



**Two Communities**

**One Goal**

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### **About the Title**

The two case studies in this booklet are based on very different types of UU communities. The Bujumbura group is an urban congregation with its primary need to construct a building in order to become formally recognized by the government. To continue meeting as a religious community requires this formal recognition. It is the theme around which the community organized itself during the workshop.

For Uganda, the setting was a rural community that serves as the administrative center for a sub-county. Their needs are very different from Burundi yet require many of the same planning tools and procedures as did the urban Burundians. The title therefore suggests that although the two case studies describe different situations, the methods and processes that they used to come to consensus and create community action plans were the same. We hope that the booklet, *Two Communities: One Goal* will be helpful to groups with need to come together to build consensus on solving their needs.

***Cover Picture:*** The cover picture was taken by Doug Henderson during a data collection exercise, community mapping, carried out in Uganda's sub-county of Kyanamukaka. A reproduction of that map can be found in Figure 7 on page 22. The picture dramatizes the energy and enthusiasm that the community has invested in the planning process as well as the commitment to follow through with their respective community action plans. The two case studies in this booklet are the product of this enthusiasm. Doug took many additional pictures that can be found on his website at:

[www.douglashenderson.com](http://www.douglashenderson.com)

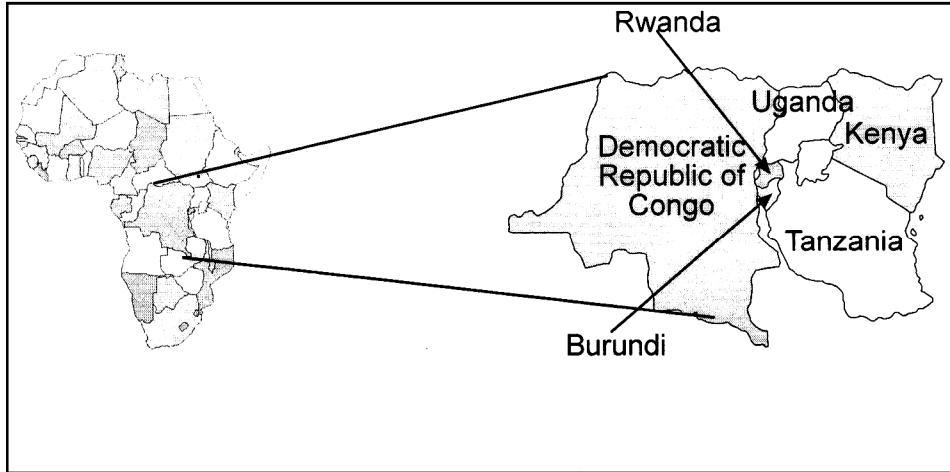
# **Two Communities One Goal**

**Enabling Churches to  
Become Agents of  
Community Development  
In East Africa**

**Richard Ford  
Nytha Ntalemwa  
Concepta Makasa  
Alice Tibazalika  
Doug Henderson**

**May 2010**

## The Region



## Acknowledgements

Many people are responsible for making this program succeed. To start, the two host ministers, Pastors Fulgence Ndagijimana and Mark Kiyimba, were splendid in every way. Finding accommodations, organizing invitations, looking after food, creating the schedule and program, and lending their leadership in substantial ways were graciously provided. Without them, there would have been no program. With them, the workshops have exceeded expectation in building consensus, mobilizing communities, strengthening partnerships, and creating action plans that the individual groups will support.

Of equal importance are the members of the community who gave of their time and trust to complete exercises, set aside differences in order to come to consensus, and give openly and honestly of themselves to build an authentic agenda that reflects genuine community needs. The high degree of local ownership that has followed from the commitment is exemplary.

Another vote of thanks goes to the facilitators: Nytha Ntalemwa, Alice Tibazalika, and Concepta Mukasa. All three are veterans of many such planning exercises and their effective performances indicated that they have learned a great deal about leading, networking, calming, organizing, amusing, and stimulating community groups. They became an invaluable part of the workshops.

US partners were another strong part of the meetings. The two reps from Tulsa — George Davenport and Doug Henderson, pulled their weight and provided important assurances to the community that they would not be alone in the implementation stages. Rev. Jill McAllister was, as usual, bigger than life and showed in words and deeds that the People's Church of Kalamazoo could be counted on.

Finally we must thank the UU leadership and organizations — the ICUU and the UUPCC — under the guidance of Rev. Jill McAllister and Cathy Cordes respectively. Rev. Eric Cherry, Director of International Resources for the UUA has been a solid force of backing as we explore how to incorporate the newest UU communities into the mainstream of UU programs and action. Of course, the role of the International Funding Panel that has made all of this possible is acknowledged with deep thanks.

Richard Ford  
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# Two Communities: One Goal

## Introduction

In April 2010, a **UU-IJWG** team<sup>1</sup> traveled to East Africa to test a single hypothesis: can North American UU church partnerships with African UU churches stimulate congregations to assume a leadership role to solve a community's highest priority needs? Two separate planning workshops were carried out. One was in Bujumbura, Burundi in cooperation with L'Association Chrétienne Unitarienne du Burundi (ACUB); the second was with the New Life church and school in Kyanamukaka sub-county in southern Uganda's Masaka District.

Interest in conducting the workshops came from several sources:

- The ICUU is newly energized to incorporate the recently launched African UU churches into the mainstream of the international UU community,
- The UUPCC is thriving in the wake of community workshops that have enabled UU churches in India, The Philippines, and Transylvania to introduce water systems, schools, new roads, environmental improvement programs, and health reform,
- The UUA International Office maintains institutional relationships between the UUA and UU partner organizations around the world based upon right relationship, economic fairness, and responsible stewardship,
- The UU church in Bujumbura has pioneered a social justice program with an indigenous community — the Batwa — and seeks to learn more tools and skills to expand this work. They are exploring ways to work with their new partner — Kalamazoo, Michigan — to extend their social justice program and other options,
- The Ugandan UU churches in Kampala and Masaka District have opened a highly successful primary school and are just getting started with an orphanage,
- All parties are interested in finding new tools such as those of the UUPCC's capacity building program that enable the local communities to speak with one voice about their needs and how to solve them.

In every way, the workshops produced far more than anticipated. In Bujumbura, a skilled facilitator, Nytha Ntalemwa, led the exercises and helped the congregation determine that its

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<sup>1</sup>The joint UU International Joint Working Group team consisted of Cathy Cordes, Executive Director, UUPCC (Unitarian Universalist Partner Church Council); Rev. Jill McAllister, Minister of People's Church in Kalamazoo, Michigan, Bujumbura's partner church, and Program Coordinator of the ICUU (International Council for Unitarians and Universalists); Richard Ford, Clark University and volunteer with the UUPCC; George Davenport and Doug Henderson, members of All Souls UU Church in Tulsa, Oklahoma, the partner church with the New Life UU church in Kampala. The team also included three facilitators. For the Burundi workshop, Nytha Ntalemwa; for the Uganda workshop, Alice Tibazalika and Concepta Mukasa.

highest priority need, at least for the present, was to focus on consolidating its legal and physical arrangements for the church and to use this new internal stability to sponsor more effective outreach programs in the future. The tools not only helped the group achieve consensus on this decision but offered ways that they can use the planning methodology in the future to set priorities and implement action.

In Uganda, two facilitators, Alice Tibazalika and Concepta Mukasa, led more than 130 village residents to consensus on seven ways to generate income — their highest priority need. There are now seven working groups designing training programs and planning workshops to make a beginning in these areas.

