Other Emerging Congregations.*** The Kenyans are not the only emerging nucleus of UUs. Europe is sprinkled with groups in France, Germany, Hungary and more. Latin America has UU nodes in several countries. Hong King has recently joined the ICUU with a small group and Indonesia supports a developing congregation. Perhaps additional adaptations of the capacity building process could be designed to provide internal direction into these expanding UU groups.
5. ***Communications/Interactions.*** Perhaps the easiest follow-up is for the KUUC to maintain contact with the principal leadership in the three sponsoring agencies: UUA, ICUU, and UUPCC. Each of the three represents a slightly different set of resources, experiences, and priorities. The KUUC is now well aware of these contact points and can certainly make use of them as they navigate their trek to implement their action plans. Do not think of these organizations as treasure chests of money. That is not their business. Rather, think of them as treasure chests of good will, experience, and networks that can help solve thorny problems. As a personal example, based on many years of field experience, I can relate how I start a community workshop. I always say that I am glad to be with the community but I should warn them that I bring no money. Outside money creates conflicts, animosity, jealousy, theft, and often violence. Instead, what I bring is the ability for a community to agree on its highest priority needs and to create action plans that will enable them to meet these needs. Learning to create action plans that the entire group supports enables communities to speak with one voice. Solidarity and consensus buy far more than money can buy and make communities far more powerful. KUUC is now poised on the brink of implementing what the action plans have designed.
6. ***Charity Kabutha as a resource.*** Charity is a marvel. She was the facilitator for the first PRA exercise in Machakos in 1989. She is deeply knowledgeable and experienced in all things related to community planning and action. She has worked for UNICEF and many international NGOs. Given the strong presence of women's groups in the KUUC, Charity's broad experience should not be forgotten. Short term advice she can easily provide. If there are needs that may consume some of her time, she would need some form of compensation. Something to think about.

It was a memorable workshop. It is the hope of the sponsoring organizations that the spark ignited and transformed into plans will grow into a self-sustaining flame that will kindle many

Annex A

UU-ISM IN KENYA

By KUUC Executive Council

In Kenya, freedom of worship is enshrined in the Constitution. For that reason, several religions have emerged, the major ones being Christianity, Islam, and other sects affiliated with them. The history of the Kenya Unitarian Universalist Council (KUUC) dates back to the year 2006 and its origin was bi-directional, so to speak. Two different UU groups existed, each without knowledge of the other. One group, led by Bishop Patrick Magara, operated from its bases in Kisii District and among its active members were Josphat Gesimba (current Executive Secretary of the KUUC), Kevin Abuga Ragira, Alice Kemunto, Nancy Njeri, David Okelo, and others. Another group operating from Nairobi was led by Muigai Kimani and among its members were Benard Macharia (current Chair of KUUC), John Mbugua, Elizabeth Kariuki, Mary Njambi, and others.

In 2007, Janice Brunson, a UU from Arizona, USA, was visiting Kenya and it happened that she knew a few members from each group. She was instrumental in bringing the two groups together in a meeting which she organized in Nairobi. After introductions and discussions, all the members in that meeting felt the need to operate under one umbrella. In July 2007, the then president of ICUU, Rev. Gordon Oliver, also visited Kenya and met the two groups. It was in that meeting that the Kenya Unitarian Universalist Council was proposed.

A task force was formed to work on the modalities for the successful registration of KUUC. By the end of 2007, the final draft of the constitution was completed and approved by the members. Immediately thereafter a formal application to register

KUUC was sent to the Registrar of Societies as required by law in Kenya. Just before the constitution was finally drafted, the task force committee collected views and opinions from all UU members in Kenya at that time. However, not all UU members agreed with the proposed new name. Nevertheless, democracy prevailed and the wishes of the majority carried the day. On 6 March 2009, the KUUC was officially registered as a society, Vide Registration Certificate No. 29838.

After the registration, members resolved to share their new faith with other members of the community, forming new congregations wherever a number of people accepted UU-ism. It is important to mention that Kenya has the fastest growing UU church membership in the world. Up to now, we have 12 congregations with 14 religious leaders and a total membership of 476 adults and 348 youth or children. Last year, the ICUU directed that the KUUC's by-laws be updated to meet the requirements when applying for membership and this was done. Also, elections of KUUC officials were held in accordance with the by-laws.

The UU faith was first introduced in Kenya in 2001; most of our members were initially Christians. The UU beliefs, teachings, and doctrines have appealed to many Africans because the common African custom and social life blends with UU beliefs/teachings. For example, every African community has its own way of expressing who God is and also a good man to the community must also be good to God. All these agree with UU principles. The general confusion caused by different doctrines within the so-called Christian churches has prompted many people to look for a more united faith, which they have found in the Unitarian Universalist Church. The congregations under the KUUC are autonomous to a great extent but united in faith and belief.

Annex B

List of Participants

Josphat Gesimba
Mike Kamau
Eliza Kariuki
Teresia Kimani
Edward Kimiti
Elijah Maangi
Charles Machani
Ben Macharia
Justine Magara
Lawrene Maitha
Phillip Matonda
John Mbugua
Henry Mugo

Timothy Nchogu
Mary Njambi
Nancy Njeri
David Okelo
Isabella Ombaye
Alex Omwobo
Victor Rasugu
Ezekiel Rian'ga
Ann Wachuka
Mary Wainaina
Susan Wangari
Rose Wanjiku
Emma Wanjiru

Annex C

Workshop Schedule

International Council of Unitarians and Universalists (ICUU)
Unitarian Universalist Partner Church Council (UUPCC)
International Programs Office of the Unitarian Universalist Association (UUA)
Capacity Building Workshop Nairobi, Kenya

Thursday to Sunday, 24-27 May 2012

What Do We Need to Build a Strong Kenya Unitarian Universalist Council (KUUC)?

