

**DYNAMICS OF ANGLICAN DEVELOPMENT SERVICES OF THE  
ANGLICAN CHURCH IN ENHANCING COMMUNITY DEVELOPMENT IN  
KENYA**

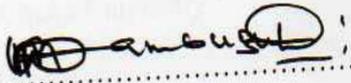
**PETER MURIITHI WAMBUGU**

**A Thesis Submitted to the Graduate School in Partial Fulfilment of the  
Requirements for the Award of the Degree of Doctor of Philosophy in Religious  
Studies of Chuka University**

**CHUKA UNIVERSITY  
SEPTEMBER, 2022**

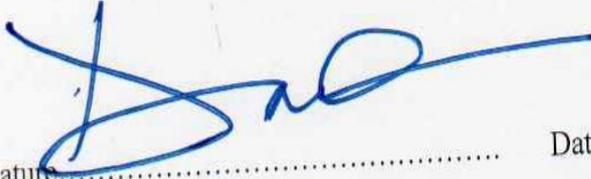
## DECLARATION AND RECOMMENDATION

This Thesis is my original work and has not been presented for the award of a degree or conferment of a diploma in this or any other University.

Signature  Date 5/9/2022  
Peter Muriithi Wambugu  
AD16/35388/18

### Recommendations

This thesis has been examined, passed and submitted with our approval as University Supervisors.

Signature  Date 7<sup>th</sup> Sept. 2022  
Prof. Dickson Nkonge Kagema  
Chuka University

Signature  Date 4/9/2022  
Dr. Stephen Micheni  
Chuka University

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## **DEDICATION**

This Thesis is dedicated to diligent clergy for their enthusiasm in community development work as prerequisite for their ministry of service to God and humanity. The Thesis is also dedicated to my mother, Mrs. Alavirah Wangu Wambugu for her prayers and supporting me the best she could. I also dedicate this thesis to my son Wisdom Macharia Muriithi who joined Form one at Kianyaga High School in 2022. May he surge in wisdom, knowledge and *charis*.

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## ABSTRACT

The purpose of the study was to investigate the dynamics of Anglican Development Services (ADS) of the Anglican Church in enhancing Community Development (CD) in Kenya. The ADS since its inception has been involved in sectors such as agriculture, education, climate change, environment, healthcare, gender, human rights, poverty alleviation, peace building and justice, food security, economic empowerment, advocacy, water and sanitation, HIV/AIDS, capacity development and governance with the aim of improving the livelihood of the community. However, despite mitigation programs by the ADS in enhancing CD in Kenya, the community has consistently experienced the problem of inequalities, depraved governance, corruption, poverty, tribalism, poor health, unemployment and forms of underdevelopment, thus necessitating this study. The objectives of the study were: To establish the biblical and theological basis for church involvement in community development; to analyze the organizational policies of Anglican Development Services in enhancing community development in Kenya; to investigate the strategies employed by Anglican Development Services in enhancing community development in Kenya; and to establish the challenges facing Anglican Development Services in enhancing community development in Kenya. The study was carried out in four Anglican Development Services regions in Kenya namely: Pwani, Eastern, Mount Kenya East and NAIKA (Nairobi, Kajiado and All Saints). The Theory of Reconstruction Theology (RT) advanced by Jesse N.K Mugambi was applied based on the process of social reconstruction as a paradigm for CD. Descriptive survey research design was used and a sample of 330 respondents gotten from a target population of 1,827 was employed. The data was collected using questionnaires, interviews, and Focus Group Discussions (FGDs). Statistical Package for Social Sciences (SPSS) version 26 computer software was used to analyze the quantitative data using descriptive statistics, such as frequency and percentages in accordance with the study's objectives. Thematic analysis was done on qualitative data. The findings illustrated that the biblical and theological basis for church involvement in community development was highly valued. It was demonstrated that ADS has both policies and well-founded strategies for enhancing community development. However, a number of challenges were discovered to be impeding the process of implementing of development initiatives and programs. To improve on the sustainability of community development within the targeted areas, it is recommended that more effort be made to disseminate biblical and theological teachings to educate communities about the wholistic mission of the church. In order to improve the sustainability of the development programs for the benefit of communities, beneficiary communities and community development partners should be appropriately engaged and well informed about the tenets, mission and strategic plans of ADS programs and projects. ADS target recipients should be expanded through conscientization process, goal-oriented empowerment and transformative participatory approach, with the most vulnerable members of the community receiving priority. Suitable mitigating measures should be implemented to address the challenges encountered to ensure that the community and all stakeholders contribute to the achievement of the ADS community development objectives. From the study, it was confirmed that the ADS stands as a platform for socio-transformation within the life-stream of the people through community development. The study will make contribution to knowledge in religious studies, theology and related disciplines.

## TABLE OF CONTENTS

<b>DECLARATION AND RECOMMENDATION .....</b>	<b>ii</b>
<b>COPYRIGHT .....</b>	<b>iii</b>
<b>DEDICATION.....</b>	<b>iv</b>
<b>ACKNOWLEDGEMENTS .....</b>	<b>v</b>
<b>ABSTRACT.....</b>	<b>vi</b>
<b>TABLE OF CONTENTS.....</b>	<b>vii</b>
<b>LIST OF TABLES.....</b>	<b>xii</b>
<b>LIST OF FIGURES .....</b>	<b>xiii</b>
<b>ABBREVIATIONS AND ACRONYMS .....</b>	<b>xiv</b>
<b>CHAPTER ONE: INTRODUCTION .....</b>	<b>1</b>
1.1 Background to the Study .....	1
1.2 Statement of the Problem .....	13
1.3 Purpose of the Study .....	14
1.4 Research Objectives .....	14
1.5 Research Questions .....	14
1.6 Significance of the Study .....	14
1.7 Limitations of the Study.....	15
1.8 Scope of the Study.....	16
1.9 Assumptions of the Study.....	16
1.10 Operational Definition of Key Terms.....	18
<b>CHAPTER TWO: LITERATURE REVIEW .....</b>	<b>19</b>
2.1 Introduction .....	19
2.2 Meaning of Community and Community Development.....	19
2.2.1 Development.....	19
2.2.2 Community .....	20
2.2.3 Community Development.....	21
2.2.4 Community Development from an Ecclesiastical Perspective.....	24
2.2.5 Faith-Based Organizations.....	28
2.2.6 Anglican Development Services in Enhancing Community Development in Kenya.....	30
2.2.7 The Role of the Government in Community Development.....	35

2.3 Biblical and Theological Basis for Church Involvement in Community Development .....	37
2.3.1 Biblical Basis for Church Involvement in Community Development: Old Testament Justification .....	38
2.3.2 Biblical Basis for Church Involvement in Community Development: the New Testament Justification .....	42
2.3.3 Theological Basis for Church involvement in Community Development ..	47
2.4 Organizational Policies of ADS of the Anglican Church of Kenya in Enhancing Community Development .....	54
2.5 Strategies Employed by ADS in Enhancing Community Development .....	64
2.6 Challenges facing Faith Based Organizations in Enhancing Community Development in Kenya .....	80
2.7 Theoretical Framework .....	88
2.7.1 Reconstruction Theology Theory .....	88
2.8 Conceptual Framework .....	90
<b>CHAPTER THREE: RESEARCH METHODOLOGY .....</b>	<b>92</b>
3.1 Introduction .....	92
3.2 Research Design .....	92
3.3 Location of the Study .....	92
3.4 Target Population .....	96
3.5 Sampling Procedures and Sample Size .....	97
3.5.1 Sample Size .....	97
3.5.2 Sample Procedure .....	98
3.6 Research Instruments .....	99
3.6.1 Questionnaires for ACK Clergy, ADS Staff and Community Leaders.....	100
3.6.2 Interviews Schedules for ACK Bishops and ADS Top Management.....	101
3.6.3 Focus Group Discussions for ACK Christian Lay Leaders .....	102
3.7 Data Collection Procedure .....	103
3.7.1 Questionnaires .....	104
3.7.2 Interview Schedule .....	104
3.7.3 Focus Group Discussions .....	104
3.8 Ethical Considerations.....	105
3.9 Data Analysis.....	106
3.9.1 Analyzing Quantitative Data .....	106
3.9.2 Analyzing Qualitative Data .....	107

<b>CHAPTER FOUR: BIBLICAL AND THEOLOGICAL BASIS FOR CHURCH INVOLVEMENT IN COMMUNITY DEVELOPMENT .....</b>	<b>108</b>
4.1 Introduction .....	108
4.1.1 Response Rate.....	108
4.2 Demographic Information .....	109
4.2.1 Clergy, ADS Staff and Community Leaders Demographic Information...	110
4.2.2 Interviews .....	115
4.3 Diagnostic Tests .....	116
4.3.1 Normality Test .....	116
4.3.2 Multi-Collinearity .....	117
4.3.3 Auto-Correlation Test .....	118
4.3.4 Heteroscedasticity Test .....	119
4.4 Biblical and Theological Basis for Church Involvement in Community Development .....	119
4.4.1 Theological Basis for Church Involvement in Community Development	121
4.4.2 Extent to which the Church Disseminates Teachings on Development ...	123
4.4.3 Theological Basis for Church Involvement in Community Development	125
4.4.4 Conclusion .....	132
 <b>CHAPTER FIVE: ORGANIZATIONAL POLICIES OF ADS IN .....ENHANCING COMMUNITY DEVELOPMENT .....</b>	 <b>133</b>
5.1 Introduction .....	133
5.2 ADS Organizational Policies guiding Community Development.....	133
5.3 Community Involvement.....	134
5.4 Conclusion.....	139
 <b>CHAPTER SIX: STRATEGIES EMPLOYED BY ADS IN ENHANCING COMMUNITY DEVELOPMENT IN KENYA .....</b>	 <b>140</b>
6.1 Introduction .....	140
6.2 Strategies for Enhancing Community Development.....	140
6.3 Community as Beneficiaries of ADS in Community Development .....	146
6.4 Conclusion.....	149
 <b>CHAPTER SEVEN: CHALLENGES FACING ANGLICAN DEVELOPMENT SERVICES IN ENHANCING COMMUNITY DEVELOPMENT IN KENYA .....</b>	 <b>151</b>
7.1 Introduction .....	151

7.2 Spiritual Challenges .....	151
7.3 Socio-Political Challenges .....	152
7.4 Economic Challenges.....	153
7.5 Cultural Challenges .....	154
7.6 Institutional Challenges.....	155
7.8 Conclusion.....	161
<b>CHAPTER EIGHT: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....</b>	<b>162</b>
8.1 Introduction .....	162
8.2 Summary .....	162
8.2.1 Biblical Basis for Church Involvement in Community Development .....	163
8.2.2 Organizational Policies of ADS in Enhancing Community Development in Kenya.....	164
8.2.3 Strategies Employed By ADS in Enhancing Community Development in Kenya.....	164
8.2.4 Challenges facing ADS in Enhancing Development in Kenya .....	165
8. 3 Conclusions .....	165
8. 4 Recommendations .....	166
8.5 Suggestions for Further Study.....	168
<b>REFERENCES.....</b>	<b>169</b>
<b>APPENDIX A: LETTER OF INTRODUCTION .....</b>	<b>185</b>
<b>APPENDIX B: QUESTIONNAIRE FOR CLERGY OF THE ANGLICAN CHURCH OF KENYA .....</b>	<b>186</b>
<b>APPENDIX C:QUESTIONNAIRE FOR STAFF OF ANGLICAN DEVELOPMENT SERVICES .....</b>	<b>191</b>
<b>APPENDIX D:QUESTIONNAIRE FOR COMMUNITY LEADERS .....</b>	<b>196</b>
<b>APPENDIX E: INTERVIEW SCHEDULE FOR BISHOPS OF THE ANGLICAN CHURCH OF KENYA .....</b>	<b>201</b>
<b>APPENDIX F:INTERVIEW SCHEDULE FOR TOP MANAGEMENT OF ANGLICAN DEVELOPMENT SERVICES.....</b>	<b>202</b>
<b>APPENDIX G:FOCUS GROUP DISCUSSIONS FOR CHRISTIAN LAY LEADERS OF THE ANGLICAN CHURCH OF KENYA .....</b>	<b>203</b>
<b>APPENDIX H: RESEARCH PERMIT .....</b>	<b>204</b>
<b>APPENDIX H: ADS RESEARCH APPROVAL.....</b>	<b>204</b>
<b>APPENDIX I: KEY INFORMANTS.....</b>	<b>206</b>
<b>APPENDIX J: MAP OF KENYA SHOWING ADS REGIONS .....</b>	<b>207</b>
<b>APPENDIX K: GLOSSARY OF NON-ENGLISH WORDS.....</b>	<b>208</b>
<b>APPENDIX L: PHOTOS RELEVANT TO THE STUDY .....</b>	<b>209</b>

**APPENDIX M: ANGLICAN DEVELOPMENT SERVICES KENYA  
STRATEGIC PLAN 2020-2024 .....213**

## LIST OF TABLES

Table 1: Summary of ADS Regions, Dioceses and Counties .....	96
Table 2: Target Population.....	97
Table 3: The Sampling Matrix .....	98
Table 4: Response Rate.....	109
Table 5: Clergy, ADS Staff and Community Leaders Demographic Information ....	110
Table 6 : Distribution of Respondents by Gender .....	111
Table 7 : Test for Normality .....	117
Table 8: Multi Collinearity .....	118
Table 9: Durbin Watson Test.....	118
Table 10: Koenker Test for Heteroscedasticity .....	119
Table 11: Biblical Basis for Church Involvement in Community Development.....	120
Table 12: Theological Basis for Church Involvement in Community Development	121
Table 13: Church Dissemination of Teachings on Community Development .....	123
Table 14: ADS Organizational Policies in Enhancing Community Development ....	133
Table 15: Community Involvement .....	134
Table 16: Strategies for Enhancing Community Development .....	140
Table 17: Beneficiaries of ADS Community Development .....	146
Table 18: Spiritual Challenges.....	151
Table 19: Socio-Political Challenges.....	152
Table 20: Economic Challenges .....	153
Table 21: Cultural Challenges .....	154
Table 22: Institutional Challenges .....	155

**LIST OF FIGURES**

Figure 1. Relationship of Variables in the Study between Dynamics of Anglican  
Development Services and Community Development in Kenya .....90

Figure 2: Summary of Challenges .....156

## **ABBREVIATIONS AND ACRONYMS**

AC	Anglican Church
ACC	Anglican Church of Canada
ACK	Anglican Church of Kenya
AD	Anno Domini (In the year of the Lord Jesus)
ADS	Anglican Development Services
ARDF	Anglican Relief and Development Fund
CCS	Christian Community Services
CD	Community Development
CFBOS	Christian Faith Based Organizations
CMS	Church Missionary Society
ECUSA	Episcopal Church of United States of America
FBOs	Faith Based Organizations
FGDs	Focus Group Discussions
GoK	Government of Kenya
NACOSTI	National Commission for Science, Technology and Innovation
NAIKA	Nairobi, Kajiado and All Saints
NGOs	Non-Governmental Organizations
OVC	Orphans and Vulnerable Children
RT	Reconstruction Theology
SPSS	Statistical Package for Social Sciences
PWRDF	Primate's World Relief and Development Fund (PWRD)
UK	United Kingdom
UN	United Nations
UNDP	United Nations Development Partner
UNICEF	United Nations Children's Fund

# CHAPTER ONE

## INTRODUCTION

### **1.1 Background to the Study**

Development refers to various socio-economic and political activities such as International Development, Economic Development, Sustainable Development, and Community Development (CD). The main component that cross-cuts varied types of developments is their response to community needs (Kariuki, 2018). Constitutional Debate No.3 (1988), argues that development is a dynamic process aimed at maximizing resource utilization within people's lives as they progress from one stage of existence to another. According to Belshaw, Calderisi, and Sugden (2000), development is about people's lives and communities must derive long term solutions for sustainability.

Development is a process of change within communities mediated by human interventions to improve measurable aspects of human livelihood (Ploch, 1976). According to Anderson (1996), change, growth, advancement, reformation, transformation, and even revolution, are all related to development. Kariuki (2018), holds has a similar viewpoint, holding that development is about people's lives and communities and cannot be characterized through any form of measurement.

The study focused on community development that entails the promotion of well-being of the people through transformational participation. In CD, people are the significant resource whose industrious and creative energies must be mobilized. This implies that even an ordinary resident should be able to understand and identify with what is contextually referred as community development. This is largely because, development cannot be fully achieved unless the community plays a key role in changing their livelihood. CD has been a critical discipline in the secular and religious fields locally and internationally, drawing considerable ecumenical interest since the World Conference on Church and society held in Geneva in 1966 (Klaasen, 2019). Alawode (2016), asserts that CD has been a social discourse by governments, the public sector, organizations, and even ordinary people. In the past, the concept of CD was perceived as secular and alien to the ministry and mission of the church. However, in the 21st century, the church has been engaged in CD as a response to socio-economic and political challenges affecting humanity worldwide.

The place of the church in CD has generated debates in the media, academia, and socio-political globes with development work opting for theological discourse nationally and globally. There has been a close relationship between church and CD as all conterminously exist to address contextual realities in response to the needs of the poor, the marginalized, and the vulnerable as found in every community globally. Klaasen (2019), asserts that the terms community and development have come under scrutiny from both the hard and soft sciences and have variedly been used and interpreted. The term CD comes into play when dealing with peoples' livelihood. The concept of CD has become imperative because the church exists in communities of people with varied socio-economic and political needs for their survival.

Clarke (2002), Clarke (2013), and Stacey (1974), concede that CD has varied meanings and what is acceptable as CD might not be or may even lead to decline. In the same vein, Paul (2007), argues that understanding the concept of CD is not an easy task because it is complex to agree on what CD is in essence. In reviewing ninety-four definitions of community, Phillips and Pittman (2015) point out community components as shared ties and social interactions. The term development like the community has varied interpretations due to its wide-ranging perspectives. For instance, the World Bank Structural Adjustment Policies (1980), which transferred state functions to Non-Governmental Organizations (NGOs) community work, recognizes that a community comprises of people facing common problems with untapped capacities for self-improvement.

Wise (1998), attributes the progress of CD as a science and profession to the reconstruction efforts made after the World War 11 to better the less developed nations. Green and Haines (2011), aver that the 1960s War on Poverty which strongly emphasized addressing social and housing issues in the community, impacted American perceptions of CD. The United Nations (2015), defines CD as an approach that uses local communities as units of action and combines outside help with local leadership and development resources. Community Development Foundation (2012), defines CD as a structured intervention that provides communities control over factors that have an impact on their lives while enacting change through initiatives that cater to local needs. Karuiki (2018), states that CD entails offering resources to the underprivileged and focusing on sustainable aid. Kuria (1983)'s, definition of CD

captures that, the target population becomes the focal point and are to be empowered to exercise influence over their existence.

The study points to the realization that empowerment as defined by Zimmerman and Rappaport (1981), is a process of gaining influence over events and outcomes of importance that unleashes the potential in the community. This contributes to addressing several socio-economic and political problems including pervasive corruption, bad governance, poverty, disease, tribalism, poor health, and unemployment. Sakwa (2007), observes that poverty is a significant problem and particularly in Africa, where it is evidently known to increase.