The character and needs of the two communities were quite different. But their goal was the same: to experiment with participatory planning tools through which the entire community could set and implement goals. Bujumbura is an urban environment with a congregation of bright young professionals. Kyanamukaka is a rural area that straddles the main road from Kampala south to Rwanda and on to Burundi. Livelihoods in Kyanamukaka are almost entirely based in agriculture or petty trading. The primary lessons learned from the two exercises are:

**The tools worked effectively.** In both cases, the church serves as an organizing and mobilizing institution. But members are not automatically ready to work together, either on internal matters (as was the need in Burundi) or on the economic and livelihood domain, as turned out to be the case in Uganda. The planning tools galvanized and energized both groups and have created a mood of self-confidence and resolve to implement their respective plans.

**Consensus was total.** The process of decision making through pairwise ranking was smooth and efficient. In Uganda the group was large — more than 130 people — so we broke into three smaller groups of about 45 each. Then a second round of ranking confirmed the needs. For Burundi, the process was different but the result the same with total consensus on priority needs.

**Action flows from consensus.** Groups work together far more effectively if they can come to consensus through group planning. The tools described in this booklet offer two different pathways to a similar conclusion. In Uganda, one group is already preparing proposals to implement their plan. In Burundi, the church has scheduled a meeting to discuss who, how, and when they will implement their action plan.

The two case studies are presented separately. There is a set of recommendations for follow up for each case study. The concluding section offers recommendations to expand the lessons learned from the two workshops to several other African communities, especially a cluster of Francophone groups in the Democratic Republic of Congo, Congo-Brazzaville, and Rwanda that have been in communication over the last five years and an Anglophone group primarily in Uganda, Tanzania, and Kenya.



# BURUNDI

## Summary

The Bujumbura workshop began with more than 40 participants — about 35 from the church, including their able leader, Pastor Fulgence Ndagijimana, and about 10 regional guests. It had a dual focus: priorities to serve the Bujumbura community; and priorities for the church itself. As the group planning exercises evolved, the needs of the community gave way to getting the church fully established on a legal, organizational, financial, and physical basis. The reasons for this priority became abundantly clear. The government has recently introduced a law that requires all churches to have a building for their worship services before they can be legally recognized. L'Association Chrétienne Unitarienne du Burundi (ACUB) has no building.

The mapping and institutional exercises were helpful to start the conversation. Within an hour the focus of discussion had moved largely to the church's needs. The pivotal and deciding exercise was pairwise ranking, a tool that has worked well for many overseas congregations in India, Transylvania, and The Philippines as well as nations throughout the world that also use the capacity building tools. The pairwise ranking enabled them to choose between, for example, building health centers and schools for needy communities as compared with building their own church. Initially they considered topics such as agriculture, a health center, and voting rights for marginalized Burundians. As the ranking conversations deepened the group determined that they would delay work on social justice and community development issues until they could establish themselves as a formal legal entity. The ranking reached consensus on three priorities: sign an agreement with the government to legitimize the church; build the church; and stimulate spiritual development of the congregation.

Once these goals were agreed upon, the conversations became very businesslike with preparation of an action plan to complete the first three goals. They have a piece of land all selected and are about to make a down payment. The discussions during the workshop provided an opportunity for all interested members of the congregation to participate in the planning. It boosted the energy and commitment of the church community and will be a significant asset as fund raising begins. There is now a move underway to create construction specifications, identify qualified contractors, find an architect, and begin reviewing designs and proposed building models so they can determine how much money needs to be raised.

Nothing that transpired during the workshop should suggest that energy and enthusiasm for the work of social justice has been lost. If anything, the cohesiveness emerging from the workshop strengthened the long-term social action that the church will continue. The major reason to move forward with the church building is to gain the legitimacy that the state now requires of all formal religious organizations.



## The Exercises

The program began by drawing a map. The sketch map (Figure 1) is revealing in a number of ways. It is designed to get people talking and listening as well as thinking about the spatial nature of their needs. First, it shows the manageable size of Bujumbura. The metropolitan area is a bustling and growing urban concentration of perhaps one million, a modest sized city compared with others in the region such as Dar es Salaam, Kampala, or Nairobi. It is a significant but not overwhelming percentage of the country's total population of nine million. The discussion that followed presentation of the map suggests that its urban needs are not yet out of control as one finds in the larger East African concentrations. Second, the map presentation revealed the principal highlights of the city and surrounding area - the Roman Catholic cathedral prominently located in a commanding location portrays the dominant role the Catholic church has played in the society for more than a century. The city hospital is shown in the center of the city, serving not only the urban area but also the specialized needs of the entire nation. Residential zones are represented, some of which were the locations of where the members of the church resided.

Strangely, Lake Tanganyika was not included in the map, suggesting that members of the community derive little economic, social, or aesthetic benefit from the lake. Rather, they are a well-educated, professional, industrious, and cosmopolitan community that looks to their chosen profession, their families, and their social action commitments and responsibilities as more important than enjoying the lake. The map also provided opportunity to consider needs and accomplishment as distributed spatially. These became important when the needs were organized just prior to the ranking exercise (Figure 5).

The timeline (Figure 2) tells a different part of the story. The church is new and learning. Founded less than 10 years ago, it has grown quickly. Its substantial male membership reflects the community of young urban professionals – also largely male. Of the three female participants in the workshop, two were completing their studies in law and soon to become lawyers. The third is a senior member of staff of one of the international NGOs working in Bujumbura.

The timeline also reflects concerns about isolation. Burundi itself is isolated from the main stream of African business and political life. Blessed with a beautiful landscape and a picturesque setting on the shores of Lake Tanganyika, the city is a quiet and orderly place in comparison with others in the region. Land-locked, dependent on Kenya, Tanzania, Uganda, and Rwanda to provide imports and to deliver exports, they receive virtually all of their petroleum, manufactured goods, electrical appliances, and transportation vehicles overland from the ports of Mombasa and Dar es Salaam. Their exports are almost entirely agricultural with coffee as the most notable and many other food products following close behind. In many ways, Burundi is among Africa's most self-sufficient countries in food and basic staples and, at the same time, the most import-dependent for manufactured goods in all of Africa. While that status has the security of food, it has all of the political and economic liabilities of dependence on its neighbors for manufactured goods, with all of the perils that this status implies.



## Figure 2 Time Line - English

### Unitarians in Burundi

#### 2004

Church founded.  
Contact established with other Unitarians.  
Good growth from 5 to 40 members in the first year.

#### 2005

Participated in international conference (ICUU) in Spain.  
The Burundian Unitarians provided support to vulnerable communities, including paying school fees and distributing notebooks to Batwa in Buterere

#### 2007

Unitarians supported income generating activities to benefit children in Kigeria who are involved in the transport of palm oil pods.  
Also involved in repatriation of children

#### 2008

Workshop on leadership in Nairobi.

#### 2009

Congregational retreat in Musage.  
Fear over a new law regulating the activities of churches and restricting church groups without formal church buildings for worship services. Unitarians feared that they would lose their recognition unless they obtain a house of worship.  
Beginning of extension of the church from Bujumbura to second group in Rumonge.