Thursday 24 May 2012

- 15:00 Training of Local Facilitators
- 18:00 Arrival of Workshop Participants
- 19:00 Evening Meal
- 20:00 Orientation Session for Overall Program, Participant Expectations, Workshop Ground Rules

Friday 25 May 2012

- 09:00 Welcome, Orientation for Capacity-building Training, Ben Macharia, Chair, KUUC; Rev. Steve Dick, Exec. Secretary, ICUU; Cathy Cordes, Exec. Dir, UUPCC
- 09:30 Plenary Session – Charity Kabutha and Richard Ford
 - Goals of the Workshop
 - To use capacity-building tools to set goals and create an action plan for KUUC
 - To train participants to use tools to assist local communities to plan and meet their highest priority needs
 - To develop a framework for KUUC groups to share results of local social actions
 - SWAT Analysis of KUUC: Strengths, Weaknesses, Assets, Threats
- 10:30 Tea
- 11:00 Institutional Analysis/Mapping: Unitarians in Kenya (3 small groups, presentations last 45 mins.)
 - Group 1: Institutional Situation of KUUC Today
 - Group 2: Institutional Situation of KUUC as it Might Become
 - Group 3: Map of Kenya: Where Are All the KUUC Groups?
- 13:00 Lunch
- 14:00 Institutional Analysis/Mapping: Unitarians in Kenya (3 small groups, presentations 45 mins.)
 - Group 1: Institutional Relations of KUUC to Other Churches in Kenya

Group 2: Institutional Relations of KUUC to Non-church Institutions in Kenya
Group 3: Map of Kenya: Where Are There Opportunities for KUUC Growth?

15:30 Tea

16:00 Issues and Needs (maybe two small groups?)
Discussion of the most important challenges and needs for Kenyan UUs
This discussion should produce 6 to 10 issues for ranking

17:30 Recap of day's events and adjourn for the day

Saturday 26 May 2012

09:00 Review of Friday's Accomplishments; Additions and/or Corrections

09:30 Pairwise Ranking of Challenges and Needs from Highest to Lowest Priority

11:00 Tea

11:30 Preparing Action Plans for Three Highest Priority Needs (3 small groups)

13:00 Lunch

14:00 Integrating the Three Action Plans into a Single Plan

15:30 Tea

16:00 Next Steps; Evaluation; Assignment of Tasks for Follow up

17:30 Free Time

Sunday 27 May 2012

08:00 Breakfast

09:00 Worship Service conducted by KUUC

09:30 ICUU Training

11:00 Tea & Departures

Annex D

Report of KUUC Women's Groups

We have nine women's groups in the KUUC from the five regions. We meet every three months and discuss issues that women face in our community at large. During those meetings we consider effective ways of handling the issues that we agree are the most urgent and discuss how to deal with them. We also empower one another spiritually, emotionally, and socially. We contribute 200 shillings each for the less fortunate people in the community *e.g.* orphaned and vulnerable children as well as the elderly. The money is used to buy food or meet other prioritized needs. Each region has a generating income activity listed below;

NAIROBI: keep and sell poultry; make kikois and scarfs.

KAYOLE: weave baskets and make necklaces.

MOUNT KENYA: gather and sell fuelwood.

CENTRAL KENYA: small scale farming.

RIFT VALLEY: make table cloths and dresses.

NYANZA: weave doormats and make brooms and pottery. They also manage farms.

All of the above mentioned activities help the women to earn money to pay school fees, buy school uniforms and supplies, pay rent, and feed and clothe their families. The women also give back to their various communities by visiting orphans and help to clean the environment. We believe that with more support we could accomplish so much more since our motto is "STRIVE TO EXCEL."

WOMENS GROUP LEADER: Nancy Njeri

Annex E

Report of KUUC Youth Groups

27th May 2012

In Kenya today 70% of the population is made up of youth (under 21). Like any developing country, Kenya faces many social and economic problems. The youth are the most affected by many of these issues, especially need for employment and income generation. We as the KUUC Central, Mt. Kenya, and Kayole youth have established several programs in order to improve our spiritual well-being and also to mitigate social problems facing our community.

Central Kenya congregation

- Computer training for high school leavers in basic computer skills,
- Sports and recreation activities to bring together the youth for sports and spiritual health,
- Twenty youth are involved in building houses for the elderly and the needy. This is being done in conjunction with a local non-profit organization,
- Small-scale farming as a way to generate income.

Nairobi Kayole congregation

- Voluntary work in the most needy areas *e.g.* children's homes,
- Cleaning and sweeping streets in the city and also planting trees,
- Income generating activities such as poultry farming.

Mount Kenya congregation

- The youth in the Mount Kenya congregation take courses in vocational training. The courses are designed for primary and secondary school drop outs. Youth group members are currently enrolled in tailoring and hairdressing.

Kisii congregation

- Kisii youth are involved in several community social service and economic empowerment initiatives. They are working on an innovative technology known as filtron — a project aimed at accessing clean water for the community.