From a biblical perspective, God has been at work since dawn of creation empowering community in fellowships (John 5:17). Okullu (1983), traces the origin of CD in creation; when God said “. . . be fruitful and multiply and fill the earth and subdue it” (Genesis 1:27). Similarly, the remarks of Jesus in Luke 4: 18-21 and Matthew 25:35-40 serves as a fulfillment of the *euagellion* (good news) to the poor, the sick and liberation from the oppressive forces (Lehman, 2018). Theologically, God is the ultimate source of life in the *cosmos* (earth, air and heaven) and is at the periphery of society (Webber, 2018). God’s personalization nature amongst creation (*anthropomorphism*) manifests protection, care and abundance. This affirms the dignity of the people as created in the *imago Dei* (image of God) and His likeness (Genesis 1:27-30). God places people in the communities to reflect His character by restoring righteous dominion and co-creation in the midst of a fallen world. Pillay (2017), asserts that Jesus’ *kenosis* (incarnation) in the New Testament (NT) has relevance to socio-economic and political ideology; as Jesus and the Apostles functioned within communities.

As an integral part of missiology, the church is critical in CD. Mugambi (1989), Nthamburi (1991), Nkonge (2008), Mosse (2002), Magesa (1976), Mbogo (2019) and Omanyo (2014), claim that for the proclamation of the gospel to be credible, the church in mission has to transform society by providing social services such as education, health and socio-economic impetus to the poor, the vulnerable and the marginalized. Bosch (1977) and Villa-Vicencio (1992), assert that a church that hardly participates in CD, loses the moral critique of society as salt and light of the world

(Matthew 5:13) in a human globe haunted by evil, injustice, prejudice, and corruption. God's calling to His people remains to witness and to offer *diakonia* (service) to humanities in community as basis for a theology of development and work or a theology of the laity and is for all members of the Christian community as priesthood of all believers.

Sachs (2015), posits that CD programs have been formulated and implemented by governments, churches, and CD partners. Still, despite the efforts, statistics indicate that over 60% of the rural population has limited success in CD matters. According to United Nations Children Fund (UNICEF) report from 2014, access to basic necessities like healthcare, clean water, education, food, shelter, and sanitation for Kenyans remains a community problem. As a result, the church must play a proactive role as a force to reckon with to uplift the livelihood of the community.

The various reflections of the church are found in mission-development contributions. Pillay (2007), holds that the church has remained true to the teachings and mission of Jesus in communities improvised religiously, socio-economically, culturally and politically. Community Development, as one of ADS Kenya Strategic Pillars (ADS Kenya Strategic Plan 2020-2024 (2020) is meant to build sustainable livelihood for poor and the disadvantaged communities by promoting access to quality health care, enhanced environmental conservation among rural communities to increase farmers' resilience to the effects of climate change. In addition, the ADS Strategic Pillar of Community Development enhance health-maternal, health and life style diseases-cancer, mental health, diabetes, HIV/AIDS and diabetes, youth, climate change and environment management livelihood, and emergency response. The community recognizes that the church has a duty to participate in the progressive development as well as preaching and evangelism (Alawode, 2016). As a result, the church is urged to be inclusive in its community efforts to uplift livelihoods.

Perspectives on CD date back to the early church (1-500 AD) in Greco-Roman societies, when they saw it as their duty to advance the welfare of the under-privileged poor. The church encouraged community socio-economic and political development in the third century under the reign of Constantine (Winter, 1994). As the church expanded her emphasis on the ministries of mercy, love, charity, and social

assistance increased, and by the fourth century, the church was involved in helping communities in dire socio-economic needs. The church upheld the mission of Christ in community, both economically and religiously, during the Middle Ages 500–1500 AD (Pillay, 2007). The sixteen-century Christian reformation became an important event in European history regarding CD, as the reformers became influenced by societal and economic ideologies. (Strivers, 1993).

According to Sider (1981), Martin Luther ordered the city council in Wittenberg to provide low-interest loans for employees, enhanced people's education, and improvement of mechanisms to alleviate poverty. Similarly, John Calvin demonstrated Christian concern for the under-privileged, the poor, and economic justice by all Christians for the core purpose of self-reliance (Olson, 1989). The 16<sup>th</sup> century Christian Reformation immensely contributed to theological shift in CD, and specifically, to the plight of the poor in community.

Ovbiebo (2013), avers the Catholic-Based Counter Reformation declaration for the abolition of slavery, resulted to Weber's Protestant Ethic and the Spirit of Capitalism which helped redefine society. Haselbarth (1976), states that the age of Puritans is remembered for ethic of work which was understood as a calling from God and a witness of the good news. Work signified productivity and was necessary to promote the welfare of the less-fortunate in the community, especially the orphans, widows and physically challenged people. The efforts of the reformers to revitalize the church as a force for development served as basis for the initiation and development of Faith-Based Organizations (FBOs). The twenty first century church has to be seen to live the Medieval Monastic Motto: *Ora et labora* (pray and work) to remain relevant in the community (Gachoki, 2020). This kind of understanding relates to what Stephens (1998), asserts when he says that spirituality without work amounts to sinfulness.

The Epistle of James remarks that "Faith without actions is dead" (James 2:17). Globally, the Anglican Church (AC) has been offering assistance to the poor and marginalized, compelled with compassion of Jesus Christ and merit of every human life (WCC, 2018). Sparks, Soerens and Friesen (2014), observe that even rich cities of Europe and America are surrounded by poverty. The AC has been supporting FBOs strategies in CD worldwide by granting funding and resources to address the issues of

poverty, poor health, oppression and injustices that call for theological impetus (Omanyo, 2014; and Wimberly, Barnes & Johnson, 2013). The Anglican Church partners in CD include the Primates World Relief and Development Fund which support alleviation of hunger and food production (Diocese of Ruperts Land, 2020), Anglican Relief and Development Fund that brings life change to the suffering and the poor (Anglican Church in North America, 2020), the Bread for World of Germany that empowers the poor and promotes justice, and Anglican AID that supports African community projects (Anglican Aid-Let Grace Flow, 2020). All these funding bodies form crucial bases for enhancing CD by coming on the ground or giving funds and resources in various forms for human activities.

In Africa, CD pre-existed the coming of Arabs (600-1450 AD), a distinctive feature that God was integrated into every fabric of African society (Mbiti, 1969 and Yusufu, 2016). This supernatural conceptualization provides a spur through which Christianity was initiated and grew. Olamoye (2012), indicates that Africa has advocated for FBOs as alternatives to development to address community poverty levels. Crooks (2009), while discussing church and development in Cambodia, observed that churches such as the Methodist Church responded by offering to communities' knowledge and skills in farming, saving loans, and entrepreneurship. Klikberg (2003), rates FBOs highly in enhancing CD in Berlin, Southern Africa, and Malawi. World Bank (2008) indicates that FBOs facilitate 50% of health and education services in Africa. Equally, Obeng (1994), has it that Africa has benefited from education, medical care, and improved standards of living through the work of FBOs. However, despite the success of FBOs in CD, Green (1991), Sakwa (2007), Tenai (2016), and Njogu (2013) annotate that Sub-Saharan Africa has continued to experience abject poverty in rural households.

Africans have been reported as the world's poorest people (Sakwa, 2007). Tenai (2016), claims that there is severe poverty and a lack of food in the nation's dry and semi-arid regions. According to the World Bank (2018), Kenya's development is in jeopardy due to poverty, inequality, climate change, and the economy's vulnerability to both internal and foreign shocks. In addition, the World Bank Report (2018), reports that 82% of Africans living in Arid and Semi-Arid Land (ASAL) and conflict-affected areas experienced food insecurity, unemployment, poor infrastructure, inequality, and high poverty levels as a result of a lack of access to education,

healthcare, and skills. In a similar vein, the World Bank (2019), forecasts that the rate of poverty in Africa may increase from 55% in 2015 to 90% in 2030, indicating far-reaching adverse effects on community livelihood.

In East Africa (EA), Okoth (2000), traces the origin of CD back to Portuguese Catholic missionary work in the fifteen Century, which involved aspects of evangelism, commerce, and trade. The arrival of Johann Krapf from the Church Missionary Society (CMS) at Mombasa in 1844 provided a missionary strategy that addressed the holistic needs of the community by providing access to health, agriculture, and education as part of the social gospel (Nkonge, 2012). In 1846 Johann Rebman joined Krapf and a CMS station was established at Rabai, Mombasa. In 1884, the Anglican Church Diocese of Eastern Equatorial Africa was formed, including Uganda, Kenya and Tanganyika, with James Hannington as the first Bishop. The Church of Province of Kenya (CPK) was created in 1970, and in 1998 the name changed to Anglican church of Kenya (ACK Church Diary and Lectionary, 2021).

In Kenya, the ADS of the ACK is one of the funded institutions within the Christian communities with intensive infrastructure, resource mobilization, capacity and assets for the strategizing and accomplishment of development goals (Bakker, 2016). The Anglican Church has had a long history of commitment to integrated development as part of her holistic ministry (Consultant Report, 1997). Further, the ACK heterogeneity, broad representativeness, developed web of organizations and community associations is crucial in enhancing CD in Kenya. The recent statistics by Nkonge (2019), indicates that the ACK is the largest protestant denomination in Kenya with a population of about 5,844,882. This kind of growth in membership and diversity was critical in defining the choice of the Anglican Church of Kenya in this study. Ole Sapit (2019), affirms that the missionary strategy since 1844 was to construct schools, health units, and agriculture, gardening, and carpentry workshops in every mission station. According to Moon (2017), the church has been involved in CD, creating hope for the poor, the marginalized, and the vulnerable by addressing their socio-economic and political challenges.

Kuria (1983), traces the genesis of CD in Kenya to St. John's Kaloleni hospital and Maseno Vocation Institute, institutions that were built during the missionary era. The

ACK vision to holistically equip God's people to face the challenges of the New Millennium (ACK Church Diary and Lectionary, 2021) is a baseline for CD in Kenya. Similar sentiments are shared by Ayiemba, Theuri, and Mungai (2015), that the Church, since the early Missionaries' era has been engaged in development to elevate the standards of living of the community.

The mission of the church has been to promote community's social, spiritual and economic welfare activities to the vulnerable groups such as children, aged and elderly, persons living with disabilities and, the rural and urban poor. Among the projects which the church has been engaged in are building of schools, hospitals, training of personnel in various fields such as teachers, doctors, and accountants. As early as 1975, some dioceses reported that development work was being under-taken in education, agriculture, health and water. Sabar (2002), holds that CCS (now ADS) aimed at strengthening socio-economic capacity due to the Government of Kenya (GoK) failure that saw people out of work due to economic recession. By the end of 1980s, a Local Development Committee was established in every Anglican Parish (Sabar, 2002). In April 1981, the Standing Committee of ACK Synod established the Provincial Board of Christian Community Services (PBCCS) to support Dioceses to strengthen CD institutions and implement projects by employing professionals rather than clergy (Njoka, 2010). Further, the PBCCS served as an instrument of the church that guided the CPK (Now ACK) role and strategy for the development of the church's holistic ministry.

In 1985, the CPK (now ACK) made progresses to marshal foreign experts and funds to direct its emphasis on Rural Economic Development Appraisal formulated in the mid-1970s by the National Council of Churches of Kenya (NCCK) and Non-Governmental Organizations (NGOs) to enhance community involvement in CD. Ayiemba et al., (2015), states that the CCS (now ADS) department was established in 1983 after consultation meeting of the Church leaders' in Limuru where the participants enunciated the Philosophy and Theology of development as a contribution in enhancing CD.

More still, according to Consultant Report (1997), there arose in 1993 the regionalization approach that minimized the effects of diocesan sub-divisions on CCS

(now ACK) structures. In 1996, the CPK (now ACK) initiated the regionalization process which Mugo (2022), holds that regionalization foresaw reformulation of policies that entrusted the Anglican Church as a spiritual entity and ADS as a development arm of the Anglican Church. In 2013, the CCS was rebranded to ADS to create an organization structure from parish, to national and inter-region consultations for purpose of common perspectives on development (Bwibo,2014). Ole Sapit (2020), reiterates that the Anglican dioceses have continued to pull together and to carry on the mission of the church to all people and to perform the Christian ministry in its totality. Rural and socio-economic services have been established and education services expanded.

The ADS Kenya is a specialized development organization responsible for the social transformation work of the ACK (ADS Kenya Strategic Plan 2020-2024). The Most Rev. Dr. Jackson Ole Sapit and Rt. Rev. Joseph Kibucwa (2020), ascertain that the ACK continues to make progress in the pursuit of a stable and stronger organization that has continued to impact the lives of the people both spiritually and physically. As a result, the ACK has made a positive contribution to the development of Kenya by influencing policies, complementing the efforts of development players and the government. Further, Ole Sapit (2020), reinstates that the formation of ADS Kenya as a legal entity was particularly informed by the need to bring about synergy, effectiveness, efficiency, relevance, and sustainability. The rebranding process ensured that the ACK and ADS approaches are centered on people, community participation, and synergy building. In the same vein, Mugo (2020), affirms that rebranding gave the development work of the ACK a definitive identity to address disconnects between CCS (now ADS) and ACK as sponsoring partners in the eyes of the community by taking stock and self-evaluation to see successes or failures, if any.

Partnership in mission has been instrumental to CD in Kenya. This is facilitated through participatory approaches to development and the local community churches are best placed to facilitate that. The initial partnership between ACK and the Anglican Church of Canada (ACC), the Episcopal Church of United States of America (ECUSA), the United States Agency for International Development (USAID), Non-Governmental Organizations (NGOs), churches, and the government brought about development among its member partners. According to ADS Kenya

Strategic Plan 2020-2024 (2020), the ADS Kenya partners and stakeholders include the national level partners comprising development partners, like minded organizations and the media while at the operational levels, are institutional services such as the dioceses, community service orders, youth, community-based organizations, County Governments, congregations and the communities; the categories are all instrumental connect-partners in enhancing CD in Kenya.

The ACK proclaim *eugellion* to society through the social ministry of ADS to unleash communities' potential to address needs. The church propagates justice and liberation for downtrodden in community (Luke 4:18-19). Omondi (2019), focuses on ACK Decade Strategy (2018-2027) on wholesome: evangelism and Christian formation, living, health, ecology, education, media and institutional sustainability and governance to enhance development processes. The ACK Strategy focuses on the "Wholesome Ministry for a Wholesome Nation" that incorporates evangelism, church planting, discipleship, training, community transformation, governance and advocacy which are valuable components in addressing the socio-economic, spiritual, and political cultural and religious challenges facing community.

The ADS complements GoK Vision 2030 (2008), to deliver quality services to *wanainchi* by utilizing human and economic resources towards self-reliance communally and individually by empowering the community. To ensure decent standard of living for all citizens, the implementation of Vision 2030 to industrialize Kenya and transform it into a nation of middle income is imperative. The economic pillar seeks to achieve a Gross Domestic Product growth rate of 10% annually until 2030; the social pillar seeks to create a just and cohesive society with social equity in a clean and secure environment; and the political pillar that seeks to realize a democratic political system based on politics that protects the rights and freedoms of every individual and respect to the rule of law in a Kenyan society is of necessity. The socio- economic and political pillars serve as the foundation for vision 2030 (Source: Vision 2030). This way, the Kenya Vision 2030 is achievable if ADS of the ACK endeavors implementing CD and steering community towards sustainability.

Shames, Heiner, Kapukha, Wekesa, and Recha (2015), contend that ADS focuses on humanitarian response and micro-finance aimed at empowering the community. In

partnership with stakeholders, ADS invests resources to implement community services in health, education, agriculture, water, civic education, and election monitoring (Bwibo, 2014). Community participation with ecumenical bodies, FBOs, and government in initiating and implementing CD guided by organizational policies and strategies is crucial in enhancing self-reliance and conducive livelihood for all Kenyans by mitigating factors that cause poverty and all other forms of under-development. Mahajan (2013), indicates that 60% of Kenyans live below the poverty line with the rapid increase in inflation.

According to Ukur (2020), the Cabinet Secretary for National Treasury and Planning, Kenya's GDP is growing slowly due to global socio-economic and political challenges. The Kenya Poverty Report Estimates (2012), indicates that 43.4 % of Kenyans live in poverty, and there are concerns that the number might rise significantly if borrowing costs continue to upsurge. Mathai (2009), holds that the attitude of capitalism that fueled corruption in Kenya is to blame for the growing gap between the rich and the poor. Njogu (2013), emphasizes the difficulties rural communities face due to poverty, food insecurity, lack of job prospects, and inadequate infrastructure. This implies that the prevailing starvation, diseases, political and economic injustices in a Kenyan land endowed with resources call for ACK through the ADS responsiveness in enhancing CD in Kenya.

Charlton (1994) and Ikenye (2010), argue that evangelization is not only a witness of the gospel but a witness of life; this could be through engaging, assisting and supporting the socially disadvantaged community. Effective CD could be related to organizational policies as key drive of goals to address community needs. Bakker (2016)'s study indicates that the World Renew has organizations' development policies that are believed to create sustainable programs. The organizations' strategies hinges on a thorough and long-standing participatory process in which communities actively address their unmet needs (Omanyo, 2014). Bwibo (2014), says that ADS implement CD programs in ADS-Kenya regions, namely: Pwani, Eastern, NAIKA (Nairobi, Kajiado and All Saints), Western, Mt. Kenya, Mt. Kenya East, Nyanza and Central, North and South Rifts.

In initiating and implementing CD activities, challenges are inevitable. Nthukah and Gathogo (2015), indicate that most Christian Faith Based Organizations (CFBOs) lack capacities on development expertise and focus more on spiritual development than holistic approach to development. Similarly, Bakker (1999), Hezekiah, Onware and Itego (2017), highlight myriad challenges facing CFBOs in enhancing CD. Additionally, ADS Strategic Plan 2015-2019 (2015), SWOT (Strengths, Weakness, Opportunities and Threats) analysis brings out areas of weakness such as inadequate clarity of functions by funding partners; inadequate knowledge management in information gathering, documentation and dissemination; inadequate policies and structures that affect accountability to stakeholders; lack of ownership and governance structure at the Provincial and Diocesan levels that limits deployment of diversity of competencies. The aforementioned weakness and threats forms bases of enquiry to determine whether or not they form bases for the challenges facing ADS in enhancing CD. The scenario also arises the need for *praxiological* steps by ADS in response to the increasing challenges facing dynamics ADS of ACK in enhancing CD in Kenya.