#### 2010

Workshop on Community Capacity Building

#### ACHIEVEMENTS

- Birth (creation) of the church
- Participation in international meetings
- Support to vulnerable communities
- Contact with other Unitarians

#### NEEDS/STRATEGIES/FUTURE PERSPECTIVES

- Extension to all provinces plus official recognition
- Having representation at many meetings
- Identification and fund raising
- Extend visit between Unitarian groups in Africa

For all of these reasons, the Burundian UUs reach out for increased contact and interaction with the outside world. Compressed by their rugged landscape, insulated by their interior location, and dominated by the overwhelming presence of the Catholic Church, the Burundian UUs are an energetic and feisty lot, yet still fragile. They yearn for greater contact and interaction with the outside intellectual, theological, economic, political, and cultural world.

Burundi's UUs are also a socially active community. Their time line describing important activities in their history highlights social service and human rights activism among the Batwa, a pre-agricultural hunting and gathering society that has survived for thousands of years in the forests of Eastern Congo, Rwanda, and Burundi. While they are among the most ancient residents of the region, they are among the least recognized of the population. Denied health, education, legal, and voting rights, they are relegated to a position of second or even third class citizenship in the young nation. Burundi's young UU community has been working with the Batwa to help them break through these barriers. They include the activity as an important event in their brief history and present it as one of their major achievements.

Of all these preliminary exercises in participatory planning, the institutional analysis (Figure 3) may be the most revealing. The community portrays itself as a small nucleus of four significant units, all interlocked and all working closely together. These include the congregation, the minister, the Coordinating Committee, and the Outreach Group. They form the heart and soul of the new church. The minister and the congregation are the most important of the four. The coordinating committee is the heartbeat and pulse of the group, keeping in contact with other churches and the major external institutions in the city. The Outreach Group, though portrayed as a unit of limited contact, is the one that has taken primary responsibility to link with the Batwa.

Their institutional analysis suggests a small, compact center that works well together as well as coordinates activities with all of the external groups. It is, for an emerging congregation, a well-integrated model. It is one that hopefully will expand and adjust as their needs and expectations mature. It suggests that the core group is in control of its growth and ready to stimulate new linkages as need requires.

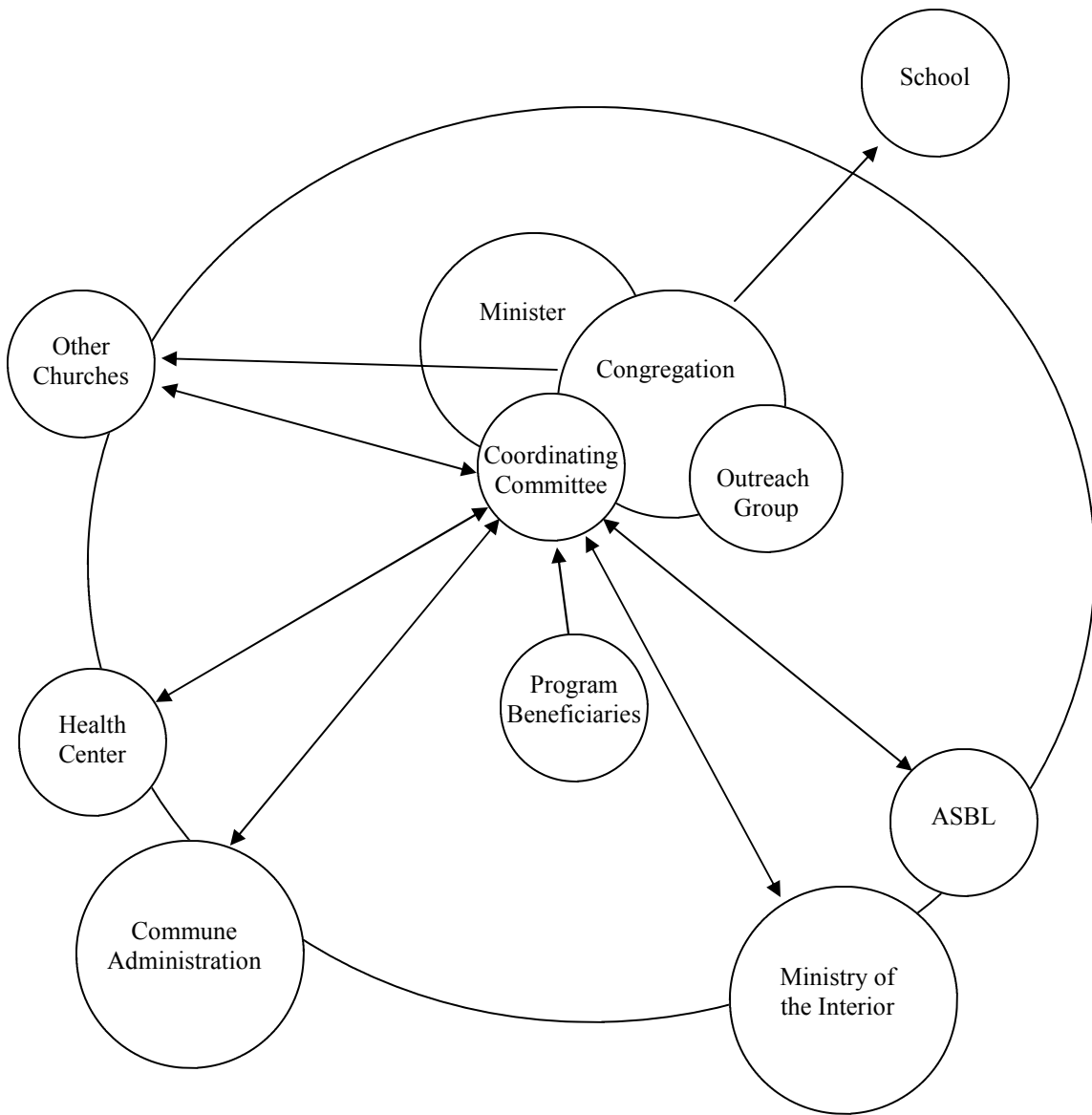
These three initial exercises were conducted primarily to open conversations and exchanges between and among the entire community, with particular emphasis on accomplishments and needs that the members identify. In a planning discussion following the small group work, each group reported on its discussions as a first step to identify needs. The time line group focused on needs developing over time; the mapping group considered needs in a spatial context; the institutional group considered needs in an organizational setting. Producing the diagrams enabled all members of each group to have a voice in the outcome.

The workshop, now meeting together in a single large group, began to discuss some of the needs they identified including livestock, a health center, road maintenance, agriculture, and a

**Figure 3**  
**Institutional Analysis — English**

**Institutional Analysis**

**L'Association Chretienne Unitarienne du Burundi**



community center. Then one person from the institutional group suggested a possible committee on spiritual themes and issues that would be of priority to the congregation. Gradually the discussion turned from "community development" topics to more personal themes related directly to the church. The topics became more focused on needs of the church. Within 20 minutes they had agreed to the ten needs listed below (Figure 4) in detail and then in the ranking chart in abbreviated form (Figure 5).

The ranking chart requires brief explanation. It uses a technique called "pairwise ranking" in which the entire group compares one pair at a time and determines which of these two (for example raising money or spiritual development) is a higher priority. Using the matrix to compare one pair at a time, the group discusses each choice in detail and comes to consensus before moving on. If the group cannot achieve consensus, then the box is divided (see extension VS conferences/visits) with a half point for each option. The number of times a choice was given priority is tallied in the column labeled "score" and the actual ranked priorities appear in the final column. Note that votes are never taken. All decisions are made by consensus. In the case of ACUB, the first three priorities were determined to be: (1) concluding a formal agreement for the church to be registered with the government; (2) erecting a church building; and (3) spiritual development.

**Figure 4**  
**Final List of ACUB Needs, in Expanded Form**  
(appears in Figure 5 in abbreviated form)

1. Extension of church to all of the provinces in Burundi
2. Signed agreement with the government for proper registration of the church
3. Purchase the property and construct the church building
4. Visits/conferences and representation at international UU meetings
5. Raise money to finance church business
6. Spiritual training and documentation, information, publications, visibility, retreats
7. Constructing community facilities in towns and villages where congregations are present, including schools, clinics, communications centers, markets, and guesthouses. This effort would provide for social services to meet government requirements.
8. Rehabilitate the road to the church using community labor
9. Increase church membership
10. Strengthening community associations (CBOs)



**Figure 5**  
**Ranking of Needs: ACUB**

	EX	AG	BC	CV	\$	SD	SB	RR	IM	CB	Score	Rank
<b>Extension</b>		AG	BC	EX CV	\$	SD	EX	EX	EX	EX	4.5	6
<b>Agreement</b>			AG	AG	AG	AG	AG	AG	AG	AG	9	1
<b>Build Church</b>				BC	BC	BC	BC	BC	BC	BC	8	2
<b>Conferences/Visits</b>					CV	SD	CV	CV	CV	CV	5.5	4
<b>Raise Money</b>						\$	\$	\$	IM	\$	5	5
<b>Spiritual Development</b>							SD	SD	SD	SD	6	3
<b>Social Buildings</b>								SB	IM	SD	2	8
<b>Fix Road to Church</b>									IM	CB	0	10
<b>Increase Membership</b>										IM	4	7
<b>Support CBOs</b>											1	9

<b>Needs in Ranked Order</b>	
1. Agreement	7. Increase Membership
2. Build the Church	8. Social Construction
3. Spiritual Development	9. Community Organizations (CBOs)
4. Visits/Conferences	10. Fix Road to Church
5. Raise Money	
6. Extension	

The results, while not surprising, were invigorating. The discussion enabled the entire group to think through a logical sequence detailing how they would get started on formalizing the church project. The community action plan suggests the broad strokes. Meetings of the church committees, including the recommended creation of a project management committee, all emerged from the follow-up discussion. While the entire group was committed to a social justice program, the ranking enabled the group to think through priorities and to attend to “first things first.” Working together on their highest priority needs — priorities established in a public arena — provided the confidence and singleness of purpose required to raise money, purchase land, find external partners, and build the church structure. It also enabled the entire group to “own” the process as something they were personally committed to achieve. There was a second lesson. The decision making tools could be used again when new needs and new priorities loomed.

Taking a longer look at the impact, one can identify three substantial benefits relevant to both the Bujumbura church and their partners:

- *Singleness of Purpose.* ACUB members now have a formal action plan to guide them through their trek to legitimacy and legal recognition. Lest there was previously any uncertainty about this goal, it is now firmly embedded in the collective psyche of the congregation. The workshop insured that the entire church community now “owns” the concept of legitimacy.
- *Regional Links.* The exercises enabled church members and regional visitors to become better acquainted and to consider new levels of cooperation. Formal and informal discussions raised possibilities in the minds of the regional folk. While no specific plans emerged, ideas flourished including interest in similar planning workshops within the Central/Eastern Africa region to help emerging congregations set priorities and devise action plans.
- *Strengthened Partnership.* Without question, the workshop helped Jill, representing the North American partner with ACUB, to learn more about their needs. In like manner, ACUB gained a better perspective on what to expect from a partnership. Some of these points came through the formal workshop, others from conversations during meals, and some from a short course that Jill presented on Unitarian Universalist history and theology. All of these exchanges opened improved possibilities that partnership relations would serve the interests of both partners. Basic to all of these conversations was the use of the workshop’s action plan as a means to make partnership activities relevant to needs expressed by the community

In summary, the Bujumbura workshop documented that starting a new church, or a new partnership, or a new social action program can be well served to take a step back and listen to the people of the congregation. It is their church. The tools used in the exercises enabled the congregation to speak with one voice about their priorities and how they wished to implement them. The net result was a resounding success in listening to the people.

**Figure 6  
Community Action Plan - English**

<b>Need</b>	<b>Suggested Activity</b>	<b>Needed Labor, Material, Money</b>	<b>Who will act? Who will follow up?</b>	<b>When</b>	<b>Indicators</b>
<b>Construction of the church</b>	Acquire the plot of land Prepare the plot Buy construction materials Create a building plan Conduct soil analysis before beginning construction Raise money Obtain building permit Build the church	Availability of funds Hire a contracting engineer Hire workers for the construction	Management Committee to look after the finances and construction Construction company Labor from the congregation for clearing land and basic construction needs		Possession of title to the property Formal recognition of ownership through the office of Title Registration

## **Next Steps for Burundi**

People's Church is well positioned to help, given a long tradition of social activism and sound leadership from their minister, Jill McAllister. In the short run, ACUB needs to buy land and build the church. Web searches for organizations that foster such programs would be welcome. Strategies that support the social action that ACUB has initiated among Burundi's marginalized community of Batwa is an angle that may appeal to institutional donors. People's Church has already generated about \$20,000 so obviously there is a legacy and talent level there that can be built upon. There is also the dimension of spirituality that was ACUB's third priority theme. Examples of such programs from other churches (UU or otherwise) that link social action with spirituality would be welcome, especially if these materials are in French.

Another need is to look beyond the building and registration stage and consider strengthening the regional linkages that emerged with the workshop. The Great Lakes region of Central Africa — Rwanda, Burundi, and Eastern Congo — have suffered grievously from violence, chaos, and mayhem in previous years. The stability and leadership that groups such as ACUB can provide are critical building blocks to form a new society in the previously troubled social and political relations of the region. ACUB is a good investment in this domain as well. The nucleus of such a regional network was present at the workshop and could easily be mobilized into running workshops and holding seminars that might set the stage for longer and deeper conversations and activities. The details are best left to those in residence in the area and who are by far the best informed about how to go about doing such things.

Having projected several options to think about, the workshop made a very clear statement that the highest priority need for the next six months is to literally get ACUB on a firm foundation!

# UGANDA

## Summary

The second workshop was held in Uganda. It was equally productive but very different from the program in Burundi. It was co-sponsored by the New Life Church and Primary School. Again, we were blessed with two splendid facilitators. It is of fundamental importance that these programs be conducted in local languages, in the case of Uganda, in Luganda. Concepta Mukasa and Alice Tibazalika were up for the challenge. They have worked for several years as trainers and facilitators with women's NGOs and were quite familiar with the participatory tools. We therefore were able to conduct the entire workshop in Luganda.

We had the two members of New Life's partner church in Tulsa, George Davenport and Doug Henderson. Part way through the workshop, Leighton Coles arrived from the Rosslyn Hill Chapel Unitarian Church in England. Of particular interest was Doug's contribution of video and still photography of the entire workshop including taking and printing about 300 pictures of family and student groups in the community, especially the New Life Primary School.

The school and church were launched in 2003. The school enrolls more than 500 pupils, including 127 in preschool. There is also a small orphanage with approximately 15 children and a matron who looks after their needs of food, clothing, health and basic parenting. The church itself has a growing and robust congregation that meets in the school buildings on Sunday.