The Anglican Church of Kenya has been engaged in CD since 1844 since the coming of the first missionary in Kenya. The choice of the Anglican Church of Kenya in this study was informed by minimal recent studies on dynamics of ADS in enhancing CD in Kenya. This is despite the church being perceived to be regularly and consistently engaged in CD in Kenya. The gap in research is that recent empirical data do not link ACK involvement in development activities with community development thus, there are still needs and gaps to be filled in the area of community development. The ACK comprises of 10 ADS regions of which four namely; Pwani, Mt. Kenya East, Eastern and NAIKA were purposively selected for this study based on the rationale of the regions existence since 2013 when CCS was rebranded to ADS. The ADS regions selected ensure criterion of equal representation of views to be obtained all over Kenya due to their uniqueness and diversity in terms of occupation, ecosystem, living standards and development priorities.

The aforementioned selected ADS regions in this study, employ strategies such as promotion of agriculture, advocacy, education, environment, health care, forming groups for self-reliance, peace building and justice, resilience, economic empowerment, ecological management and governance strengthening (ADS Kenya,

2014). Similarly, Ayiemba et al., (2015), holds that CCS has been involved in a wide range of CD programs such as: food security, production, transportation, marketing, processing of agricultural products, safe drinking water, conservation of soil water and environment at national and regional levels through gender, justice and equity, conflict resolution, civic education and advocacy programs. The ADS regions are also instrumental in socio-economic and political development with primary mandate of socio-transformation for wholesome and dignified living within communities. This place of the church is embraced by Tsuma and Wambua (2020), who claim that church funded projects are a powerful global concept with social and environment objectives.

The foregoing discussions served as a call to the ADS to train, empower and equip people by engaging them in socio-development issues through conscientization, transformational participatory, biblical and theological awakening, implementing and achieving community development goals and objectives. The study was critical because, despite the effort of ADS in enhancing community development since its days as CCS in the 1970s, the socio-economic and political challenges have persisted; threatening the societal fabric due to poverty in all its manifestation. These background issues inform the rationale for the choice of this study, and, need that compelled investigation of the dynamics of ADS of the Anglican Church in enhancing CD in Kenya.

## **1.2 Statement of the Problem**

The Anglican Church, in her effort to address the socio-economic and political challenges facing the Kenyan community, aroused a rebranded ADS in 2013 as its development arm to uplift the livelihood of the Kenyan community. The ADS areas of interventions such as agriculture, education, climate change, health care, gender, human rights, poverty alleviation, peace building, food security, advocacy, water and sanitation, HIV/AIDS, and governance strengthening is an evidence of this. However, and despite the work done by ADS in Pwani, Eastern, Mt. Kenya East and NAIKA regions in enhancing community development to improve the living standards of the people, communities have persistently continued to suffer poverty, poor health, unemployment vulnerability to social inequalities and sorts of under-development. This has been perceived by some critics as an evidence of the non-involvement of ADS in community development. This is further complicated by lack of recent

empirical data on the extent and influence of ADS contribution in enhancing livelihoods of communities. In an attempt to contribute in bridging the existing knowledge gap, this study sought to investigate the dynamics of ADS of the Anglican Church in enhancing community development in Kenya.

### **1.3 Purpose of the Study**

The purpose of the study was to investigate the dynamics of ADS of the Anglican Church in enhancing community development in Kenya.

### **1.4 Research Objectives**

This study was guided by the following objectives:

- i. To establish the biblical and theological basis for church involvement in community development.
- ii. To analyze the organizational policies of ADS in enhancing community development in Kenya.
- iii. To investigate the strategies employed by ADS in enhancing community development in Kenya.
- iv. To establish the challenges facing ADS in enhancing community development in Kenya.

### **1.5 Research Questions**

This study was guided by the following questions:

- i. What are the Biblical and Theological bases for church involvement in community development?
- ii. To what extent are organizational policies of ADS impactful in enhancing community development in Kenya?
- iii. What are the strategies employed by ADS in enhancing community development in Kenya?
- iv. What are the challenges facing ADS in enhancing community development in Kenya?

### **1.6 Significance of the Study**

The findings of this study will contribute knowledge to the existing literature in the area of Religion and Development, in the branch of Theology. This which is ploughed

back to develop self-reliance and better community lives holistically. The findings will benefit scholars and students from varied disciplines to advance academically and to re-think the role of institutions of higher learning in enhancing CD in the twenty-first century. The study will be significant in enabling scholars to make a further contribution to this field.

The findings will contribute Knowledge by sensitizing organizations policy makers including the church, ADS, Faith Based Organizations, Non-Governmental Organizations, community as well as County and National governments on issues about mobilization, goal-oriented empowerment and cognition of CD in socio-economic and political developments to uplift the livelihood of the community and sustainability.

Community development as part of *kairos* will provide for learning and resource mobilization in sustainably developing communities socio-economically and politically. The study will support the FBOs, NGOs, stakeholders, and policy makers fathom weaknesses related to ADS involvement in the CD. The findings will serve as an asset to ADS management in their areas of foci, thus, benefiting community in gaining a locus of knowledge on the dynamics of ADS of the ACK in enhancing CD in Kenya. The socio-economic and political challenges within the life-stream of the community calls for scholarly investigation. Most studies have delved generally on the concept of development, the present study is an investigation of the dynamics of ADS in enhancing community development in Kenya.

### **1.7 Limitations of the Study**

This study encountered the following limitations:

- i. The expansive study locale covering diversities of ADS regions in Kenya was constraining in terms of time, resources, and remuneration of research assistants. To overcome these limitations, the researcher employed two competence research assistants in research work to reach out to the respondents in the four ADS study areas: Pwani, Eastern, NAIKA, and Mt. Kenya East. The cooperation of the respondents engaged, the role of research assistants, and the recruitment of base members was valuable in the distribution, collecting process of the instruments, and guiding of the FGDs.

- ii. There were restraints and withholding of information by some respondents during interviews and FGDs due to speculative fear of definitive goal of the research. This was so in instances where responses required the respondent to report on administrative matters of the ACK and operations of ADS Kenya and regions. This limitation was overcome by reinstating assurances that the study was an academic pursuit guided by ethical provisions of confidentiality and anonymity unless where the authority was sought and granted.

### **1.8 Scope of the Study**

The study covered the period 2013 to 2022. The year 2013 was unique in the ACK history as it marked a rebranding process. Christian Community Services (CCS), as the development arm of the ACK was rebranded to ADS in 2013, informed by the need to bring about synergy, effectiveness, efficiency, relevance, and sustainability to an organizational structure that links all ADS regions in Kenya. The ADS five-year Strategic Plan 2015-2019 (2015) and the ACK Decade Strategy 2018-2027 informed this study conducted in the four ADS regions, namely; Pwani, Eastern, NAIKA, and Mt. Kenya East which were purposively selected due to their uniqueness and diversity in terms of occupation, ecosystem, living standards and development priorities.

The purpose of the study was to investigate the dynamics of ADS of the Anglican Church in enhancing CD in Kenya. The study focused on biblical and theological basis for church involvement in CD to establish contextual realities that could inform enhancement of CD in Kenya. Organizational policies and strategies employed by the ADS in enhancing CD were investigated to ascertain their contributions in the management of ADS as an institution dealing with CD in Kenya. Finally, the challenges facing ADS of the Anglican Church in enhancing CD in Kenya were established for the purpose of mitigation and enhancement of community development interventions in Kenya. Finally, although different forms of development exist, the focus of the study was on specifically on community development.

### **1.9 Assumptions of the Study**

The study was based on the following assumptions:

- i. That ADS enhances community development, improving the livelihood of the Kenyan people.
- ii. ADS employs community development strategies which are not entirely tenable.

### **1.10 Operational Definition of Key Terms**

<b>ACK Christian Lay Leaders</b>	: Non-ordained leaders of the Anglican Church of Kenya.
<b>Church</b>	: In this study, it means institution entrusted with enhancing community development.
<b>Community Development</b>	: Varied forms of programs and activities facilitated by ADS that meet human contextual realities and needs.
<b>Development</b>	: The well-being achieved after continuous advancement in matters of community development.
<b>Dynamics</b>	: Motivations that revolutionize advancement of activities, structures and systems geared towards goal-based empowerment and self-reliance in the community.
<b>Organizational Policies</b>	: General operational guidelines and procedures of the Anglican Development Services of the Anglican church of Kenya.
<b>Strategies</b>	: Long-term plan of action towards a specified anticipated goal. It includes programs and projects employed by ADS in enhancing CD.
<b>Synod</b>	: Governing Council of Anglican Church of Kenya made of Bishops, clergy and laity from every parish in the Diocese.
<b>Anglican Church of Kenya</b>	: A Protestant Church which was started in England and was brought in Kenya in 1844 by a Church Missionary Society missionary Johhann Krapf from the Church Missionary Society

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter reviewed the existing literature relevant to the study on the dynamics of ADS of the Anglican Church in enhancing CD in Kenya. The terms community, community development, and chronicle of ADS in enhancing CD in Kenya were discussed. The literature was reviewed guided by the objectives of the study namely; to establish the Biblical and Theological basis for church involvement in CD; to analyze the organizational policies of ADS in enhancing CD in Kenya; to investigate the strategies employed by ADS in enhancing CD in Kenya, and to establish the challenges facing ADS in enhancing CD in Kenya. The review of literature in this chapter, featured research gaps that rationale the need for the study. The chapter ended with a presentation of the Theoretical and conceptual framework from the disciplines of Religion and Development in the branch of theology to inform this study.

#### **2.2 Meaning of Community and Community Development**

##### **2.2.1 Development**

Collins Dictionary (1999), defines development as a process of advancement or maturity. It is a process of growth or new information, or an event. Constitutional Debate No.3 (1996), defines development as a multi-dimensional process involving the re-organization and re-orientation of the entire economic and social systems. Development is about investing in people through education, health, nutrition, and other aspects of development in ensuring that safe water is available, communication systems are advanced, citizens have freedom of speech, movement, choice of leaders, and freedom to participate in community daily endeavors.

Constitutional Debate No. 3 (1988), hold that that development is a dynamic process aimed at maximizing resource utilization within people's progression from one stage of existence to another. It entails the promotion of well-being through active participation as people are the key resource, and their industrious and creative energies must be mobilized for productivity. This implies that even an ordinary resident should be able to understand and identify with what is contextually referred to as development. This is largely because, development cannot be fully achieved unless the community plays a key role in changing peoples' livelihood. According to

Belshaw, Calderisi and Sugden (2000), development is about people's lives and communities must derive long term solutions that cannot be determined in any type of measurement.

### **2.2.2 Community**

The term “community” has been used in variedly at different levels (Stacey, 1974). Lee (1992), defines community in terms of location, quality or function, an interest, or a combination of these. A community contains people bound by sharing, or possessing common attributes, such as gender, ethnicity, religion, or socio-economic status, as opposed to a geographic community, which includes people living in the same physical region, and neighborhood. This suggests that each community has a unique mix of individuals and groups all contributing to defining its identity, available resources and means to sustainability.

According to Chikati (2011), community comprise of the public and private sectors. The public sector entails promoting services to community in areas of health care, schools, justice, and social services. The private sector comprises of business-oriented institutions such as banks, credit facilities, retail services, and manufacturing. The beneficiaries’ community may include the children, youth, aged, people from diverse ethnic, cultural, socio-economic levels, and persons with disabilities. This categorization, serves as an indicator of a need to uplift the livelihood of the people in community from the woes of socio-economic and political upheavals.

Further, community comprise of associations such as religious institutions, cultural organizations, self-help, mutual groups, and civic propagation to empower people for self-reliance. This has reference to Alawode (2016), that CD has been a social discourse by governments, the public sector, organizations, and even ordinary people. Equally, Klaasen (2019), hold that CD is a critical discipline in the secular and religious fields locally and internationally. The study established that CD is a multi-process process concertedly provided by community representatives, community members and leaders, service providers, the church, FBOs, NGOs, governments, decision makers and beneficiary community with a goal to uplift the livelihood of the people from all forms of under-development.

Community and development are linked in a number of ways. According to Klaasen (2017), any person may contribute to the growth of a community. Mattessich and Monsey (2004), asserts that community has varied meanings. It is generally understood to refer to a group of people who live in close proximity to one another and depend on one another for survival. This kind of understanding is embraced by Mbogo (2019) and Adeyemo (1990), who argue for a non-possibility of a community without people. Critical review shows that the scholars' fail to attest those relations of people are bound by shareable mutual interest and aid. This corresponds to Arudo (2011)'s findings that CCS (now ADS) projects face challenges of sustainability and ownership due to a lack of mutuality. The study brings into perspective the dynamics of ADS in relation to the quality of life of the people in socio-economic and political developments. This concept help unveil the underlying foundations, theories, policies, strategies, and tools necessary for achieving desired CD outcomes.

The Tenets of community bind people within geographical locations that define their existence and development activities that sustain their livelihood (Scherzer, 2020). This definition is theoretically correct, though; it contradicts the biblical and theological perspectives that Jesus destroyed all human purposes of the community by siding with the poor, the vulnerable, the excluded, the marginalized, the exploited, enemies, sinners, Samaritans, and the Romans in the society. These biblical and theological insights are valuable in informing the dynamics of ADS of the Anglican Church in enhancing CD, though the concepts are scarcely discussed in the works of scholars. However, theological scholars such as Gitari (1996), Okullu (1983), and Mugambi (1995), approach development from a theological perspective. This study based on religion and development was informed by both theological and secular approaches to inform CD and to offer all-around contributions to uplift the communitys' livelihood. The study established that ADS in enhancing community development advance the concept of goal-oriented empowerment, transformation participatory approach, mutual reliance, and stewardship to inculcate CD mindsets, which seem lacking in most of the existing literature

### **2.2.3 Community Development**

Community development is a construction combining of two terms. It is acknowledged by Clarke (2002) and Clarke (2013), that CD can signify several

things; what is considered CD one day may not be, or it may even result in decline. According to the academic works of Klaasen (2019), both the hard and soft sciences have questioned the term development. However, Klassen (2019), identifies two objections to the use of the term development citing its ambiguous nature as a result of the numerous ways in which it has been employed. Development has become complex to define in terms of certain kind or character due to varied adjectives like human, character, sustainable, economic, social, religious, and political. This is largely because in the modern dispensation, CD is a growing field of study involving both secular and religious impetuses hence, the need to increase scholarly capacity to this upcoming new trend in the world of community development.

The sustainability of CD is influenced by the public and organizations that support socio-economic development. There is need for proper engagement in the shifting system to the community perform professionally in development work. In the present study, CD is defined as bringing to implementation the invisible potential by cultivating and nurturing community knowledge and skills to transform and uplift the livelihood of the people as exemplified by *Collins English Dictionary (1999)* to advancement or maturity. This definition was modified for the purposes of this study to reinforce that all types of CD initiatives that influence human existence in its whole are included in the definition of community development.

Andino (2008), asserts that development workers have held the notion that CD comes from agencies and is aimed at communities. Phillips and Pittman (2010) and Walkers (2002), argue that CD hold foot in education, economic, sociology, political, public and private practice; evolving into discipline of interest to both practitioners and academicians. However, the scholars fail to acknowledge that CD was a diversified practice in religion since dawn of creation with all other disciplines deriving from it. This aspect of the place of theology in CD seems missing from the scholars view; and even where it is of necessity, the disconnect between faith and praxis has prevailed. This study compels wholistic mission to development to reconstruct the necessary impetus that inform the dynamics of ADS of the Anglican Church on people's life experiences and concerns as basis for enhancing CD in Kenya.

Carmen (1996), and United Nations Report on Economic Development (2015), defines CD as a process of change mediated by human interventions to supplement the states effort in improving economic and socio-cultural conditions. However, the scholars' views seem Western oriented where the state-support community to achieve national goals; this economic perspective may less apply in a Kenya context as ADS initiate and implement CD on its own or in partnership with other organizational agencies to achieve their intended objectives. Besides, the aforementioned scholars seem short of holistic development approach that emancipates the human person, body and soul (*Psychosomatic*); a dimension this study suggested for the purpose of enhancing socio-economic, political development, cultural, religious and other spheres.

In Kenya, CD was initiated in 1930s and has developed into a range of activities for working with local communities and in particular with the disadvantaged people (Sabar, 2002). Lane (1995), asserts that NGOs opt at participation of the poor, the powerlessness and the disadvantaged to identify relevant projects for community. For CD to contribute fundamental impacts in community, approaches towards enhancing transformational holistic development are to be geared. This study was informed by the understanding that CD emancipate the human person, body, mind and soul (*Psychosomatic*) which inextricably welded together and are continually acting and reacting on each other. All the attributes have to be conterminously progressed for any effective development and this means that the first step towards an emancipated humanity is a redeemed social order. The study incorporated the *psychosomatic* dimension to enhance socio-economic and political development.

The role of ADS in CD is dynamic and diverse but depends on contextual realities in each of the ten regions in Kenya. The ADS programs and projects are not static but keep on changing depending on regions development priorities, policies, strategies and emerging trends. Common tenet to ADS regions is the wholesome development which Omondi (2019), describes as ACK Decade Strategy 2018-2027 (2018). However, the strategy calls for implementation as a process and an outcome to meet the standard criterion for community's socio-economic and political development; an aspect that necessitate translating strategies to programs and projects on the ground for self-sufficiency and sustainability. The study therefore, sought to establish ways in

which the Anglican Church, ADS and stakeholders could engage in transformational participatory approach with community in course of their interventions; not as underdogs but in socio-economic and political driven collaborations in enhancing CD.

#### **2.2.4 Community Development from an Ecclesiastical Perspective**

From an ecclesiastical perspective, the church has historically been among institutions that preserve facets of social life by aid in the advancement of the community (Obiora, 2007). The church plays an active part by fostering development with members of the community for emancipation and self-sufficiency (Kuria 1983). In matters of CD, there are no spectators, people are expected to work driven by as a team's spirit with a common goal to serve the mission of God in society. Christian theology, according to Mugambi (1995)'s theory of reconstruction theology, is relevant in reconstructing Africa's socio-economic and political development. This annotates that the church has a moral responsibility in fight against ills, injustices, exploitation, corruption, wars and poverty that bedevil community. It is therefore, prudent that world's devastations within the life steam of the people in enhancing community development should be a concerted effort of states and governments, religious bodies, community-based organizations, Church, NGOs, FBOs and community. The Church has had a significant impact on the growth of capitalism in Europe by influencing people's views on the ethic of saving money and investing (Hust, 2004). The current concept of development fundamentally emerged in the decades following World War II (Kariuki, 2018). During this era, development meant the management of natural resources, health, education, control of property, appropriate agricultural land use and ownership, as important aspects of the economy. The modern idea of development essentially dates to the years after 1945.

In Kenya, Strayer in Sabar (2002), holds that the CMS established its presence in colonial Kenya largely through the creation of mission communities. These communities, based in the mission stations, provided Christian teaching and basic education and health care, shelter and work and sense of security at a time when everything was falling apart. The study's findings demonstrated that the notion of CD as the function of the church has been disregarded in the past, with the majority viewing church matters as unrelated to CD issues. In the past, the concept of CD was perceived as secular and alien to the mission of the church. However, present study

confirms that the church, and specifically, the Anglican Church through the ADS has a growing influence in socio-economic and political development and a source of livelihood to the improvised community. The church due to her daily engagement in the affairs of the community and with her rich biblical, theological and philosophical basis has an expected obligational capacity to develop constructive approaches such as conscientization, goal-oriented empowerment, transformational leadership to inform and improvise implementation of policies and strategies that have capacity to change current and future generation livelihoods.