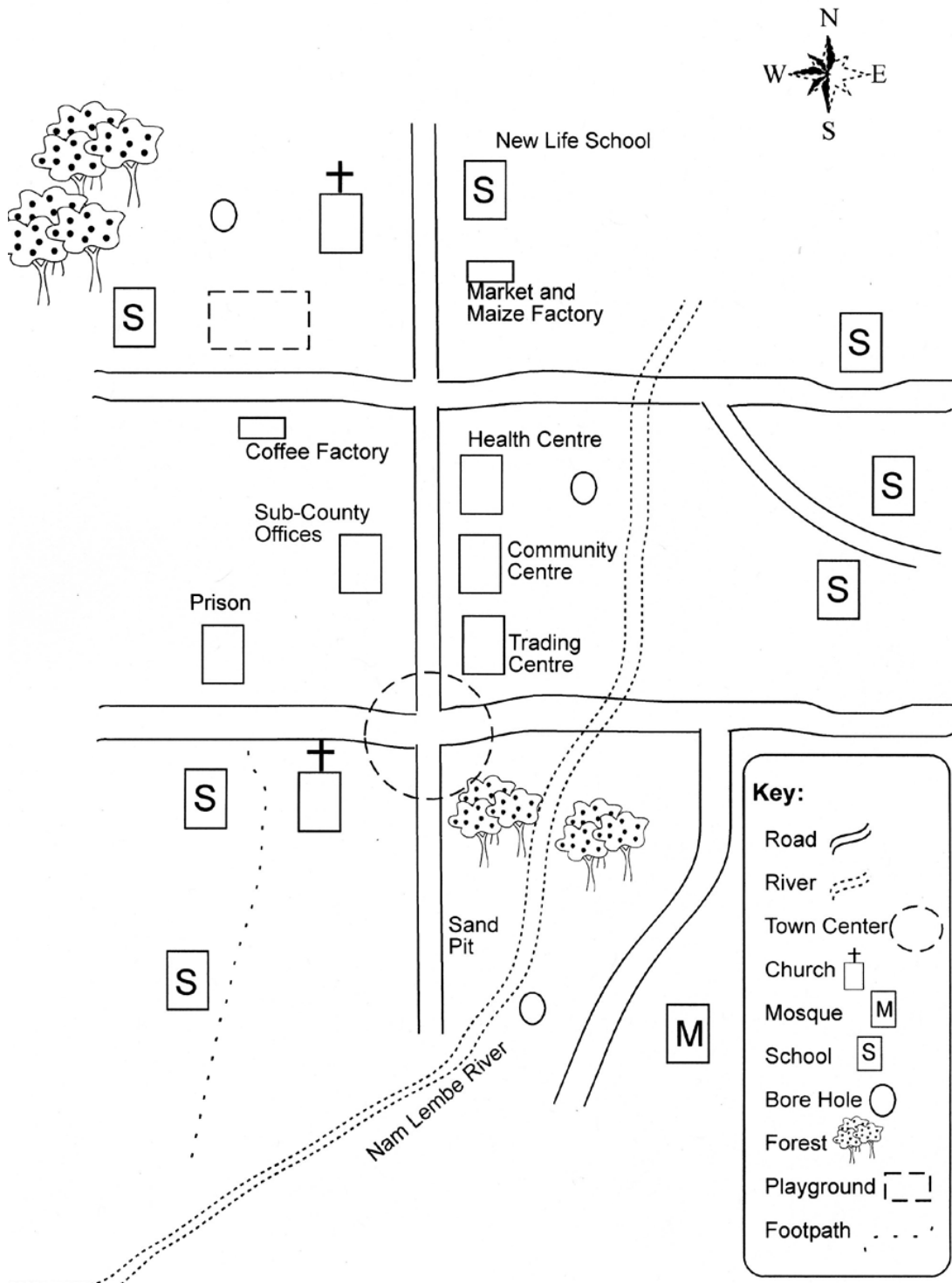
The minister in charge of this considerable complex, Pastor Mark Kiyimba, is an active manager and capable leader. We were fortunate to be present during the end of term exercises that included new school uniforms for each pupil, many student groups performing traditional dances, and singing including songs in English. The school, though only basic in its construction, equipment, and instructional materials, was orderly and clean. The pupils receive a basic mid-day meal each day. Overall the school is well run, has capable teachers, and is doing a good job in preparing the young people of the area for upper school admissions.

The workshop was a pilot exercise to test whether the tools that work effectively to mobilize village and urban neighborhoods could also help a church community to organize itself more effectively and to act more broadly in the life of the community. As it turned out, the participants were a mix of villagers, school parents, and church members so we combined all three into a single unit. We had an impressive turnout of 131 participants, about 2/3 of whom were women. Pastor Mark had done his homework in recruiting for the event.

We used essentially the same exercises as in Burundi. The initial data gathering took place in four small groups and yielded a comprehensive list of people's views on their highest priority needs. These preliminary exercises such as the sketch map and institutional analysis enabled them to identify 23 community needs requiring attention.

The Exercises

**Figure 7**  
**Map of Kyantale**



The map opened the discussion. Because there were two communities present in the workshop, we had two groups drawing maps. Only one is reproduced here. The most impressive message coming from the map is the substantial number of schools. Kyantale represents the center of the sub-county of Kyanamukaka and therefore houses the administrative offices, the health centre, and the community centre. Thus one should expect a few schools. But to have seven in the small center was impressive. It sends a message that the region is concerned with and supportive of education. Visits to schools during our stay reinforced the high priority for education. Religion is also important in the community. A Catholic church and a Seventh Day Adventist group are well established. There is also a mosque on the edge of the village. The more recent New Life Church, still without a building, is growing rapidly. The twin strengths of strong schools and strong churches suggest that this is also a stable community. The other major community item noted on the map is the importance of commerce. A local market, the coffee factory, a maize mill, a sand pit, and the formal trading centre all point to the importance of business and marketing. These are important institutions. They suggest that this is a mature community and that while subsistence is important, so is business.

A second small working group prepared a simple timeline (Figure 8) of significant events over the last 30 years in the sub-county. Obvious national events such as the ouster of Idi Amin were of interest but not directly related to the daily life of the community. Of more interest were events such as changes in educational standards and facilities, famine in 1995 and 2009, the introduction of electricity, the arrival of NGOs to work with the people, and several mentions of health issues. The purpose for both the map and the time line was to stimulate people's thinking about their highest priority needs, about what had been done in the past to meet these needs, and what might be done in the future to correct those problems that had not already been resolved.

A third group looked at trends in key sectors that were of priority to the community. Figure 9 plots the community perception of trend lines and what was causing changes in these trends. For example, the chart shows a steady improvement in the quality of roads in the sub-county. Given that trend, it was unlikely that roads and market access would be a high priority need for the villages. Education appears to have experienced a sharp decline until 2000/2001 when Universal Primary Education (UPE) was introduced. Then shortly thereafter, the New Life primary school opened and provided many more pupil opportunities than previously existed. The chart also notes that development has been relatively static over these decades, suggesting that there were some accomplishments but nothing of deep significance to the people. Finally, the health issue is of interest. The group indicated that health was generally improving in the last two decades of the 20th century, especially the good record that Uganda had achieved in dealing with the spread of the HIV/AIDS virus. But Uganda's rate of AIDS infections began to rise in the first years of the 21st century and the people were well aware of the new and deepening toll that AIDS was exacting from the people, especially the youth. These community perceptions and impressions are the stuff that motivates people to act to improve their community. The discussions that accompany the preparation of these charts and maps help get people thinking about their needs and what they can do about solving them.



*Kyanamukaka at work*



Pictures courtesy of Doug Henderson. Additional photos of the workshop can be found at:

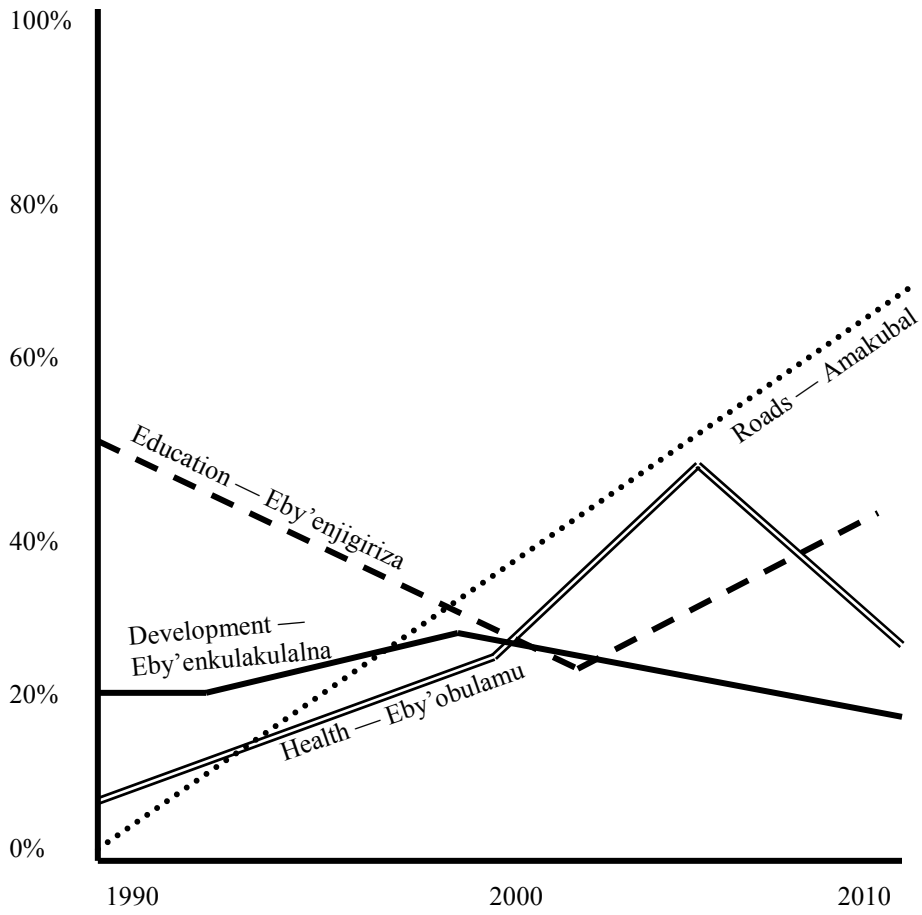
[www.douglashenderson.com](http://www.douglashenderson.com)



**Figure 8**  
**Time Line of Significant Events in Kyanamukaka Sub-County**

<b>Item</b>	<b>Year</b>	<b>Event</b>
1	1979	War which removed Idi Amin from power
2	1987	Decline in education services in Buwunde
3	1991	Restoration of the Buganda Kingdom
4	1992	Establishment Kindu Senior Secondary school
		Military training for the communities
5	1994	World Vision started working in Kyanamukaka
6	1995	Famine
		Saving and credit organizations started
7	1997	Experienced heavy rains (El Nino)
8	1999	Hon Sekandi was elected in parliament
9	2000	Hydro Electricity power supplied to the area
		Universal Primary Education (UPE) was launched
10	2002	Constructed houses for health workers in Kyanamukaka
11	2003	New Life Community Primary school established.
		Bore hole constructed at Kyanamukaka Health Centre
14	2005	Road was constructed
		Rampant diseases in coffee bushes
		An old lady lost 8 children in one year
15	2007	Village bank established AIDS anti-virals available
16	2008	Distributed mosquito nets to all parents
17	2009	Famine
		Established a church in Kitofaali
		Water sources dried up
		Rampant robbery with violence
18	2010	Bumper harvest
		Established a play ground at Kamuzinda
		Immunization of preventable diseases
		Kasubi Royal Tomb was burnt down

**Figure 9**  
**Trends in Kyanamukaka Sub-County**



A fourth and perhaps most important of the exercises is an institutional analysis. Figure 11 is the group's report noting how the institutions of the two local parishes in Kyanamukaka sub-county functioned. The working group contained an impressive collection of people knowledgeable about the local organizations. As they prepared their presentation, they compiled a list of 50 local institutions that they wanted to think about. They pared the list down to the 15 that they felt were the most significant in the region and made their presentation to the plenary session with only the 15 groups classified.

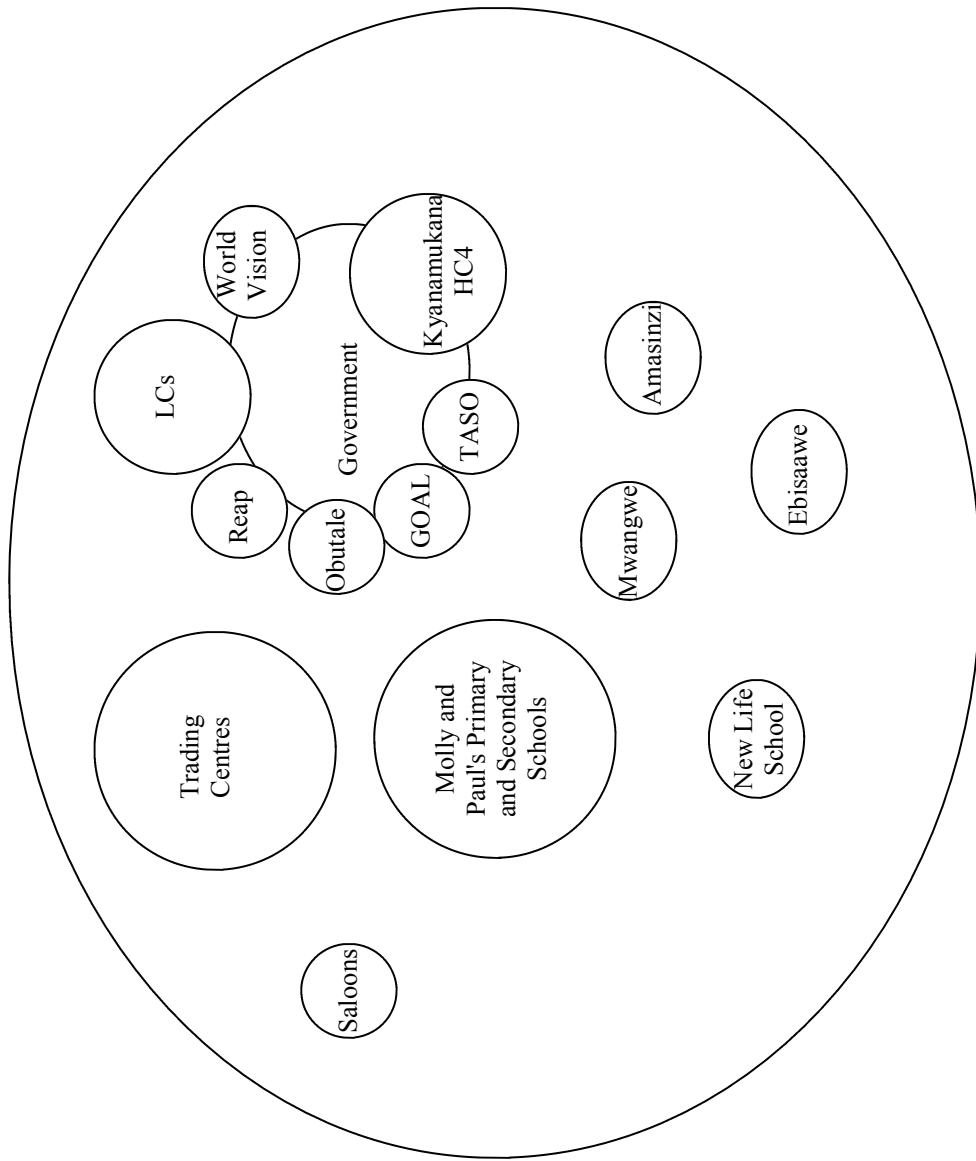
Several things are important in this chart. First, government is by far the most influential institution in the area though it is hard to see the size of the circle because there are so many other groups linked with or at least cooperating with the government. Local councils and the Health Center are the two most prominent, as indicated by their larger size. The rest of the government-linked groups are NGOs of which some are local and some international. Note that World Vision has been active in the area for more than 15 years but one member of the group had heard that they were in the process of closing down their local office. Then there are lots of groups floating in space and seemingly unrelated to the government's programs. The largest of these is the Molly and Paul complex that includes two schools and a very ambitious demonstration farm. The group members spoke highly of the farm and commented on how there were lots of interesting projects going on there. The New Life Primary School receives special mention along with markets, other schools, and other churches. The net impact of the drawing suggests that the most important force to consider in thinking and planning for community development is the government, working in cooperation with several local NGOs.