From an *ecclesiastical* perspective, the Greek word *oikos* meaning house or household has come on front as a conceptual model for house-church movement (Davis, 2007). *Oikos* is seen as reconciliation of Christians working together to mobilize physical resources for communities in need. This study advocates for the concept of *oikos* to influence what, how and when resources could be used and managed, and in proportion to fairness in the distribution among residents. In this study, *oikos* is biblically and theologically supported and is employable in formulation of CD strategies. For community development to be achievable, the gospel as suggested by Nkonge (2016), must become credible to humanity in the midst of the socio-political and economic changes that woes and ravage communities. Need therefore, arises to contextualize theologies such as eco-theology, eco-feminism, liberation theology, green theology, theology of development, theology of work, reconstruction theology, and theology of the laity for inclusivity in progression of community development work.

The ADS strategies fronted to serve community offers a sense of belonging that is ecumenically relevant in addressing issues of poverty, corruption, injustice, political instability, hunger, diseases, illiteracy and unequal distribution of resources. However, the *oikos* concept as a Christian perspective seem short of inter-religious philosophical concepts in that it fails to engage CD complexities comparatively. This could be the cause for the ADS-Kenya perceived in some sectors with suspicion of being an Anglican enterprise. However, for purposes of this study, *oikos* is understood from an *ekklesia* perspective as forming the house of God that teams becoming relevant in improvising community development. The study established that CD principles derived from both the secular and religious orientations are not only

necessary but sufficient in reconstructing a multi-disciplinary development approach that advances community development. Political, religious, policy makers from varied disciplines, community development leaders from these two areas need to conterminously engage and improve on the approaches and concepts that inform community development to enhance transformative participatory process and sustainable development for the current and future generation.

As far as church and community relation is concerned, Wells (2006)'s view of the church as a community of imagination where God's people are schooled in sharing food, worshipping and forging loving friendships is subjectable to criticism, for such a concept can hardly reduce poverty or display God's abundance in community. This has reference to the phrase that "*Give a man a fish, you feed him for a day; teach a man to fish, you feed him for life*" (Anonymous, Chinese Proverb). While the survival of the church centers on Christ's witness, this study takes a wholistic dimension that recognizes that the witness of the church is ingrained in community that is goal-oriented empowered to translate the available resources, capabilities for self-reliance as upheld by Bakker (2016). One major role of the church in the community is the advocacy strategy (Okullu, 1989). Like the biblical prophets, the church is the voice of the voiceless; it speaks for the poor and the powerless; demanding justice in the face of injustice, corruption, discrimination, and exploitation of certain inhabitants (Micah 6:7). This view informs ADS as a development arm of the ACK to provide an environment for socio-economic, spiritual, socio-justice and self-reliance growth. In this aspect, this study established that moral aspect is critical for the church to inculcate values in achieving the ADS mission and holistic development.

The mission of the church to serve the poor, the marginalized and the vulnerable in society is crucial (WCC, 2018). *Ecclesiastically*, the genesis of CD goes back to early church ministries of compassion, love, charity and social assistance to the vulnerable (Winter, 1994). However, it is prudent to say that the genesis of community development to African way of life where religious, political, moral, socio-economic, cultural issues were intertwined and given preference. Scholars such as Sider (1982), Olson (1989), Strivers (1993), Ovbiebo (2013), and Pillay (2007), uphold that the church has committed to the teachings of Jesus in communities politically and socio-economically. However, the scholars fail to relate aspects of poverty and oppression

the church has experienced in history due to communities reluctance to contribute in transforming their situation due to fatalistic viewpoint to CD. To address such negative mindsets and religious dysfunctionalities, the study fronts a praxiology nexus to engage varied disciplines for complementarity, empowerment and community self-reliance; an aspect that seem missing in most of the current CD formulations.

Within the understanding of Christian reformation, community development as a church-oriented enterprise dates back to missionary era in her engagement to evangelization, education, agriculture and health services (Arudo, 2011; Sapit, 2019; Omenyo & Anun, 2014). Sabar (2002), points out that the AC has promoted justice and liberation for down-trodden in communities since its inception. However, despite the intervention, the church, communities worldwide have persistently experienced socio-economic and political challenges. To enhance community development, the ADS has to contribute to all levels of living, the homeless, the slum dwellers, street livers and homers, the urban, peri-urban and rural areas across Kenya to address communities' unmet socio-economic and political needs. The ACK must demonstrate Godly values in the community as a strengthened Anglican Church with the ability to equip all of God's people into a living relationship with God through Jesus Christ by preaching, teaching, healing, social transformation and enabling growth in faith and life in its fullness (WCC, 2020). Scholars such as Mosse (2002), Bakker (2016) and Thiongo (2019), note that, the Anglican Church contributes to the welfare of uplifting the standards of the Kenyans' people. Similarly, Gitari (1996), instigated a network of AC community services to help parishioners out of poverty.

This study is helpful in addressing socio-economic and political challenges facing community from a *biblio-theologia* approach to enhance community development. CD as a strategy call for Mugambi (1995)'s reconstruction inviting all sectors and every member of society to participate in establishing a new order more aligned with God's intention for humanity in the midst of poverty, poor health, oppression and all forms of injustices. This has reference to Nkonge (2012)'s view that the church delineates the helpless and hopeless. The depiction of Nehemiah as a community leader aligns to the need for transformational leadership and mobilization of *wananchi* towards CD work.

The study established that there is need for ADS to be more proactive, restorative, transformative and transparent. For ADS to be effective and efficient in mitigating problems facing the community, need for grounding ADS policies and strategies biblically and theologically to reconstruct a philosophy of community development that is relevant for 21<sup>st</sup> century dispensation is imperative. Contextual and relevant biblical and theological hermeneutics is capable of meeting socio-economic, spiritual and political concerns in the community. This study focused on the socio-gospel dimension that linked wholistic human development needs using biblical and theological impetus to enhance CD in Kenya, an area that has in the past not been given much scholarly attention.

### **2.2.5 Faith-Based Organizations**

Faith Based Organizations are religious congregations created with the sole responsibility of mission to the world. Religious orientations have developed varied institutions to utilize human resources for CD (Moon, 2007). UNICEF (1995), recognizes that religious groups play a central, integrating role in social and cultural life in most of the developing countries.

Similarly, Woldehanna (2005), has it that FBOs are affiliated to certain faith that influences CD operations; though, the extent to which faith aspect contribute to CD is immeasurable. This implies that faith provides a space to negotiate and contest realms not evident in strictly economic discourse. The FBOs operate widely in communities, providing social services such as health care, education, agriculture and socio-economic activities. The FBOs have a strong history in many development circles (Marshall and Keough, 2004). Governmental entities, NGOs, charitable organizations, philanthropic people, FBOs, and even enterprises mostly provide these resources (West et al., 2014). According to Belshaw et al. (2000), World Bank studies that focus on the poor admit that these individuals look to, rely on, and place their trust in only their own institutions, such as the church, since they feel exposed and vulnerable. The most vulnerable individuals are frequently left out of efforts meant to relieve poverty, Marshall and Van (2007) point out, and because of this, they appear unimportant to the rest of society.

In Kenya, the ADS has operated with FBOs in matters of community development. The ADS Kenya, Strategic Plan 2015-2019 (2015), presents examples of external stakeholders and funding partners such as Diakonia Sweden, Norwegian Church aid, Christian aid United Kingdom, United Nations Women, ACT (Action by Churches Together), Kenya Forum and ACT Alliance, Bread for the World Germany, the Government of Kenya, National Council of Churches of Kenya, and other Public Benefit Organizations as key stakeholders in enhancing development. However, literature review has shown that studies have been conducted on organizational development but only a few relating to FBOs.

Some CD studies have been influenced by secularization theories as societies continue to modernize, negating the role of FBOs in CD. Such adverse theories are dysfunctional for there is no society that can thrive without religio-praxiology in socio-economic and political life; a motivating dynamic to this study. Mbiti (1969) and Nkonge (2018), believe that there is no society without religion, since it is an indispensable component of human life. Further, Mugambi (1969), says that religion is imperative because humanity as individuals and communities cannot exist without it. In Kenya, the comprehension of biblical and theological foundations for church involvement in community development is intended to improve the quality of community life, thus, crucial in enhancing community livelihood.

In Kenya, the government has been supportive of NGOs and FBOs as instruments to supplement the development programs of the public services (Kinyanjui, 1985). Nindamutsa (2004), holds that FBOs are created to provide goods and services to people, to educate and help the needy and to provide advocacy for various causes on behalf of individuals or groups. According to Beaumont and Cloke (2012), FBOs address forms of social evils in society where government loses touch with practical needs of community. In a pluralistic society like Kenya, people obligate to varied needs beyond GoK ability, thus, need to contribute towards enhancing the socio-economic and political philosophies that have capacities to confront challenges affecting community. The findings of this study provided efficient process and mechanism for managing community development work. However, the resource base to assist Kenyans uplift livelihood has not sufficiently kept the stride with the ADS expansion in its community development work.

ADS Strategic Plan 2015-2019 (2015), recognizes the role of ADS in advocacy, climate change, institutional capacity development, knowledge management and multi-disciplinary approaches as imperative in human survival. To mobilize community and ensure sustainability to access safe water, sanitation; quality health, food security and micro finance schemes, ADS aims at investing in local capacities through good governance, strengthened institutional capacity in relation to policies, local capacities, peace, reconciliation and healing. However, ADS in implementing community development strategies seem below par and as advocated by Goggin and Orth (2002), on faith integration scale which measures organizational development administration, environmental influencing factors, funding, projects and programs. This study employed some of the scholars' CD calibrations to enrich dynamics of ADS of the Anglican Church in enhancing community development in Kenya. This study established that FBOs in partnership with ADS form bases for enhancement of CD and mitigation of the persistent under-development realities in Kenya.

#### **2.2.6 Anglican Development Services in Enhancing Community Development in Kenya**

The historical context of CCS came about as a result of partnership between the CPK, the Anglican Church of Canada and the Episcopal Church of United States whose main agenda was to deepen a mutual and shared understanding of development in the context of the proclamation of the Gospel of Jesus Christ (Consultant Report, 1997).

According to Diocesan Boundaries and their Bishops and Diocesan Offices Report (1988), a new phase was entered in early 1960s with the establishment of Vocational Training Centers for development of skills. There was a pioneered first village polytechnic by bishop Mundia of Maseno North. The CPK (now ACK)'s involvement in doing theology of development started when Charles Tett from CMS initiated Christian Institution Training Center, Pumwani in Nairobi; and, later similar institutions followed in Mombasa and Kisumu. Further, Kuria (1983), says that when the CPK was started in 1970, the dioceses took upon themselves to carry on the mission of the church to all people and to conduct the Christian ministry in its totality. A significant event in CPK development history was the shift to a community focus which led to initiating projects such as Secretarial College in Kisumu, Nakuru Diocese Christian Rural Service, Maseno South Integrated Rural Development

Programs in 1975 which concentrated on preventive health care and, Maseno North Agricultural Projects which focused on agriculture.

Moreover, the Consultant Report (1997), indicates that there has been a number of individual initiatives long before the various partnership aforementioned took place. For instance, the Diocese of Nakuru spearheaded by Bishop Nevil Smith is recorded as the first to initiate a holistic development program. There was also the Diocese of Maseno South in 1975, headed by Bishop Henry Okullu. In addition, there was the diocese of Mt. Kenya East in 1980, under Bishop David Gitari who in 1997 became the Archbishop and Head of the ACK. Notably, it was in the region of Mt. Kenya East that the idea of registering CCS (now ADS) as a company was originated and practiced (Consultant Report, 1997).

The genesis of ADS in CD goes back to the church's realization that the physical, mental, social and spiritual needs are conterminous; Jesus Christ grew in the four dimensions to bring into right perspective that development is a multi-faceted activity (Luke: 2:52). According to the ACK Provincial Office and the Development Management System (1997), the church has a long history of commitment to integrated development as part of its holistic ministry. This study confirms that holistic development is what the community is in need of to mitigate the grinding poverty levels and all sorts of socio-economic and political challenges affecting the community.

The findings of this study concurs that the church stands unique as an established grassroots institution; it serves as an instrument for CD and service delivery to various increasingly poor, marginalized and vulnerable sectors of the population. The participatory approach should be undertaken to broaden ADS target beneficiaries giving priority to the most vulnerable in the community. The need for development led to registration of CCS (now ADS) as independent and professional church-based wing (Arudo, 2011). The Diocese of Mt. Kenya East in 1980 became the first registered company as CCS, followed by Eldoret, Machakos and Maseno West. Following the recommendations of the Partners in Mission Consultation held in 1981 and initiated by Rt. Rev. Henry Okullu, Jane Watkins and George Cram of the PBCCS

formed by the Standing Committee of Provincial Synod in 1981 to support and encourage dioceses engaged in CD (Consultation Report, 1997).

The third Provincial Partners in Mission Consultation (1988), reports that CCS department was established in 1983 after church leaders plus representatives from NCCK and university of Nairobi consultation meeting which articulated Theological and Philosophical guidelines for development, criteria for project selection and guidelines for relationships with donors. The CPK (now ACK) mobilized foreign experts and funds from ECUSA, ACC and USAID for communities to access health, education and economic development necessitated by what Sabar (2002) calls failure of GoK to bring about economic growth. The ACK Kenya Strategic Plan 2015-2019 (2015), indicates that ADS Kenya is a learning and proactive organization and has transformed itself from being the ACK Provincial Development office in the 80's to ACK Directorate of Social Services in the 90's and further restructured through a rebranding process of CCS to become ADS Kenya in 2013. Mugo (2020), affirms that rebranding gave development work of the church a definitive identity; to address disconnects between CCS and ACK as a sponsoring partner in the eyes of the community by taking stock and self-evaluation to see successes or failures if any. Ole Sapit (2020), reinstates that the rebranding process ensured the ADS approaches are centered on people, community participation and synergy building, which are key focus of this study in terms of enhancing CD in Kenya.

Kuria (1983), observes that right from the missionaries' encounter, the church has emphasized on holistic development in all aspects of life. However, this study found Kuria (1983), observation necessary but not sufficient. The church was reported to be involved more on matters spiritual than holistic development. This could largely have been as a result of ADS being associated with ACK. During interviews, FGDs and administration of Questionnaires it was established that a moderate number of respondents identified with the ACK and not the ADS. The background issues illustrate how the church established and operated schools and hospitals during the colonial era, contributing to development progress. Additionally, the majority of these schools, according to the Diocesan Boundaries and their Bishops and Diocesan Offices Report (1988), have been taken over by the government, but the church continues to take a significant interest in these institutions as its immediate sponsors.

From various scholars' viewpoints, a paradigm shift from a top-down to bottom-up approach is most preferred for enhancement of CD. However, this study recommended a top-down; bottom-up and horizontal multi-based approaches which when advanced conterminously are not only necessary but sufficient in enhancing CD for maximum benefit to the community. The rising of the community conscientization and awareness to discover their own capabilities and potentiality in enhancing CD is imperative in uplifting the livelihood of the community.

Similar sentiments were shared by Sabar (2002) that CPK directed its emphasis on rural economic development appraisal and by late 1980s; a local development committee was established in every Anglican Parish. Ayiemba et al. (1992), note that CCS was later transformed to a Department of Social Services. The ACK proclaim *euagellion* through the social ministry of ACK (Bwibo, 2014) by unleashing communities' potential in addressing needs through the ten ADS regions in Kenya. According to ADS Kenya Strategic Plan 2015–2019 (2015), ADS Kenya is the development arm of the church and the national coordination and facilitation office for all of the ACK development efforts. The ADS Kenya also serves as the secretariat for the ten ADS Regions which are spread across Kenya's 47 counties. Pwani, Eastern, Nairobi, All Saints and Kajiado (NAIKA), Mt. Kenya, Mt. Kenya East, Central Rift, North Rift, South Rift, Western, and Nyanza regions make up the ten ADS regions.

According to Nyorsok (2014), the purpose of ADS Kenya is to support organizations at the national and international levels that desire to collaborate with a particular regional office. This is by assisting them in exchanging knowledge, improving systems and structures, ADS fosters contact between all the regional and national actors to ensure adequate coordination and information sharing. The ADS office also plays a crucial role in terms of policy (Nyorsok, 2014). The ADS Kenya Annual Report (2017), defines the role of ADS as empowering communities to uplift living standards through CD and capacity development. The responsibility of ADS is to support the mandate of the National and County Governments in fulfilling their mandate to its citizens in line with the Sustainable Development Goals (SDGs) as set by the United Nations. The SDGs is a universal call to action to end poverty, protect the planet, and ensure that by 2030 all people enjoy peace and prosperity. This is

important because the building of a just society implies creation of an authentic peace among all peoples. This study established that partnership between the community, donor, stakeholders and government as prerequisite for enhanced CD.

In contributing to ADS Kenya vision and mission, the ADS Strategic Plan 2015-2019 (2015) focuses on CD areas such as water and sanitation, health and HIV, food security, livelihood and micro-finance, disaster risk reduction and climate change adaptation. Further, areas are advocacy, climate change adaptation, sustainability and availability of development resources, institutional strengthening and capacity development, knowledge management that include research, communication and documentation. According to the ADS Kenya Consolidated Report (2017), ADS programs include those that promote peace, good governance, the extractive industry, capacity building, health, food security, agriculture, environmental protection, economic empowerment, disaster risk management, care for the vulnerable, education, resilience to the effects of climate change, water, sanitation, and health and hygiene, environmental management, organizational development, and child development capacity education. This study established that majority of the ADS programs were implemented. However, some programs were a matter of policy but were never implemented on the ground.

The strategic focus of ADS Kenya include capacity strengthening, partnerships and strategic alliances, modeling, advocacy and sharing good practices, participatory information sharing, communication and technology; participatory budgeting and research, learning and documentation. According to Omondi (2019), the decade strategy is parish based and provides a frame of reference for the stakeholders. The bishops, clergy and the laity being expected to derive their operational bearings from the decade strategy. The strategy provides transformation of lives of the people spiritually, economically, socially and politically. As a result, there is positive socio-transformation of the community in improving the quality of life among individuals, and communities. A whole ministry for wholesome nation is enhanced by a wholesome set of clergy and ADS workers who are well prepared for the challenges facing the country in this decade.

ADS Kenya Report (2020), has it that the criteria for selecting and designing development programs and projects have continued to change from the time of CPK (now ADS) taking contextual priorities. For instance, ADS programs on health in the midst of Covid 19 situation demands maternal and child health. On farming, there is need for hybrid crop production, thus, necessitating '*Farming God's Way*' that avoids the use of chemicals to organic farming that keep the land natural and covered to preserve moisture in the soil. Similarly, improvisation of the programs and projects has been necessary to ensure CD is implemented according to modern and informed knowledge on HIV/AIDS, strengthened institutional capacity in peace, justice and reconciliation, food security, education, agriculture, water and sanitation, social welfare, economic justice to ecology, governance strengthening, poverty alleviation, human rights, emergency and humanitarian response and microfinance in helping people generate resources and self-reliance (Shames et al., 2015). To ascertain the dynamics of the ADS in CD, the study established that ground root commitment in CD is predominantly an intervention in the ecclesiastical sphere that could inform dynamics of ADS of the Anglican Church in enhancing CD in Kenya.

### **2.2.7 The Role of the Government in Community Development**

Political institutions are part of God's creation ordained for social responsibility. The state's role occurs throughout the Bible as conciliator and vindicator of rights to the oppressed (Bandow, 1988). God throughout the scripture demands justice and respect of human rights (Jeremiah 22:1-3; Amos 5:10-12; Luke 19:8). O'Donovan (2000), avers that human governments have the authority to take actions which help relieve conditions of extreme poverty. Poverty in Kenya is known add to the litany of challenges in communities resulting to criminality and underdevelopment of all sorts.

The church provides leadership informed by biblical and theological basis such as justice and righteousness contrary to the modern notion of social justice. And, although, it is the government's role to reach out to its citizens of varied categories such as people living with disability, widows and widowers, youth, the sick, the aged, refugees, homelessness, and the voiceless in the community for support, the church too has an obligation to extend this Godly mission to the world. The ADS as an arm of development of the ACK has an advocacy role to keep the GoK ordered, and to protect people against oppression, violence or extortion in any way. Ole Sapit (2019),

holds that advocacy and prophetic ministry entails justice, socio-economic, political, administrative, environmental, protection of the vulnerable groups to be implemented through ADS officers. According to Omondi (2019), the ACK has traditionally been involved in advocacy bible-based; for definite goal, this can be implemented by defining core aspects of advocacy in the areas of health care, extractive industry, processing industry, leadership and governance, education and promotion of bible studies to promote community livelihood.

The plight of the needy and vulnerable in community is a persistent concern of God and the church. Isaiah challenge to the Israelites that the poor search for water with their tongues are parched with thirst (Isaiah 41:17) implies the need for ADS to front CD policies and strategies to address poverty in all its manifestations. And, although, the Bible does not depict state role in community development most biblical passages apply to individuals and to the body of Christ collectively. However, this does not hinder any government and state from serving its citizenry. Ole Sapit (2020), reinstates that community need services and empowerment for dignified wholeness which ADS focus on. This study established that the Gok has made effort to serve her people but issues of poverty remain a menace in many communities. The researcher concurs with Sabar (2002)'s comments that it was the failure of the Government of Kenya that saw people out of work due to economic recession.

Education is a constitutional right to all Kenyans. The Bible vests primary responsibility for education (Proverbs 22:6). The General History of CPK Development Work (1981), reports that out of the early efforts of the missionary work, schools produced competent people currently running the country. The ACK and ADS have a responsibility to strategize on education system to impart knowledge, skills and change of attitude in all formations. The policies regulating schools, curriculum, counseling and private concerns are imperative in enhancing matters to do with education and human development. The large number of impregnated girl-child and diverse teenage crimes is at stake. A study conducted by D'Agostino et al. (2019), exploring the Social, Economic and Political Changes in Kenya related to FBOs in Catholic-sponsored schools established that, increasing state operations and control in schools eroded integrity and theological foundation. The development projects of ACK and ADS sponsored institutions are to cease from the perception that they

exploit due to their high cost, status variations and acuity. This study established that education, training, capacity strengthening and advocacy were imperative components in enhancing CD. This is helpful in maintaining the moral conscience of society which is key in enhancing community development.

The government has a biblical duty to promote justice. Bandow (1988), argues that liberation theologians attack capitalism as an oppressive institution deserving destruction. The scholars' view that the church does not explicit Marxist analysis but government regulations of the economy seem to be an oversight. And although, the Bible does not indicate the degree of government intervention in the economy, the nation of Israel allowed relatively free economic exchange with restrictions placed on debts, interest and property transfers. However, the bible is free of any policy recommendation to economic affairs.

On economic, the church as watch dog has to challenge coercive institutions and oppressive structures. This has reference to Liberation theology of Gustavo Gutierrez (1974) and Mwase and Kamaara (2012), that challenge oppressive government systems built on favoritism. On environment development, the Bible sets forth importance of taking care of the environment (Isaiah 5). This study established that human beings are stewards of God's resources, thus, need for agri-mission theology that promotes environmental preservation and conservation for economic growth and uplifting of the livelihood of the community. This study established that alternative strategies could provide better environmental protection at less cost and consistent. The contemporary application of theologies like eco, *oiko*, feminist, green and laity in informing this study will be valuable in enhancing community development in Kenya.

### **2.3 Biblical and Theological Basis for Church Involvement in Community Development**

Christians approach the Bible as the sole authority to the concerns of the world and development. The Bible is a source of theology; a word derived from two Greek nouns *Theos* and *Logos* which means word of God. Nkonge (2008), defines the term theology in its essence as aspects of training which may either be formal or informal. Mugambi (1989), has it that theology is the systematic discourse about God while

Pobee (1979), elucidates, theology is concerned with existential situations that humanity finds in.

The discovery of the poor and the significance of their struggle have revolutionized the society and church (Gachoki, 2020). The teachings proclaimed to communities for change are based on faith, hope and determination that God triumph through the oppressed. Against this background, the biblical and theological bases for church involvement in CD become imperative. The Strategic Plan 2015-2019 (2015), has it that ADS draws its mandate from John 10:10b "... I have come that they may have life and have it to the full" (NIV). The study findings uphold the biblical and theological principles in community development that the ACK and other institutions dealing will community work employ to enhance community development and realize the ACK Vision of growing, caring Anglican Church boldly proclaiming (ACK Church Diary and Lectionary, 2021).

### **2.3.1 Biblical Basis for Church Involvement in Community Development: Old Testament Justification**

The OT sets forth ways in which the Israelites were to be involved in community work. One, it was a personal responsibility, unlike today, when community has turned to the GoK, donors and FBOs. Bandow (1988), argues that in the OT, the role of civil authorities in carrying out charitable duties is less certain. It is human right of citizens to be provided by the state with facilities like education, medical, water, food and security. This is informed scripturally in the sense that God judges a nation that forgets the disadvantaged (Psalm 9:18-19). Sakwa (2007), avers that the church alleviates poverty by enhancing self-reliance.

This study was concerned that there is a growing crisis due to myriad problems facing community such as poverty, insecurity, fear, loss of moral standards, homelessness, joblessness, sexual immorality, prostitution, breakdown of families, drug abuse, crime and suicidal cases. Perspectives of the bible informed this study, Christian church is not a matter of mere worship but the whole life of humanity. Concurring with Kuria (1983), right from the time the church was founded in this country by overseas missionaries; it did not ignore the development of the whole man: spiritual, physical and mental as exemplified in Luke 2:52. Omondi (2019), avers that at the heart of

decade strategy is the Bible in a believer's life. An example of the five talents for microfinance, church and community mobilization is fronted.

Okullu (1981), reinstates that in Africa today, to speak of a church divorced from development is to tell only half the story. Educational institutions, medical and social services were founded wherever they went. More Over, the present study established that, the church is essentially engaged in community development, by word and action. Caring for and working with the people in primary health care, improvement of the agricultural methods or appropriate technology carries the message of Jesus Christ. According to Stewart (1939), Jesus is hailed as a social reformer. This view holds that the first step towards a redeemed humanity must be a redeemed social order. The study also found that Christians all over the *cosmos* have a biblical mandate of Matthew 25, to be involved in the total development of humanity.

Thiong'o (2019), on community development work asserts that working towards the development of community demand spiritual and physical goal of the church. Similarly, Okullu (1983), believes that the church is engaged in communication, by word and action. This may include, caring for and working with the people in primary health care, improving of agricultural technology as it carries the message of Jesus Christ louder than evangelization. However, the arising challenge is that Christians are expected to give towards the ministry, a hermeneutical problem on prosperity gospel (Malachi 3:10) and not to deserve the poor, rendering the church less functional as the poor are left blamed for poverty. The *eschatological* gospel that challenges personal and communal economic development since Christians do not belong to this world, but are of heavenly Kingdom (1 Peter 2:11) is detrimental to community development. This study addresses the challenge of biblical misinterpretation by proving hermeneutical application of the bible. The words of Bosch (1982), that Christian are in the world, but not of the world; serves as a call for manifesting in God-created *cosmos* by sharing in His creativity and maintaining stewardship of world resources in order to rebuild a better livelihood for all (Genesis 1:27).

Biblically, to be self-reliance and wealth is not treated as evil. Men like Abraham, Solomon and Job were indeed wealthy. However, the Bible warns against seeking

wealth as an end in itself or using oppression and cruelty to amassing it (Ecclesiastes 7:9). Colson and Pearcey (1999), note that the Bible was written in societies that practiced slavery; though critics attack the Bible for not challenging the practice. Need therefore, arises for community transformation to create just and humane culture and society. O'Donovan (2000), asserts that the error of communism and human ideologies of reform is the assumption that a perfect socio-economic system produces perfect society. The church though is a moral conscience of society has throughout history been accused of dysfunctions such as violence and wars, dogmatism, segregation, anti-census anti-family planning, anti-medical care, economic rationalization, emerging cults, suicidal cases and selling of property in the name eschaton which have had adverse effects to community development. This study established that the teachings about holistic development seem lacking in the church; causing the community become inadequate in addressing issues challenging their livelihood.

The OT biblical bases of CD identify with God's concern to community. As an economic strategy of the church, communities are commanded according to God's law of justice and mercy for a just scale and balance (Proverbs 11:1; Amos 5:11). Colson and Pearcey (2001), aver community resources are God's gifts held to establish social justice for the disadvantaged; not as passive recipients of charity, but to work in exchange of benefits. Bandow (1988), asserts that God regulated Israelite's economy so that no one had to take a widow garment at all (Exodus 22:26), no excessive interest charges and which the poor were exempted (Exodus 18:17). Israel's Sabbatical year restored land to the disadvantaged (Exodus 23: 10) and as Sider (1981) says, it led to release of the Israelites debts; bridging the gap between the rich and the poor (Exodus 23:10-11).

As a community development strategy, after every seven years, the land was left unattended, and debts to fellow Israelites were cancelled (Deuteronomy 15) and every fifty years-*Yiddish*, the land was redeemed by original owner (Leviticus 25). Kinyua (1999)'s expounded on OT bases informing CD and gave examples of Exodus 5-12, Psalm 24:1, and Amos 5:11. In cognize of faith in CD process, Bakker (2016) draws OT Laws on gleaning (Leviticus. 19:9-10), charging interest (Exodus 22:25-27) and Jubilee (I Kings 21:3). Kuria (1983), believes that Christian worship is not only an act

of devotion but a *diakonia* to humanity. However, these biblical texts only become meaningful when proper strategies and policies are put into right focus alongside credible hermeneutical interpretations. Against this background, this study delved on biblical foundations to justify and establish the place of church's involvement in CD.

According to Owensby (1988), prophets promoted socio-economic and political realities that affected the poor. Daniel (2016), alludes that Jeremiah, Zechariah and Ezekiel proclaimed social justice as biblically rooted alongside caring communities. Similar perspectives are raised by Bandow (1988), that OT prophets attached Israel's leaders for ignoring the plight of widows and orphans. The biblical teaching on justice calls for impartiality to the vulnerable and right to own decent living. The OT notion of *shalom* or peace in totality, implies the right relationship with God, humanity and creation as Nurnberg (1990) elucidated. Unfortunately, human failure has cleft relationships to violence, poverty and exclusivity (Leviticus 25) thus, need for reconstruction (Mugambi, 1995), in promoting justice, inclusivity, hope and *shalom* as integral for ADS in enhancing community development in Kenya. This is consistent with Genesis 3 that God created a sustaining *cosmos* or nature comprising of the world, earth and water and not a cursed earth since Genesis 2 depicts humanity as living in harmony with God and creation; a perspective that was employed in this study to enhance community development. However, the scholars seem limited since the Bible prescribes justice rather than charity in Jubilee and Sabbatical calendar years. This study clarifies that from a theocratic perspective God only brings disaster exceptionally for a divine purpose, as normal pattern affirms God's abundance as depicted in Deuteronomy 28:15-68.

This study advanced inclusive biblical study including application of Apocrypha books such as Tobit, second Ezra and Sirach for their richness in socio-economic and political aspect. For instance, Tobit partly remarked s that "taking care of the poor is the kind of offering that pleases God in heaven" (Tobit 4:7-10). The aforementioned scholars have not given preference to any Apocrypha literature, a gap which this study filled by inclusive *exegesis* of community development texts.

### **2.3.2 Biblical Basis for Church Involvement in Community Development: The New Testament Justification**

The mission of God to the world is to bring wholeness in all aspects of life. O'Donovan (2000), notes error in some Christian ministry today; preaching to people does not fulfill the gospel but a demonstration of a departure from biblical Christianity as patterned by Jesus Christ and the early church. The pattern of Christ was healing, feeding, casting out demons from people, cleaning lepers, encouraging and forgiving people (Matthew 8:16). For instance, in the Garden of Eden, God provided clothes for Adam and Eve. Jesus' ministry was to the whole person; touched people's bodies, mind, emotions and relationships.

The church has less managed to apply the gospel to all of life, restricting it to spirituality, according to Kinoti (1994), who also agrees with O'Donovan (2000). However, the church still has a duty to be a living example of Christ in the world to the groups, organizations, structures, and institutions that are not part of the church. Scriptures are selectively read, emphasizing salvation while ignoring justice, peace, and material prosperity—all of which are crucial for promoting holistic growth. Given her limited engagement, the church must get involved in initiatives that support the physical needs of the community. This study proved that in order to combat poverty, the entirety of God's word has to be applied to every aspect of humanity's existence. These biblical principles for community development, like dedication to organizing, disseminating, and putting in place initiatives to empower the underprivileged, the church, and the community, are crucial for advancing community development.

The medical care strategy of the church in the history and growth of the church throughout the world shows that the majority of the first converts to Christ in every community were people who were helped through medical ministries. Matthew 8:16; Mark 1:29-45; 2:1-12; 5:24-34; Luke 17; 12-19 depicts Jesus' ministry in healing the sick. The ministry of healing was an integral part of the work Christ came into the world to do. It was an essential element of his mission and vocation. People still travel great distances to these hospitals in Kenya, such as Maseno in Western Kenya and St. John's Kaloleni on the Coast, because they have maintained their reputation for providing high-quality medical care (General History of CPK Development Work, 1988).

In addition, O'Donovan (2000) quotes James 2:15–16, which calls for addressing people's physical needs, in discussing how the gospel should minister to the whole person. This also holds true for the church's approach to providing aid to the homeless, hungry, and others in need of basic essentials. St. Paul's journey to Jerusalem to serve the saints there attests to his engagement in providing aid to the struggling churches in Judea (Romans 15:25-27). The aforementioned presumptions are relevant to this study in that ADS uses the ACK church to reach out to the underprivileged, marginalized, and vulnerable members of society. One aspect of which the church has not given preference is the relief issue; rather, the church or the giver expects to receive.

Serving the poor pleases God and forms valuable basis for CD, and especially deriving from a deuterocanonical books or Apocrypha (Tobit 2). Macedonia and Achaia were happy to contribute to the impoverished among the Jerusalem saints. The needy were known to benefit from Tabitha's generosity (Acts 9:36). These services make mention of Bwibo's (2014), assertion that ADS doesn't operate in a vacuum but rather through a number of stakeholders. St. Francis of Assisi established a global missionary network and a ministry to the poor. Slavery was outlawed by British Parliamentarian William Wilberforce and his colleagues (O'Donovan, 2000). From a biblical perspective, while Jesus stood apart from economic disputes, his constant insistence on love and brotherhood implied, in the economic sphere, a demand that the gifts of God which humanity possessed should be distributed in such a way that all God's children might share the privilege of a life full, free and satisfying

This study demonstrated the importance of community involvement and stakeholders' collaboration in CD efforts around the world. Human beings as focal points of the community are not made up of separate body, mind and soul entities, but rather are of inseparable complimentary elements. In terms of peace, the ADS has a responsibility to preach peace with oneself, one's neighbor, and the environment. Peace is valuable for community development, without peace there is no development. The ACK as a trusted earthly institution is an agent of peace in any community (Okure, 2011). A proactive church serves the needs of humanity in a noble way, whether they are spiritual, intellectual, physical, or social. Along with feeding the hungry, healing the sick, comforting the emotionally disturbed, standing up for the oppressed, and

mending many people's relationships with God, Jesus also did all of these things during his ministry on the scene of history. In this study, the ADS serve as the community's wellspring of love and exemplified what it meant to be a brother's keeper (Genesis 4:9) in word and deed. The love of neighbor is an essential component of Christian life. Opting for the poor and commitment to them serves as the focus a new way of being human and Christian.

The NT church has the highest level of involvement in community advancement. John 10:10, which states that "I have come that they may have life, and have it to the full," is cited by Kinyua (1999) and Bakker (2016). As with the other church ministries, ADS Kenya maintains biblical principles in all of its endeavors and works to fulfill the ACK vision of being a "A growing, caring Anglican Church boldly proclaiming Christ.". Other key biblical foundations mentioned by the aforementioned scholars include but not limited to Rev 21:1-4, I Corinthians 3:9, Mathew 12:28, Ephesians 2:10 and Acts 6 as basis for church involvement in community development.

Further, Bakker (2016), lists 1978 Task Force used as guidelines for church response to structural injustice and poverty using NT biblical bases such as Jesus teachings in Luke 4:18-19; Matthew 25:31-45; John 12:8; examples in the early church in Acts 2, I Corinthians 16:1-4; 2 Corinthians 8 and James 1:27. This study established that although the church is best placed in community development by teaching on Christian stewardship, it has not yet refined its contribution to the community in areas of education, agriculture, health and housing. This study addressed this position by recommending that dynamics of ADS have to consider development agenda whose beginning is the people and their surroundings. This said, the church has a role to develop a mutual trust, preceded by love for the people in the community as this add value to what the bible decrees to the community.

Key concepts that show holistic ministry to community include: Matthew 28:18-20 (make disciples), Matthew 25:35-40 (meet people's physical needs), Luke 4:16-21 (make disciples and meet people's physical needs) and Luke 10:27 (love God with all your heart, soul, mind and strength). The incorporated components such as the heart means emotions, the soul entails spiritual, the mind is the intellectual and the physical denotes strength. The list is not exhaustive since NT has many socio-

economic and political development themes. This study delved on NT biblical justifications to inform church's involvement in community development. The church has a responsibility to share her knowledge, skills and time with a view to developing people into service for immediate beneficiaries and others.