**Figure 10**  
**Kyanamukaka Training in Community Capacity Building**  
**Unranked Raw Data of Needs Coming from First Round of Data Gathering**

1. Agricultural Extension Services need improvement	13. Boreholes not adequate
2. Shortage of Drugs	14. Lack of public toilets at trading centre
3. Poor educational quality	15. Conflicts between churches
4. Inadequate markets for farm produce	16. Lack of concrete floors in schools so children get jiggers
5. Deforestation	17. Teachers are not enough
6. Lack of income generation activities	18. Markets not properly constructed
7. Food insecurity	19. Unprotected water sources
8. Village Bank with friendly interest rates	20. Inadequate school building
9. Parental monitoring of UPE	21. Some schools lack furniture and books
10. Inadequate school buildings	22. Infertile soils in some parts of the parish
11. No children's feed in most schools	23. Inadequate factories for processing agricultural produced
12. Lack of improved seeds	

We worked with the steering committee and reduced the above list of 23 into ten general categories, as noted in Figure 12, the ranking chart for the first round of selecting priorities.

**Figure 11**  
**Institutional Analysis**  
**Kyantale and Kamuzinda Parishes**



<b>Key</b>
<b>Amasinzi</b> = Churches
<b>Ebisaawe</b> = Playing Fields
<b>GOAL</b> = Irish NGO
<b>HC</b> = Health Centre
<b>LCs</b> = Local Councils
<b>Obutale</b> = Markets
<b>Reap</b> = Local NGO
<b>TASSO</b> = AIDS support group NGO

**Figure 12**  
**Using Pairwise Ranking to Identify Priority Needs: Kyanamukaka Sub-County \***  
**Group 1**

Problem/Need	AG	SC	VB	W	S	EN	H	C	IG	M	Score	Rank
Agriculture		AG	AG	AG	AG	AG	AG	AG	AG	AG	9	1
Schools			SC	SC	S	EN	H	SC	IG	SC	4	7
Village Bank				W	S	EN	H	VB	IG	VB	2	8
Water					W	W	W	W	IG	W	6	4
Sanitation						EN	H/S	S	IG	S	4.5	6
Environment							H	EN	IG	S	5	5
Health								H	H	H	6.5	3
Conflicts									IG	M	0	10
Income Gen'tion										IG	7	2
Markets											1	9

**Priorities**

- Agriculture
- Income Generation
- Health

\* This chart is one of three preliminary ranking groups. Results of all three appear on page 27.



These two pictures tell a lot about the workshop. To the left, the women's group interested in establishing a piggery created an action plan within 45 minutes of getting together. Here their presenter is describing what needs to be done to organize either a cooperative or some type of for-profit unit in the village that can assist in procuring feed, looking after animal health and vaccinations, finding markets, managing money, and leading the group's membership. Strong, determined, and accomplished — the women of Kyanamukaka are preparing for success.

Below, the poultry working group, also largely women, found the noise inside the meeting hall too bothersome so they went outside and gathered in the shade of a convenient tree to discuss their plans. Note the motorcycle in the foreground. It is one of the bush taxis that are the only means of transport that the villagers can afford. Young boys load two and even three people on the back to take them to market, to the health clinic, to visit friends, or to go into town for shopping. In a good day a driver can take in \$15 in fares, about half of which goes to fuel and maintenance and half to the driver. It is a significant income for a rural subsistence economy and one that brings prestige and status to the young men.



The momentum began to build even more energetically when we started to rank the needs, including: agriculture, schools, a village bank, water, sanitation, environment, health, church conflicts, income generation, and markets. We broke into three random groups for the ranking, with about 40 in each group. All three facilitators did a superb job and helped each group to select its first three priorities:

Group 1	Group 2	Group 3
1. Agriculture	1. Income Generation	1. Water
2. Income Generation	2. Health	2. Sanitation
3. Health	3. Schools	3. Health

Each group was happy to have reached consensus without voting and felt substantial ownership for their topics. The normal next step would have been to have the entire group meet as a unit and rank the six priority topics (above) to gain a single list for everyone. However, some of the facilitators had an uneasy feeling that even though each group achieved consensus that the men might have dominated some of the discussion and had perhaps imposed their will on the entire group. We therefore did the second round of ranking with two groups — one male and the other female. This action marked the turning point of the workshop!

To our surprise, the men and women ranked almost exactly the same. Figures 13 and 14 provide details, with the highest priority for both as income generation; second priority for both was agriculture; and they split on their third choice with men opting for schools and women for health. When the group of 130 learned that there was such close consensus and accord on priorities, the noise level multiplied five or six fold. People were cheering, clapping, and celebrating the fact that there was accord at such a deep level.

I stood up (no P.A. system) so it took a bit to get things quieted down, and for the third time gave my speech — that we bring no money but, instead, something more powerful than money — a community action plan that the entire community supported. Calm gradually returned though excitement was still bubbling in the margins of the group. We then turned to the final exercise, preparing the action plan. We had intended to do only one plan, as an example, so that they would be able to follow up on their own with additional plans. We asked for an example of income generating so that our “model” plan would be an authentic exercise. Within 30 seconds we had seven model topics: piggery, poultry, horticulture, small business, coffee production, village bank, and transport. In another 30 seconds we learned that there was no way that we could possibly pick a single topic as all seven were deeply held. So we did the obvious thing and broke into seven working groups. There was some healthy chaos as we broke up because we had not prepared seven worksheets for individual action plans. But we scrambled and managed and within five minutes had the work groups busily sorting out their plans. Also, because we had not planned on multiple groups, we had no way to duplicate their plans so each group kept its own plan for further refinement, research, and action.