Maggay (1994), avers that the NT speaks of existential relationship of God's creation with humanity on development. Various interpretations have been made on biblical juxtapositions. For instance, one might infer from Jesus' words "*You will always have the poor with you*" (Mark 14:17) as debasing plight of the poor; though Jesus and the poor in community are inseparable. Jesus' concern to the dismal state of the marginalized, exploited, poor, sick and naked in community (Luke 4:18-21) is bet on "*...Whatever you did to the least of these, you did for me*" (Mathew 25:40). As Bushendich (2019), believes, the church with the biblical message correctly interpreted and applied, is the inspiration and hope of the world. The word as recorded in the bible with right hermeneutics is a powerful message for transformation in all aspects of human life: spiritual, socio-economic, political, and environmental and vice versa also applies. Further, Bushendich (2019), holds that with a renewed biblical mind-set, communities and the whole nation will be transformed wholistically.

The words of Jesus as elucidated by Bandow (1988), parallels Moses's view that the poor will remain in the land (Deuteronomy 5:11). This means the community ought to be open-handed towards the poor and the needy as a personal responsibly. Luke instructed his listeners to share their clothes and food (Luke 3:11), while the Apostle John asked those with material possessions to share in order to show God's love (1John 3:17. This study established that nothing is more central in the church's development efforts and success in future than her investment in well-informed, educated leaders.

Christians have a biblical mandate to be involved in the development of humanity not in doctrine but in terms of social justice (Matthew 25:35-43). Bosch (1977), says that Jesus destroyed fabrics of uncivilized communities by feeding over 5,000 men (Mark 8:1-21) as an indication of a church in the world, but not of the world. Jesus' Great Commission (Matthew 28:16-19), is identified with community evangelization, though; Bosch is short of the reality that the church is both spiritual and a socio-

economic as this study sought to do. A church that overlooks service to the community loses justification of its very existence. Similarly, Brueggemann (2006), views on liturgy of abundance links to this study as ADS influence community life as exemplified by the life of Jesus Christ, who served God and the world eco-systems. Mathew's comparison of the church as salt and light of the world (Matthew 5:13-16) represents the *Missio Dei* or ideal purpose of God to the world and the activities of nature.

The church as *koinonia* of members with *charisma* and the NT concept of *shalom* relates to the Kingdom of God, righteousness and abundance as a model of Jesus Christ to the *cosmos* "Jesus went to all cities and villages, doing good by teaching, preaching and healing" (Matthew 6: 33; 9:35). These foundations improvise ADS to the mission of God and humanity. Nkonge (2018), explains the need for development to improve the livelihood of the community, he avers that Jesus on top of a preacher was a carpenter (Mark 6:3), Paul was an Apostle and tent maker (Acts 18:3) while most disciples of Jesus Christ were fishermen (Mark 1:14-19).

Similarly, the choosing of deacons (Acts 6) marked the Apostles handing over the social welfare ministry as reflector of grace to communities in need. This has reference to Calvin view of *diaconate* as a permanent ecclesiastical physical care ministry. However, the role of a diaconate runs to other orders of the church ministry. As priesthood of all believers all Christians have a role to play in the enhancement of community development. Therefore, inclusive engagement of all people community in development is therefore, imperative. This study established that the church has not been proactive in disseminating teachings on community development. This calls the clergy to be well-informed about what is going on in their surroundings to address the sins of tribalism, poverty, corruption and unjust economic structures as they are destructive.

According to Ayiemba et al. (1992) and Giles (1995), the church has been involved in uplifting the socio-economic status of people by building a caring and mutual dependence; early believers had all things in common with no needy among them (Luke 2:44-45). The term *ekklesia* or church has been used in varied ways with the early Christians using it to refer to assemblies; it developed to local community and to

the world-wide Christian community (Giles, 1995). However, it is the latter definition that billets ADS in community well-being. Nkonge (2016), acknowledging Christians in Eco-theology considers them *oikos* (house) and community (Ephesians 2:19-22).

Similarly, Elliston (2003), reckons that economic sharing of Christians serves as a community deed. The body as a church metaphor connected to system as a part in whole and whole in parts (1 Corinthians 12:14-27) serves as Maggay (1994), puts it; “a new social order in Jesus with neither Jew nor Greek, male nor female, slave nor free” but all for Christ’ (Galatians 3:28). Such systems thinking is a discipline for seeing the wholes (Senge 1994). A study by Ayiemba et al. (2015), shows that ACK has made progress in alleviating poverty but it still persists in Maseno and Winam Divisions. The scholars fall short of the datum that the dynamics of ADS in enhancing community development provides bedrock for progress in society where justice, equity and participation in socio-economic and political life are vital as this study did.

This study established that theories on reconstruction inform service to the disadvantaged in community into a new social order. The NT biblical bases points to dynamics of ADS of AC in enhancing CD to improvise the living standards of community and creation of a new order to which Jesus destroys all human definition of community to include people as *oikos* in community.

### **2.3.3 Theological Basis for Church Involvement in Community Development**

Theology comes from the Greek words *theos* (God) and *logia* (discourse), a systematic disclosure of God (Nkonge, 2019). Theology and community development are interrelated (Klaasen, 2019). Theology informs community development while community development influences theology. This has reference to Villa Vicencio (1992), that a theology which fails to address the most urgent questions asked by ordinary people is not a theology at all. This gist from a theological perspective sums up the place of community development.

Kagaan (2010), posits God relational and communal locus as starting point of Theology. This implies that theology is valuable in enhancement of community development. Kobia (1985), Orudo (2011) and Sapit (2019), draw the mission of community development as *diakonia* or service to humanity regardless of gender,

creed, race or religion. The church therefore, has an active role to play in changing the socio-economic and political order. A radical reflection of what the church has been and what it now is remain sufficient in the concrete life situations of the people. This demands prophetic task which is both constructive and critical and is to be exercised in the midst of a process of change.

Okullu (1984), provides theological base for church involvement in community development as “Be fruitful, fill the earth, subdue, till and keep the garden (Genesis, 1:28; 2:15). Similar theological perspectives on development are shared by Nthukah and Gathogo (2015) and Nkonge (2015), that God is the Lord of all life and fruition (Genesis. 1:22-29; Matthew. 6:25). Christians and community task to care for creation is a contextual dynamism that Kenyan cannot ignore in the 21<sup>st</sup> century CD trends. This is largely because harmony, peace, and well-being result when the church and all other human groups remain true to their calling from God. According to the report, clergy and ADS leaders must have a strong sense of solidarity not only in spiritual reality but also in community development initiatives if the church is to properly practice her prophetic mission. By doing this, the church leaders strengthen the community's cohesiveness and increase the respect and visibility of their prophetic voices.

The NT continues to convey the idea that God cares about the underprivileged and is interested in economic *shalom* or prosperity. The Old Testament prophets prophesied that Israel would suffer retribution from God because she had abandoned his moral and ethical standards for conducting economic life. Community development core ideas are taught through the creation story. According to Psalms 21:1, Psalm 89:5–18, Psalm 95:3-5, and Psalm 104, God is the awesome creator of the beautiful and orderly world. The poetic song of Genesis 1 has lovely patterns that echo the harmony of God's systematic design.

Humans have unique rights, obligations, and advantages since they are created in God's likeness and bear his image (Genesis 1:24-25). Additionally, humans are assigned unique responsibilities, like as ruling over the earth (Genesis 1:26-27), filling the land, conquering it, and having dominion over it. For their enjoyment and good stewardship, God offers humans the abundance of the earth and everything on it. This

study found that community should follow Jesus' lead in caring about a revitalized economic and socio-political life. The church needs to become more critical of the issues troubling the community. In order to improve their lives and move from a life of scarcity to one of abundance, the community must also be reinforced to bring it closer to Jesus' example.

Work is a noble aspect of what it is to be a human who may reflect God, both for oneself and others. Jesus chose to dwell among the poor and identify with them for this reason. The son of man "has no place to lay his head," said Jesus (Matthew 8:20). Jesus also preached a child-like reliance in God's providence. Do not concern yourself with what we will consume (Matthew 6:25-34). This statement shouldn't be taken to imply a lack of interest in issues related to community development, either. The deaf heard, the dead were revived, and the impoverished had good news conveyed to them during Jesus' mission (Luke 7:18-23). Jesus urged the wealthy to remember that salvation was not dependent on one's financial situation. Instead, they should put their faith in God rather than their money. The wealthy ruler was forced to sell everything he owned and give the proceeds to the needy. This study demonstrates how inadequate the situation is for the poor. As a catalyst for community development initiatives, the study has created a number of interventions, including *koinonia*, *diakonia*, and incarnation.

Similar to how Zacchaeus had to return four times as much to the people he defrauded in order to comply with the law, which required him to distribute half of his property to the needy (Exodus 22:1-2 and 2 Samuel 12:6). Jesus asserted that a person's theological measure of their esteem for him was how they treated the impoverished (Matthew 25:31-46). In the parable of the rich man and Lazarus, Abraham forewarned the rich man of the repercussions of ignoring the poor. Jesus likewise advised against ignoring the needy. Similar to this, Jesus defended the poor widow's cause (Mark 12:41-43). Although this passage is typically understood to mean Jesus commended the widow for giving her last coin to the temple, the context is different because Jesus criticized the temple leaders for devouring the widow's homes and forewarned that the temple stones would be thrown down, suggesting a different meaning. These verses brought to light issues with how the biblical texts have been interpreted hermeneutically. According to the findings of this study, one of the challenges facing

ADS in community development is the hermeneutical issue of correctly interpreting biblical passages while also being aware of and pertinent to the local pragmatic requirements.

According to Groningen (2000), the church of Jesus Christ has a crucial role in the world as a change agent and a witness to the gospel's power. Christians must understand how their biblical message reflects God's own goals and intentions if the church is to be able to carry out its functions. Since the beginning of time, God has been empowering communities out of divine love. According to Winter (1981), God has a universal purpose and influences everyone on the *cosmos*. However, the scholar ignores the fact that God utilizes humans to communicate with the entire ecosystem, though, according to this study, the church has a duty to assist the community in understanding how God's love affects every aspect of creation and in growing as a community as a result.

The gospel's proclamation of God's love has a wide range of effects on people. For redemptive purposes, God gave His only son (John 3:16) because He loved the world that much. The church appears to settle for less than the complete gospel of truth, hence its mission has had less of an impact on the world's community development. The idea of God's love for believers is accepted by the community, but it has not yet been understood that love for community is primarily shown via acts of kindness. The church's interpretation of redemption as a spiritual concept rather than the word's full meaning constitutes a larger problem. The Bible offers a worldview that helps people comprehend their place in both their local society and the larger world. In their 2015 study, Ayiemba et al. argued that the Christian church, as exemplified by the life and teachings of Jesus Christ, is responsible for any work for fundamental change that seeks to eradicate poverty and achieve equality, dignity, and freedom for all people, regardless of faith or nationality. According to the study's findings, the ACK has made some headway in its attempts to reduce poverty, but it has also encountered a number of challenges in the Maseno and Winam Divisions. The study was based in the Kisumu District, whereas the current study is based on Kenya's four ADS regions, creating a contextual gap.

This study was influenced by Paul's discussion of the creation of God in Romans 8:20–22, which expanded the concept of suffering to include not only an individual's personal struggle but also a cosmic level of disintegration and degeneration. The idea that creation was made for man and that man was originally created for God is the other interrelated idea. This scenario demonstrates how the church has embraced the cross's message by holding to the idea of sin-forgiveness while also attempting to make peace with others and the natural world. In addition to holding evangelistic services to bring people to faith, the church also has a responsibility to spread the importance of acting justly, tenderly, and kindly (Micah 6:8). This suggests that the church must accept her prophetic duties, which manifest themselves in practical deeds in the world, while she is still on earth. However, the church has hitherto downplayed the significance of the gospel message for the present-day existence of humans in the world. This makes reference to Bosch's (1993), claim that Christians are productive members of society but do not engage in exploitation. This study found that a crucial area of involvement for diverse community development organizations is the need to change Christian paradigms in order to serve as God's servants of love and agents of transformation in order to create sustainable abundance.

Humans have a responsibility to care for God's creation (Huseein, 1998). People who are made in God's image are given unique roles and a wealth of potential. Additionally, from a theological standpoint, God created the world with the capacity for growth, and as co-regents, humans are responsible for cultivating the soil, caring for the creatures, raising families, forming communities, building schools, and providing medical facilities. The growth of towns, cities, and human socio-political and cultural institutions that foster community development is a responsibility of humanity.

Creating science and art, music and literature, language, liturgy, economic relationships, political organizations, calling on the government to do justice and serve the people are all examples of how community is called to participate in CD. According to Bosch (1982), Mugambi (1995), and Pillay (2017), the church has a transforming effect and exists to partake in people's survival as theological obligation. The purpose of industries is to create useful, meaningful products for human consumption and work, as well as to steward the earth's resources. Schools are

situated to aid students in discovering and improving their talents and abilities to meaningfully explore God's creation. Hospitals are designed to treat patients, prevent illness, and serve the community. According to the study, community development should be holistic in order to be sustainable and is therefore recommended.

The purpose of the church is to empower people to care for creation and fulfill their potential. According to this study, Christians are obligated to advance human culture and society in all of its manifestations. Scholars with opposing views, such as Messenger (2004) and Monrose (2012), contend that the church is primarily a spiritual organization with a secondary focus on socio-economic issues. The church simultaneously fronts spiritual, socio-economic, moral, and political entities to be the salt and light of the world, and this study reveals that this distinctiveness is inappropriate (Matthew 5:13-16). In order to provide community through ADS with a comprehensive strategy that addresses the socio-economic and political issues facing humanity, this study recommended addressing humanity as an integrated entity made up of the physical, mental, spiritual, social, and moral totality (*psychosomatic*). ADS was used in this study as the basis for a progressive theological framework that guided community development initiatives in Kenya.

The study by Bakker (2016), on an Ethnography of Contingency and Ethics in a Cross-Cultural, Faith-based Aid Relationship explores how faith affects praxis of development hedged on religion, history culture and economics in Zambia. Bakker (2016)'s findings demonstrated that theological view of the church has significant role in uplifting the welfare of communities in terms of multi-directional responses to the development approaches. The study further shows that religious faith influences the spiritual and physical expectations of followers significantly. This may also imply that lack of faith within the community affect productivity. The present study demonstrated that community development is achievable by effective preparation of the clergy in theological field, community and development workers. In line with this study, the church has an obligation to put appropriate emphasis within the training programs to address the challenges within the society. The bishops, clergy, ADS staff need insights from courses like economics, anthropology, sociology, group dynamics and psychology as complementariness and supplementary in enhancing community development.

Most scholars of development hardly connect the concept of faith in development. Faith is seen as a matter of private and personal life. This study points to the view that faith is not only a matter of personal response but also a public phenomenon. In relation to this study, those living in poverty need the gospel than the outcome of community development (Romans 15:26-27). However, a critical review of Bakker (2016)'s work, shows it lacks the aspect that faith as a matter of personal and communal response to God in community; a valuable aspect is which well developed in this study. This has reference to God's economy of abundance, signified in the manna feeding as an alternative to Egypt's economy of scarcity, which was codified in Israel's Laws of Sabbath and Jubilee (Exodus 16). In addition, Jesus' miracle of feeding the five thousand people in the world of scarcity in John chapter 6 presents him as the fulfillment of those laws and as Sabbath rest and Jubilee liberation.

Kinyua (1999)'s study on "The Church against Poverty: An assessment of the work of the Christian Community Services (CCS) in Kirinyaga Anglican diocese in Kenya" exhibited CCS's interventions such as health, education, spiritual, social, family life, community empowerment, livelihood and social services to reduce poverty. Kinyua's conclusion of development as a *bona fide* or final solution of the church is far-fetched, for no church is capable of contributing socio-economic and political developments on her own. The conceptual gap in this study was that it focused on the underlying relationship the church has with its members and local community as opposed to the current study which attempts to illuminate the biblical and theological bases for this relationship towards community development. This study developed Kinyua (1999)'s theology of community development as a tool to effective community life through inclusivity. Similarly, Ochanda (2012)'s study on *FBOs* on socio-economic welfare in Kenya reveals significant contributions by religious actors in socio-economic challenges in health, education, agriculture and social exclusion. However, none of the scholars mention the strategies that could be employed to achieve the socio-economic and political sustainability.

The study established that for an enhanced community development, there is need for complementary effort from GoK, public sector and *wanainchi* to develop a laity theology as a tool to community life by assimilating models of development that reflect values, self-reliance, self-actualization and self-fulfillment of ADS in

enhancing community development in Kenya. A reconstructive approach as developed by prophet Nehemiah to offer capacity that is capable of inculcating and developing skills that foster a sustainable socio-economic and political environment for enhancing community development in Kenya is imperative.

#### **2.4 Organizational Policies of the Anglican Development Services in Enhancing Community Development**

Like many other nations, Kenya is struggling with issues affecting the principles that guide its development policies and strategies. According to Berkley (2017), the core of development arguments is the reality of significant inequality, worries about social tensions and violence, and a plethora of issues surrounding government, including pervasive corruption. When it comes to these concerns, institutional and religious leaders play a role.

All organizations have policies, whether formal, written, or informal, because they are vital to any organization and its members. A policy is a set of broad principles that describes how an organization intends to address a problem. In essence, policies convey the organization's mission and values that guide daily operations. Organizational policies guide social institutions all over the world (Voorhies, 2009). At all levels of organizations policies are involved in regulating and shaping issues of diverse natures. Within the Kenyan context, organizational policies in CD, dictate the guidelines organizations follow in leveraging its resources and assets to benefit the entire community. The policies direct how an organization uses its revenues to pursue objectives that are primarily aimed to benefit communities.

Policies are a set of rules and regulations that determine the organizations running and well-being (Kshirsagar, 2019). Nindamutsa (2004) states that many factors come into play in determining course of actions that an organization chooses to adopt. These include mission, leadership, culture and values in the organization. Similarly, organizations have stakeholders' preferences and external environment such as government policies and regulations. For instance, as Bwibo (2014), has it, ADS Kenya plays a key role on policy matters as the technical research and policy arm supporting CD activities.

Organizations employ policies to protect the rights and interests of staff and addressing of the interests of organizational members. ADS is also informed of internationally acceptable norms and standards in development and best practices established by other development agencies around the World (ADS Strategic Plan 2020-2024, (2020). Sitkin and Bies (1994), who assert that organizations rely on policies to drive decision-making, are cited in this passage. Implementing established policies could improve how efficiently and methodically a business operates. As a result, the formal structure of the organization to which they belong is better understood by its members and is given a more concise description. This is likely to have implications to all actors.

According to ADS Kenya Report (2020), communities have a role to play by providing solutions to priority problems, champion their issues to higher levels, accountability, respect and dignity, handouts, full participation, contribute own resources and organization for continuity. There is need therefore to put in place a mechanism for engaging policy makers and participating in decision-making and community action processes. However, the strategy fails to put into consideration the concept of conceptualization which is key in the implementation process of a policy or renew of the outdated. The study findings stated the need to renew the policies to make them contextual. This is valuable because outdated policies put an organization at risk due to their non-compliance with changing or amended laws and regulations. The study provides for all organizations that there is need to ensure all organizational policies are consistent, effective and efficient. Regular review keeps organizations up to date with regulations, technology and best practices. In addition, policies that are regularly reviewed and updated will assist a company in meeting its organizational obligations.

Policies answers questions on organizational structure, culture; main activities an organization entails, day to day work, norms, motivation, promotions, payment, scheme of services, matters to do with discipline, legal claims, obligations and queries because policies have to comply with legal obligations and to offer guidelines for the best practices in any particular organizational situations. This may involve decisions, plans for carrying them through, and leadership from the overseer. Christians have

historically exerted significant influence on public policy in areas including land reform, refugee rights, and the eradication of slavery (Voorhies, 2009).

According to Sakanko and David's 2018 study, "Policies used by Religion in Alleviating Poverty in Nigeria," religion, zakah provision, job creation by religious entities, and dispute mediation are all growing activities of the church. The study suggested that religious leaders in the county take certain activities to further boost the community's contributions of charity, alms, social services, and scholarships. In terms of taking responsibility for community development and fostering community independence, the scholar's opinions did not appear to be pragmatic in helping community become self-reliance. This study strived to enhance organizational policies related to ADS so that the beneficiaries become givers of community development. This helped in contributing towards operationalization process that gave preference to community as givers and owners as part of sustainability process. However, the scholars fall short in that policies were meant to define and set the expectation for employee and provide a source of reference for employees to be able to review and check if they meet expectations.

Another important aspect on policies is that it underscores the organizations values and mission. Bwibo the ACK Kenya Executive Director in the ADS Kenya Strategic Plan 2020-2024 (2020), avers that the Strategic Plan is the road map designed as a practical manual for guiding ADS in the implementation of five-year Development program as well as steering it towards decade period 2018-2027(2018). Bwibo further, affirms that the implementation of the previous Strategic Plan 2015-2019 (2015), provided the foundation upon which rebranding process of the ADS commenced. The reviews by the Board offered useful lessons and revealed areas that needed further reforms and improvement. According to Bwibo (2020), the plan is anchored on four strategic pillars. Pillar 1 Accompanying communities in vulnerable situations to access resources: ADS has the primary mandate of social transformation for wholesome and dignified living. The social transformation work of the church is implemented within the context of the ACK Decade theme 2018-2027 (2018), Vision 2030 and the Sustainable Development Goals (SDGS). This pillar seeks to empower communities to attain a dignified living through community participatory interventions and empowering programs.

The second pillar advocates for access and utilization of resources and better governance. The ADS as the specialized development arm of the Anglican Church addresses the issues of social justice through constructive engagement guided by evidence-based advocacy. To this end, the pillar seeks to identify issues the Church should focus on for a just and cohesive society. The third pillar provides for Institutional strengthening for sustainability. Under this pillar, the ADS could pay attention to internally driven institutional reforms including innovation in business processes, creativity, staff capacity and training, motivation, successional planning, financial management and change management with emphasis on performance management culture. The aim is to build a respectable and sustainable brand in social transformation. The fourth pillar entails promoting research and knowledge management for evidence-based advocacy processes, ADS through this pillar seeks to provide knowledge that aid advocacy work for the church at all levels of her existence (ADS Kenya Strategic Plan, 2020-2024. These pillars are invaluable impetus for community development. It is against this background that transformational approach and goal-oriented empowerment are necessary considering the emerging trends in the world of community development today.

Organizational policies provide decisions for decision-making and in determining the execution of organizational work engagement (SHRM, 2021). Bwibo (2020), in the Strategic Plan 2020-2024 says that Strategic Plan is implemented within the organizational structure of the ADS with each constituent functional unit playing its respective role towards achieving the vision and mission of ADS. The ADS as development arm of the Anglican Church is meant to maintain impartiality and neutrality in decision making. Bwibo (2014), asserts that in the discharge of duties, ADS seeks to demonstrate prudence, honesty, transparency and accountability in all actions by assigning roles and responsibilities in such a way as to avoid conflict of interest at all levels. Each individual is responsible to report any situation without any potential conflict of interest and conduct core business according to the highest-level standards of honesty, accountability and fairness.

ADS organizational policies provide operational stability, harmony, accountability and transparency by giving ADS a structure and contribute to its operational culture. Research taken on OP reveals that organizational policies play an important role in

helping organizations to allocate CD objectives, project finances for development, establish partnerships and seek grants and involve different stakeholders at all levels of operation. In Kenya, the New Hope Volunteers (2021) successfully creates and use OP that generate an organizational culture that fosters participation with stakeholders to build schools, hospitals, orphanages and other strategically vital developments.

The ADS Kenya Strategic Plan 2015-2019 (2015) indicates that ACK has functional structures of the church with national coverage and high grassroots penetration covered by the ten ADS regional units with defined jurisdiction and functions. According to Bwibo (2014), ADS uses the structure of ACK to help reach out to a wider constituency. The forty ACK dioceses, ACK Institutions and ADS as an institution form a strong national wide network and organization structure consisting of ACK provincial office, Board of Directors, ADS Kenya, Bishops, ADS regional executives to local parish beneficiaries who understand development priorities of their community. According to Nyaga (2015), ADS facilitates interaction, coordination and information sharing between regions, national and international actors to improve on systems and structures. ADS reach out to community with the local level being the parish; thus, the ACK structure is important for service delivery and implementation of development programming.

Githungo et al. (2014), aver that OP provide conduct expected of institutional operations and social engagement in partnering with churches, NGOs, ecumenical bodies, funding partners and GoK to fulfill the organizations vision. This study reviewed ADS in the four ADS regions namely; Mt. Kenya East, Eastern, NAIKA and Pwani for the purpose of developing, institutionalizing and strengthening organizational policies that guide management of ADS. On systems and policies, ADS works with regional units to ensure increased ADS visibility. It also takes standardization with other regions to enhance ADS brand across communities. In addition, ADS organize and participate in stakeholder's forum to share best practices (ADS Kenya, 2020). This has reference to Imelda (2012) that OP help ensure compliance with relevant laws that guide organisations decisions. Policies are important because they define how agreements for participation are to be captured and ensured. United Nations Development Partner (2004) recommends that development agencies should enter into contractual agreements with communities with advocacy

incorporating value formations. This is an important area of entry in which the ADS could improve on her existing organizational policies to ensure compliancy as well as improving her system.

Thiong'o (2019), is pessimistic that while churches may be doing holistic ministry, more advocacy is needed to suppress rate of poverty in communities by empowering the needy through teaching and engaging them directly in programs compelling community participation. Key to ADS operations is its structure that enables independence of thought and expression to deal with advocacy issues of corruption, peaceful elections and constitutional reforms (Bwibo, 2014). Nevertheless, the issue of peaceful election is subject to investigation due to partisan interests and tribalism within the church which cause conflicts and wars during and after electioneering periods caused by ignited tribal-hatred. Micheni et al. (2011), argue that countries in Sub-Saharan Africa have failed to develop as expected as a consequence of negative ethnicity.

On improved access to justice, public participation and peaceful co-existence, Bwibo (2014) asserts that ACK through ADS ensure unity and peaceful living of all Kenyans to ensure development; for where there is no peace, development can hardly be achieved. This has reference to Brueggemann (2006), that advocacy energize community to fresh forms of participation; analyze systems of oppression and domination. In Kenya, ADS maintain a policy to work with the vulnerable in society to better them spiritually, socially and economically. Further, Bwibo (2014), avers that ADS liaise with GoK, FBOs and NGOs for comprehensive, integrated and holistic CD programs. In particular, the ADS Pwani has operational policies that exist for efficiency and effectiveness in the use of resources guided by systems and policies that help maintain a competent team of management and staff, covering functional areas with Board of Directors who provide oversight, sound leadership and governance (ADS Pwani, 2020). To ensure target groups are clearly identified and defined before funds are allocated, programs are time framed to meet goals and objectives. This implies that on the contrary, an unregulated and poorly coordinated CD policy leads to imposed project initiatives, wastage of resources and lack of ownership which negates sustainability of projects. This may lead to exclusion of community, stakeholders and needy in society. In addition, inadequate resources

hamper effective mobilization for communities to participate, own and be part of sustainability development process.

The ACK as a trusted institution has a voice in mobilizing for collective action through her a governance structure, systems and devolved funding from donors and GoK that provides for partnership at grassroots level and influence priorities and actions. Nyorsok (2014), has it that the OP of ADS help implements programs in ten regions in Kenya in a variety of sectors such as advocacy, climate change, peace building, health, education and governance. ADS Kenya gives assistance to national and international organizations seeking partnerships with specific regions in implementing CD programs. However, the ADS autonomy to source funding independently depending on the interests of their partners may cause institutional dysfunction because their interest may not meet the needs of the community.

The ADS regions being accountable to donors rather than to community is wanting and could result to poor planning, decision making, illogical implementation and non-sustainability. The dynamics of ADS call for improvement of inter-consultations in order to learn from regions with a view to maximize CD activities and funding in terms of political mobilization, capacity, assets for strategizing and accomplishment of goals through developed web of community associations. In terms of planning, ADS has OP that incorporates interventions that are long term, inclusive and equitable. The researcher concurs with Obeng (1999), that development workers need knowledge from courses like economics anthropology, sociology, group dynamics and psychology. However, the scholars seem to miss the aspect of religion as a discipline which is key component in enhancing CD in Kenya.

Human governments in community have authority to help relieve conditions of need in community, however, on the contrary most governments fail to make right decisions due to varied vices such as greedy, selfishness, corruption, power struggle and unwillingness to help solve problems of unemployment and poverty. O'Donovan (2000), attests that governments even oppose individuals and agencies that offer help. The church as a moral conscience of society and salt and light of the world (Matthew 5:13-17) has a moral responsibility to watchdog against vices projected to the community; church partnership with GoK, NGOs and FBOs to ensure enhanced

community development. The OP of ADS seems short of community participation as bureaucratic structures affect the socio-economic and political developments. This has reference to Henkel and Stirrat (2002) that CD policies are naïve to political power structures in community, a gap that the study seeks to advocate by improvising on community responsiveness, transparency and accountability to *Wanjiku*.

On a political development, Bwibo and Nyorsok (2014), indicate that ADS Kenya acts as a policy vehicle through which ACK Bishops convenes policy reference groups of experts in various specific areas with the Archbishop to discuss issues of national importance such as national advocacy, corruption, peaceful elections, constitutional reforms, policy and governance. Bwibo (2014), says that during implementation of CD programs, ADS strives to be non-partisan, though, this is subject to scrutiny in a country divided politically and with the church taking varied foci of interests. Further, the study advocates for policies that consider conscientization and Bottom-Up principle as ingrained in the transformational leadership model to meet community socio-economic and political needs by engaging people in local problem-solving mechanisms and inclusivity of their diversities such as women, poor, ethnic and religious minorities, refugees, students, PLWD, youth, aged and communities to pro-actively participate in CD processes.

Empowerment as an influencing organizational policy is vital in strategizing community and organizations in defining their abilities in order to progress from dependence to a critical consciousness by analyzing circumstances and questioning existing reality (Kaplan, 1996). The concept of empowerment is critical in attaining strategic interests, resources and skills necessary for ADS in enhancing CD in aspects of education, skills and employment. This has reference to Clarke (2013), that empowerment through education and capacity-building programs leads to community productivity, access control over material and intellectual resources by challenging ideologies of discrimination and subordination which justify unequal distribution of national resources. Sakwa (2007), affirms that empowerment as a policy in development enables the poor to champion sustainability of resources by meeting running costs, undertaking maintenance and control over their daily lives. Regrettably, the scholars fail to hail that; empowerment is gained through formal and informal education. However, empowerment is imperative in this study in building personal

skills, self-development, employment, knowledge, abilities and resilience. The aforementioned scholar's interpretation of empowerment is narrow and likely to result to unattainable goals. This study considers development, human resource, community empowerment, community transformation and community empowerment to translate them to SMART ADS objectives in enhancing CD in Kenya.

In terms of ADS composition, Omanyo (2014), argues that ADS workers are not clergy but skilled Christians in specialized areas like agriculture, health and business to help people in development practices. However, the exclusion of clergy in CD processes could hinder effectiveness, undermine resourcefulness and trust bestowed on clergy by community in matters religion, politics and socio-economic. This has reference to Githiga's remarks that "a priest must be conscious about social, economic, political development of his parish". (Githiga, 2009, pp.30). To fill the gaps identified, involvement of clergy, community, churches and organizations to cognize inclusivity of partners as policies formation is imperative in this study.

In this context, related literature from local and international scholar was reviewed. For example, in 2015, Kiptoo studied on the policies employed by the Catholic Church in environmental conservation in Kericho County. The research findings established that deforestation and poor farming methods were the major causes of environmental degradation. The environmental policies related to projects are effective when implemented at the grassroots within the Church structure right from the family, Christian community to national level. Critical review of literature indicates that the Catholic approach varies with ACK in that in their when it comes to community development. Bwibo and Nyorsok (2014), report that ADS source funding independently and implement projects semi-autonomously. Each ADS region has varied foci depending on their partners. Some running hospitals, some engaged in environmental conservation, some engaged in water and sanitation, food security, economic empowerment or HIV/aids and others in lobbying and advocacy. Although, this autonomous operation of ADS was a fair ground, due to regions specific needs, reports gathered showed that in terms of employment, the regions only employed mostly their own people. For effective community development process, there is need to review the regional and national frameworks, in terms of interaction, coordination, sharing of information and learning to improve on systems and structures.

A study by Ayiamba et al. (2015), on Policies of the ACK on poverty alleviation in Maseno and Winam Divisions of Kisumu District, analyzes that development activities the ACK was involved in an attempt to improve local peoples' standard of living. The researcher agrees with the scholars' view that poverty is an outrage against humanity; it robs people dignity, hope, freedom and power over their own lives. However, the scholars' fall short of the aspect that reconstruction offers hope and life of abundance against socio-economic and political woes, bedeviling Kenyan community; a contribution to this study. The Kenya Vision 2030 which is a government policy, provides an array for ADS of ACK to partner with GoK, donors and NGOs at the National and County level in the social pillar that seeks to build a just and cohesive society with social equity in a clean and secure environment.

In terms of mission, vision and core values which form basics for any organizations mandate, ADS Kenya, recognize the need to anchor its operations and behavior on a pre-determined set of principles and values. The implementation of ADS programs is guided by Vision, Mission and Core values. According to the ADS Kenya Report (2020), the ADS mission is for sustainable communities to live dignified godly lives. The ADS Mission entails empowering communities to use God-given abilities in meeting their needs. Godliness and love are the core values of the ADS. We strive to honor God in our work by following the teachings of the Holy Bible and by serving others with compassion, love, humility, and upholding human dignity. ADS is dedicated to accountability, transparency, and good stewardship in the use of God's gifts, including environmental preservation, while when it comes to justice, ADS ensures justice, inclusivity, and equity in the distribution of opportunities and resources. Finally, ADS encourages innovation by emphasizing teamwork and service in order to guarantee sustainability and productivity. It is against this background that organizational policies influence the extent and quality of participation in the community as well as effectiveness in community development. Policies that define participation results to efficient and sustainability of community development activities.

The foregoing literature shows existing gaps in regard to the OP of ADS in impacting CD in Kenya. In terms of communiqué, the local channel ought to reach to the top-level management for policy management. Literature on organizational policies fronts

the need for any organization to reconstruct its management to enable it be more practical, community oriented and community driven. This study established that principles, values, integrity, policy recommendations, community empowerment, innovation and long-term benefits of the community as constitutes to address escalating under-developments at all levels in societal stream life.

The organizational policies of ADS could further be enhanced by mobilization of the people through partnership with churches, NGOs and religious orientations since different development actors employ varied strategies in development which could complement the current situation; necessitating diverse nature of policies interpretations. From this background, need arises for ADS to set standards for the staff, guidance on conduct, standards of transparency and accountability. This will help the ADS initiate and implement projects tabled in order to lift the lives of the vulnerable community members and bring about realization of community development.

## **2.5 Strategies Employed by ADS in Enhancing Community Development in Kenya**

The study sought to contribute knowledge on the strategies employed by ADS in enhancing community development. This work was scrutinized through analysis of related literature from the local and foreign empirical studies. The study established that strategies are vital in planning for an organization and points to means of going about certain parameters of enhancement to achieve the intended results (Porter (1991)).

The components of strategies imply developing socio-economic and political activities that define priority goals. The use of the appropriate ADS strategies enhances effectiveness in the socio-economic and political aspects.

The ADS Strategic Plan 2015-2019 (2015), specifies strategies employed in enhancing community development in Kenya which include transformation of communities in all aspects of life, church and community capacity mobilization to ensure sustainability, enhance access to safe water and sanitation, quality health care and prevention of HIV infection and food security. Empowerment for sustainable and

transformational development, Mobilizing for food production and security in community Partnership and networking for community, capacity building , mobilizing community to join micro-finance schemes and financial saving culture and mobilizing farmers to form groups to promote Agri-business by Farming God's Way, Advocacy for human rights and good governance, promotion of preventive health care *via* training community health workers Promotion of environmental conservation and preservation Socio-economic and political empowerment, promotion of justice and peace-building, organizing community groups to collect, harvest and conserve water, offering prophetic voice for the poor masses.

The various aspects of development may include what Ovbiebo (2013), describes as social development which entails reduction of violence in the community; economic development in creation of more jobs in the community; the health development dealing with increase in health care facilities; education development and its contributions to eradication of illiteracy and political development that call for political advocacy. The entire question of development prompts the question on what can be done differently for more responsive capabilities of the dynamics of ADS of the Anglican Church in enhancing CD in Kenya. Hussein (1998), hold that the community has to grow from dependence to inter-dependence. The latter is the ability of a person or an organization to be fully independent and subsequently able to work with others. It is a partnership as Paul expounded in Romans 1:11-12.

According to Winter (2009), God is at work changing people and their community for better living. Voorhies (2009) concurs with Ovbiebo (2013), that strategies to development involve all aspects of life such as economic growth, political advocacy, relief and transformational development. This means that the ADS is concerned with change that is geared towards bringing about the socio-economic, cultural, philosophical, attitudinal and moral changes in individuals and groups to enhance productivity and self-reliance. However, despite the community's engagement in such global development and economic perspectives, most strategies do not bring about the desired changes. So the question remains what strategies are constructive, effective and efficient for a more sustaining human existence that ADS employ in enhancing community development? This study was aligned to this discovery of knowledge for a more responsive and constructive feedback.

Strategies are the plans of action developed with an informed criteria and environmental know-how to attain a long-term objective (Nindamusta (2004). This implies that strategies foster effective use of limited resources by guiding priority setting and resource mobilization to produce or achieve the intended or targeted goals and results. The Anglican Alliance (2021), states that strategies set form of decision-making rules as form of guidance and a road map of how to go about in order to realize effectiveness and efficiency in an organization. According to Porter (1991), strategies help in determining the route in which the present and the future performance of organizations is measured. In this study, community development is interpreted as a process and outcome that benefits people, uses various strategies such as educating the local community agents, individuals, community service providers and groups to build competencies necessary for sustaining livelihood of the community.