**Figure 13**  
**Second Round Ranking: Kyanamukaka Sub-County**  
**Women**

Problem/Need	W	S	H	AG	IG	SC	Score	Rank
Water		W	H	AG	IG	SC	1	5
Sanitation			H	AG	IG	SC	0	6
Health				AG	IG	H	3	3
Agriculture					IG	AG	4	2
Income Gen'tion						IG	5	1
Schools							2	4

**Priorities**

- Income Generation
- Agriculture
- Health

**Figure 14**  
**Second Round Ranking: Kyanamukaka Sub-County**  
**Men**

Problem/Need	W	S	H	AG	IG	SC	Score	Rank
Water		W	H	AG	IG	SC	1	5
Sanitation			H	AG	IG	SC	0	6
Health				AG	IG	SC	2	4
Agriculture					IG	AG	4	2
Income Gen'tion						IG	5	1
Schools							3	3

**Priorities**

- Income Generation
- Agriculture
- Schools



Reflecting on the entire Kyanamukaka workshop brings a warm feeling from head to toe. Working groups were active and engaged. The room was large. With seven working groups, there was considerable voice overflow. But the noise was not oppressive. Rather it stimulated energy and engagement. The hospitality also stimulated group cooperation. Women of the village prepared lunch for 150 people for both days of the workshop. The fare included one entire cow, unknown numbers of chickens, kilos of matoke (the national dish of Uganda), and some of the sweetest pineapple found anywhere in Africa. During lunch on the first day, school children sang and danced to enliven the hospitality. How could one not be motivated in such an atmosphere? And motivated they were.

### **Next Steps For Implementation**

Several options are available to the working groups to move their action plans forward. The first line of attack lies with the London and Tulsa partner groups. Opportunities for communication exist. Resources and good will abound on both sides of the ocean. Initial conversations have already taken place, for example, about Tulsa helping with some training programs in the chosen subjects of the small groups, for example, in business management. There is a slight misalignment as Tulsa is formally a partner with the Kampala church, not the Masaka community. This blip is being addressed and adjustments under discussion. There may be other North American churches interested or Tulsa may adopt some flexibility in defining the terms of its partnership.

A second opportunity comes from the two Luganda-speaking facilitators, Concepta Mukasa and Alice Tibazalika, both of whom have extensive experience in working with women's associations in areas of business development, micro-credit, and organizational development. Both are potentially available to lend assistance and because they are familiar with the details of the community action plans, would be ideal resources to help. It is of interest to know that within a few days of the workshop Concepta and Alice were busy drafting proposed action plans and requests for donor support to implement some of the seven action plans.

There is more. There are presently six European Union volunteers (university age) living in the community. They have been mostly involved with the schools but could become a major force in helping to track down funding opportunities and special programs in areas of the seven action plans. They can also help to formulate proposals and guide community leaders as they seek to transform their priorities into action.

Still another resource already available are government assistance programs and NGOs already active in the area. For example, the Pearl of Africa Children's Village Farm of Kamuzinda is an NGO running a large farm a few kilometers from the New Life School. They have active agricultural programs underway and training programs in different types of farming techniques. Founded ten years ago as a program for orphans and needy children, the school was noted (Molly and Paul School) on the institutional analysis diagram as one of the "high influ-

ence” organizations in the area. The small group that prepared the institutional analysis identified 50 other organizations in the area (not all in agriculture) that were influential in one or another aspect of the economic, political, social, and educational life of the region.

Finally and perhaps most important there are knowledgeable people already in place in the village. For example, all of the members of the coffee working group (one of the seven income generating groups) are already coffee growers who seek more efficient and effective ways to process and market their crop. Tapping into the village’s wealth of experience is still another way to enhance the performance and capability of the community as it works to increase family income.

### **Role of the Partners**

There is already a strong infrastructure in place in Masaka. Some of the local resources are looking for ways that the church and school can play a role in strengthening community infrastructure for income generation. A worthy task! It is not easily accomplished and is a long-term endeavor. Training, skill building, and small incremental steps are the only way. There are no shortcuts or instant silver bullets to bring a miracle cure. Rather, the two parishes need training, pilot programs, gradual innovations, and steady and long-term relationships. A partnership or partnerships such as are blossoming with Tulsa and the Rosslyn Hill congregations can be the nucleus for a network. There is good communication; there are young interns in place; there are local models such as the Molly and Paul school and farm; and there is an enormous font of good will, motivation, and aspiration.

The external partners can carry out internet searches for small project models in livestock, horticulture, and small business. Review websites such as Heifer International, Bread for the World, Tides Foundation, or the Sasakawa Program. Look for small foundation sources that can support \$5,000 to \$10,000 grants but be mindful that bringing money into a community has enormous liabilities. It should be done only in well-managed structures with reliable third parties to do the monitoring. Explore women’s group associations already active in Uganda. Think about retaining Alice or Concepta to make periodic visits in order to help with the training and the monitoring.

Perhaps most important, be patient. There are no quick fixes. Income generation is a complex and lengthy process with many pitfalls. Generating income from the ground up is, in the long run, the only way that rural poverty can be alleviated. It is possible; models exist; success is within reach. Well managed partnerships can be an important part of the evolution.

## What Have We Learned?

The workshops in Burundi and Uganda were a bit of a roller coaster experience. Given high travel costs and scarce time, we sought to pack a great deal of work into a small period of time. Good logistical arrangements, superb local planning, creative facilitators, and committed community residents made all the difference. Five “lessons” stand out:

**Dedication.** Leaders of the local groups in both countries were available, generous with their time, happy to have some support from overseas, and determined to match that support with their own resources. In every way the workshops were arrangements between equals and benefitted from substantial interaction between the visiting team and the locals.

**Locally Sustainable Vision.** The planning tools used in the workshops stimulated ideas and possibilities among the community groups. Interaction created a synergy that made  $2 + 2 = 6$ . The more the groups interacted, the more the vision grew. There is, of course, a danger that a visit from outsiders creates expectations that big money will soon be coming. We stressed on every occasion possible that we were not bringing money but, instead, a means to harness their visions and to help the local communities identify, mobilize, and implement their own plans with local resources and match them with resources they can raise themselves. This way the local ownership is absolute and the dependence on outside resources minimized.

**Role of Women.** In Burundi, for structural reasons, we had only a handful of women. In Uganda, we found 2/3 of the participation and 3/4 of the ideas coming from women. While the men are essential and have talent, experience, and resources, the women are the glue of the process that keeps the groups working together and enables them to become more than they ever thought possible.

**Local Talent.** Another clear discovery is that local residents already have huge amounts of information and surprisingly helpful resources to implement their plans. The planning tools that the workshop team introduced helped the communities to organize what they already knew and mobilize resources that they already had. It was a breath of fresh air when the community groups, especially in Uganda, realized that the team of visitors had not come to bestow charity or to dispense wisdom but, instead, to listen and respond. Interaction among equals is the true definition of partnership.

**Regional Opportunities.** The workshops also opened the door for some regional initiatives in which groups can share information, vision, experience, and resources across national borders and stimulate new groups and programs. The talent is already there; the motivation is now kindled; and the potentials for collaboration considerable. All that is needed is the spark that will stimulate the heat that will bring all of this together. The visit has set a tone of collaboration that can continue for some years.