In formulating strategies, the mission of the organization is valuable in translating its objectives to the reality on the ground. In this case, the mission of ADS in building partnerships with communities and enabling the exercise of God-given potentials in addressing community needs is imperative. The Vision of ADS as a sustainable organization working with communities that live Godly and dignified lives (ADS, 2021), remain a force to reckon with in matters of community development. A well-defined mission strategy is necessary in measuring organizations success in form of SWOT analysis. The success or failure in performance of any organization lies within the choice and implementation of its strategies (Porter, 1991). Unfortunately, as noted by Ngethe (1989), most NGOs lack well defined strategies to propel development agendas to their success. This study sought to know whether or not ADS is informative in community development matters.

The ADS Consolidated Annual Report (2017), has it that the ADS provide strategic oriented leadership and oversight as necessitated by representative synods within the provisions of their rules and regulations that govern it. According ADS Consolidated Annual Report (2020), Ole Sapit, and Kibucwa, aver that the ADS Kenya, has made great strides towards human development, economic progress and poverty alleviation. Further, the report as indicated by Bwibo (2020), states that ADS continue to spearhead the church social transformation ministry in the country. This implies that

the ADS has continually reshaped development approaches in the county. The wholesome living philosophy which is the ACK decade theme 2018-2027 (2018), is critical to human socio-economic and political developments, with the local church being entrusted with the core of human development. Ole Sapit and Kibucwa (2017), hold that the community play a critical role in enabling ADS to bring about development and together the course for common good is achieved.

The place of strategies in community development process is valuable. Various institutions worldwide employ strategies in education, local community agencies, individuals, community service providers and groups to build competencies (Anglican Alliance, 2021). However, the growing debate in academic, policy and in ecclesiastical circles on strategies employed by FBOs in development is wanting. One wonders whether or not the teachings disseminated by FBOs are capable of transforming the lives of the people in the community to take action in the enhancement of community through development. Similarly, reservations are also expressed by Sakwa (2007), Bakker (2016), Njogu (2013) and Arudo (2011,) that there is little that is known about the impact of FBOs to socio-economic and political development in public domain. A relative study by Nindamusta (2004), on a Survey of Strategic Choices in Faith Based Governmental Organizations in Nairobi, fronted partnerships as the most popular strategies expedited by organizations. Nindamusta (2004)'s study concluded that no institution can survive without constructive strategies. This study established that for the successfulness of community development priority realities is a necessity for measuring outcomes in terms of implementation level and support-return by the communities. This is especially to the youthful people who constitute the largest segment of the world's population but are rarely given much preference.

In Kenya, the Bureau of Statistics indicates that Kenya's 2019 population census was enumerated at 47.6 million. Kenya's labor force for youth constituted 29% of the total population. This is an indication that there is dire need for engaging the youth in community development in all levels of operations. Strategic Plan 2015-2019 (2015) indicates that a high number of youths in Kenya are unemployed and if not well handled, this youthful generation group is likely to become unmanageable in the future. To show the opportunities and the scope of Christian ministry, approaches in

the world of CD, help organizations to focus on opportunities and potentialities of the people in the community. This is largely because communities drive development agenda by identifying, mobilizing community and creating initiatives in the socio-economic and political sphere with the aim of advancement. However, Ngethe (1989), is of a contrary opinion that, most NGOs lack strategies due to their short-term objectives rather than long terms frameworks. This is therefore a call for the FBOs to spearhead strategies that are sustainable in enhancement of community development.

The study by Kinyua (1999), on “the Church against Poverty: An assessment of the work of Christian Community Services in the Kirinyaga Diocese in Kenya” demonstrates that the model adopted by CCS (now ADS) is critical in community development. However, Kinyua (1999), fails to rationalize how the strategies employed by the church in enhancing community development could be effectively utilized to fruition. Marshall and Van (2007), call for projects aimed at fighting poverty to be evaluated on bases of advancement towards greater freedom and responsibility than remaining in a cycle of deprivation and dependence. Kaplan (1996), contends that FBOs have strategies that provide education, health, humanitarian relief and micro-finance services to communities thus, substituting for the governments across the world.

Similar sentiments were made by Voorhies (2009), that relief programs aims to address emergency needs for victims of war, famine, disaster and prolonged injustice. However, despite the ADS strategies on massive relief efforts, the results seem to be of temporal help and not long-term sustainable development. This kind of scenario is largely because relief focuses on the donor-give help to the needy, and, not what the community can do to uplift their livelihood. This relates to the findings of this study that lack of community participation and dependence on relief hinders incentive for community development.

This kind of understanding has reference to the biblical hermeneutics that propagates relief as a free unconditional gift of love, with foundations and bases in Jesus’ way of life in which he offered and loved unconditionally (John 13:34-35). However, relief is more of the concern of the government institutions, NGOs, charity organizations individuals, FBOs and businesses proprietors (West et al., 2014). The relief factor

should be controlled to reduce the aspect of daily handouts and immoral to work ethics. To mitigate against this community development handout phenomenon, the ADS effort as a powerful gospel witness in restoring and supporting of the livelihoods in many aspects of community life is imperative. The ADS prompt for community's search for answers to address community self-sufficiency and unmet needs is not only necessary but sufficient.

As far as right strategies to enhance CD are concerned, Kaplan (1990)'s work seems to fail in linking organizations strategies to proceeds in the future. This is largely because planning and implementation are dual components to community development that work conterminously to bring about change in knowledge, skills and attitude. This has reference to Bhide (1999), that strategies provide a framework for decisions and policies that take a company where it wants to go. However, the author fails to pin-point that strategies advance organizations for purpose of proper implementation of set objectives or hamper it from its focus, thus, care is paramount in dealing with community development matters. This study established that constructive strategies were helpful in empowering community and local leaders, rather than imposing foreign solutions in addressing socio-economic and political challenges. The study did shed light on tangible strategies such as Agri-mission, *kilimo Kanisani* which is farming within the church compound, utilizing every space to realize production, and the laity theology that the ADS of the Anglican Church and other community development expertise could employ in enhancing community development in Kenya.

The ADS as an ACK arm of development, is guided by strategies in its operations, but due to its diversity and uniqueness in its structural operations, there is need for strategizing of each of the ten regions since generalization may be a limiting factor in matters of community development. The increase of ADS regions demands putting the necessary systems and structures in place to sustain programs and projects (ADS Kenya, 2020). In the implementation of the strategies chosen Nindamusta (2004), notes that organizations all over the world, face obstacles such as resistance to change, lack of resources, inadequate internal capabilities to counter challenges posed by external environment. The scope of this study being the four ADS namely; Pwani, Eastern, NAIKA and Mt. Kenya East with each forming bases of discussions on the

specific strategies employed sets preference for further inquiry. The ADS capacity building is enhanced through motivation and conscientization of community towards development issues such as advocacy, health care, education, agriculture, environmental, water, governance, peace and justice, among others. However, for effective implementations of ADS programs, strategies have to be structured in such a way that they are sustainable over a long-term by focusing on transforming system mechanisms rather than short-term benefits. This study contributed knowledge based on contextual realities and emerging trends in community development that ADS management could adopt to empower its staff, clergy, church, community leadership at individual and communal levels as well as political realm and its mechanisms.

The ACK has formulated strategies themes over the whole decade 2018-2027 (2018) to a wholesome ministry within Kenya and beyond with strategic emphasis and focus on community and individual empowerment, facilitating individuals and communities to sustainably meet their needs. Ole Sapit (2019), asserts that these strategic activities are to be implemented through the ADS and diocesan development officers. This kind of strategic formulation is improvable through institutional sustainability that involves the parameters of socio-praxis in decision making processes together with the presence of involved Christians and clergy.

On the issue of holistic focus on community development, Thiong'o (2019), Nkonge (2012), Mbiti (1989) and Nthukah and Gathogo suggests holistic approach to community development is valuable. However, the scholars do not explain what holistic development entails. This study established that ADS is limited, and end-up employing various development approaches from a purely spiritual entity thus, impeding community development activities. Nevertheless, this study engaged other contextual theologies such as inculturation, liberation, feminist, ecology, laity, and reconstruction theology to inform community development. This was largely because any theology in its formulations informs development or else it becomes mere heretic theory or a false one. In praxis, the church, community and stakeholders are called in partnership to uplift communities deprived of power and control by identifying constructive strategies to address woes affecting humanity in the world.

In matters of the church as institution for development, Nyorsok (2014), Bwibo (2014) and Omanyo (2014), assert that the church stands as an established grassroots institution through which ADS structures serve as instrument for community development. This study analyzed ADS systems, human resources capacity investment and organizational policies for purpose of recommending a locus of knowledge and ways of improvisation. This was vital in dealing with human beings physical, intellectual and spiritual dimensions and, within their varying complex contextual realities and trends. In this study, biblical and theological interventions were basic in strategizing for community capacity and enhancement of community development using theological interventions such as: *koinonia*, *diaconia*, *incarnation*, *shalom*, creation, stewardship and sustainability and leadership. These ecclesiastical perspectives were less exploited by the Anglican Church and the ADS in their community development advancements. However, in this study, the strategies have been reconstructed to serve as integral bases for effective community development work in Kenya and the world in general.

On the issue of church-based projects and programs as strategies for community development, Tsuma and Wambua (2020) and Arudo (2011), attested that church-based projects fail after some time, a problem that calls for scrutiny of FBOs strategies to community development. According to Ayiamba et al. (2012), church organization strategies aim at expanding the ministry of the church to cater for both rural and urban poor. The ADS as an institution of development act as a catalyst to development in rural areas through establishment of regional offices in every ADS region to develop critical awareness and a focused approach about issues besetting community. The findings of this study established that ADS strategies promote self-reliance, socio-economic and spiritual growth of community, evangelization, education, innovation in food, security, water and reproductive health as impetus for community development. In addition, for the ADS strategies to be impactful, efficient and effective in community development activities, the ADS has to reconstruct community development as informed by Nehemiah's motif (Nehemiah 2:18) to become focused, holistic and integrated in its approaches.

The ADS Strategic Plan 2015-2019 (2015) stipulates strategies employed in enhancing community development in Kenya. These include: transformation of

communities to lives of dignity, well-being of the households and the vulnerable in society as God designed. This is valuable for the church and community capacity mobilization for the purpose of ensuring sustainable and affordable access to community needs such as safe water and sanitation, quality health care and prevention of HIV infection and food security. In addition, development strategies on sustainable community empowerment livelihood and micro-finance schemes, resilience of communities prone to disasters, strengthened ACK national advocacy backed by research on emerging social challenges and maintenance of local capacities in peace building, reconciliation and healing is critical in enhancing community development. However, the challenging trend on communities' dynamics, approaches and strategies keep on changing after the end of each strategic plan or region. This is the same narration with the ADS since each region has its own unique needs and interest to the community.

This study established that strategies such as: conscientization, community mobilization, capacity building and strategic management for individual and community is helpful in reconstructing development mindset and in engaging community development from an informed, professional and expertise perspectives to address prevailing woes in the community. Bandow (1988)'s, work is in line with God's word which is authoritatively biblical and theological, thus provide the starting point for various dynamics of community development in a holistic manner.

The ADS Strategic Plan 2020-2024 (2020) is improvised to addresses pertinent community development issues. Similarly, ADS Kenya Consolidated Annual Report (2020) indicates strategic focus area as: Community development, advocacy, institutional strengthening and sustainability; and research and knowledge management. The later, strategy on research and knowledge management necessitates not only the biblical and theological strategies but also philosophical advancements. The need therefore, arises to the use of secular methodologies that are empirical and constructive to inform community development as a discipline of study. The various achievements of ADS include modern gardening practice, community health care, medical supplies, advocacy for good governance and citizen participation in public discourses, peace building, climate justice by planting trees, institutional strengthening through capacity building of the church workers to uplift the

community development needs of the people. This study concurs with the ACK in addressing community development through research and knowledge management; capable of responding to the increasing community needs using evidence-based strategies. This study established that development of skills is necessary for improvement on critical thinking to address pertinent issues related to the discipline of community development.

The ADS in addressing the issues of poverty, poor health, oppression and injustice call for theological impetus vital in dealing with community development (Omanyo, 2014 and Wimberly, Barness and Johnson, 2013). The Greek word *kenosis* denotes Jesus emptying for humanity redemption (Philippians 2:7), implying that for the ADS to uplift the livelihood of the community, the mother earth has to be catered for abundance of life. Further, Paul says that Jesus' redemptive mission was to the entire ecosystem (Romans 8:20-23); an essence missing from most of the religious work of scholars. Christian community is incarnational and praxiology, thus, impossible to do effective community development without the church. Gitari (2005), Thiong'o (2019), Ayiamba et al. (2015), Bwibo and Nyorsok (2014) and Omanyo (2014), believe that incarnation calls for Christians' involvement in socio-economic and political affairs. Kinyua (1999), argues that Christ is incarnate in the church and enters into the society to be with the people and for the people.

Phillips and Pittman (2015) claim that incarnation reinforces trust and public engagement which promotes leadership socially and politically. This study improvised incarnational principles to reconstruct community development in a more inclusive way irrespective of age, ethnicity, gender, religion or status. This incarnational concept advances a bottom-up leadership style which seems lacking in most ecclesiastical circles dealing with issues of community development. From the aforementioned suppositions, strategies to work effectively have to focus on interest of the socially-disadvantaged people for emancipation, conscientization, self-reliance and empowerment of the general community and especially, to the poor, the marginalized and the vulnerable in every society.

The Greek word *diakonia* means service to humanity, thus, vital in community development initiatives. Beaumont et al. (2013), argues that *diakonia* resonate the

need to establish appropriate inter-relations for ADS in enhancing matters to do with community development. The role of a deacon has *ecclesiastically* and historically been ascribed to care of tables, assessing needs, gathering and distributing resources to the vulnerable in community (Acts 6:3). This intervention is developable to a strategy that links community development as a theological locus for development participation. And; though one might infer development for or to whom? Most scholars' fail to link the development concept of *diakonia* with *sola scriptura* or authority of the bible as infallible for Christian faith and practice, thus, impeding the dynamics of the ADS in enhancing community development.

The inclusion of clergy as *diakonia* in community development is critical as Bwibo and Nyorsok (2014), consider them part of pastoral work to help communities advance in community work. In addition, the *diakonia* concept is inclusive and invites all people as priesthood of all believers. The concept introduces a democratic element in the functioning of the church and community in equity (Peter 2:4-5). Many people involved in this community development work stress the need for a theology of the laity (Haselbarth, 1994) However, the issue of clergy has not been given much attention despite their daily engagement with the community. For clergy to be effective in community development, it was established in this study that there is need for multi-training in disciplines such as health care, agriculture and community development to offer holistic services; an aspect that seems lacking within the ADS strategies frameworks. In addition, the ACK theological institutions are to offer courses in community development to equip the students upon ordination as clergy with prerequisites entailing the management of community development activities.

Another theological concept is *Koinonia* transliterated form of the Greek word fellowship. From a developmental perspective, *koinonia* connotes partnership; it has helped create better societies. However, what seems lacking is the fact that for the church to be active it has to work with various partners to bring forth community development to communities in need of specific resources. The *Koinonia* concept is helpful in advocating for common sourcing for community development activities such as water, power supply, schools and health. This relates to this work because the Anglican Church of Kenya through ADS has been involved in sectors such as agriculture, education, environment, healthcare, gender, human rights, poverty

alleviation, peace building, justice, food security, economic empowerment, advocacy, water and sanitation, HIV/AIDS, capacity development and governance strengthening. The *koinonia* concept too has reference to Mbiti's African Philosophy that "I am because we are, and because we are, therefore I am" (Mbiti, 1969 pp. 221).

The *koinonia* concept provides care to socially poor, the marginalized and the vulnerable. Beaumont et al. (2013) hold that social issues are addressed by putting aside frameworks of cultural, religious and political orientations. This concept of togetherness has reference to the early church teachings about socio-economic and political engagements in which people stood in the gap for one another in times of difficult and bountiful. Similar to this, Njogu (2013), claims that religion influences people's life and shapes them socially, politically, and economically within the bounds of the social fabric. The early church members shared everything they had because they were one in spirit, in body, and in intellect. No one claimed ownership of any of the assets. This indicates that none of them were in need since those who owned land or homes sold them and brought the proceeds to the Apostle's feet where they were given to those in need. A good example of this gesture, was Joseph also called Barnabas-a Levite from Cyprus (Acts 4:32-37 who Sider (1981)'s, remarks that "as long as any Christian anywhere in the world is hungry, the Eucharistic celebration of all Christians everywhere in the world is imperfect". This implies that the utmost Christian duty is the plight of the poor, then personal gratification. When this is said and done, Eucharistic celebration becomes inspirational and meaningful.

In this study, *koinonia* is vital in offering community development inclusively which has a kin approach to *harambee* that GoK engaged to encourage and supplement efforts in provision of infrastructure, farming, building, credit societies and education (Bakker, 2016). However, in this study, what scholars seem short of is that when people work together even social capital grows. The *koinonia* concept could construct ADS for long-term goals in community due to its traditional values that are interactive with political and socio-economic forces to create a theology of *Ubuntu* which considers humanity for others or being self through others. *Ubuntu* can significantly enhance societal ties that promote growth of the community, social justice and generosity in an inclusive way (Kinyua, 1999; Mofokeng, 1990 & Secudu, 2019).

In terms of good agricultural practices, Bandow (1988), says that God maintains agriculture and livestock production by providing land as natural resources and rights. Further, Bandow (1988), anticipates that with “green revolution” the third world will greatly increase production to address inadequate agricultural supplies. This work is related to Secudu (2019)’s study results that Ubuntu helps deepen human life’s relevance for social work practice by expanding the footprint of human life in this world. The idea helps ensure that human, socio-economic, and political progress is sustainable. These were concerns this study unveiled for intensive engagements in matters of community nature. This study confirmed that *koinonia*, informed significantly as an intervention for promoting socio-economic and political developments and therefore relevant to this study on the dynamics of ADS of the Anglican Church in enhancing community development in Kenya.

On government, church and ADS support for community, *farming God’s way* need improvisation for maximum productivity. Community development is instigated in the doctrine of creation and stewardship tied to the care of creation as God prides in it (Gen.1: 28; Psalm 8:6-8). Contemporary research shows that care of creation defines humanity socio-mandate over ecosystem (Gitari, 1996 & Green, 2001). Considering Micheni et al. (2020)’s study which shows degradation occur at an alarming rate in areas such as Mau Forest due to failure to steward creation, the present study also employs perspectives from Nkonge (2016) that opens the way for fresh conceptualization of the inhabitants in that the *oikos* who are equal and so resources (economy) must be equally shared and care for environment (ecology) enhanced to maintain justice, peace and reconciliation which can make Kenya devoid of hunger, corruption, violence, nepotism and animosity; a view that in this study was validated to enable facilitation of human relationships to share in God’s on-going creation, stewardship and sustainability. On the contrary, community development calls for a transformational leadership that can propel its strategy through training. From a Kenyan example, the ADS Eastern region staff has worked on strategies to support community to form cooperatives for aggregating their produce and collective marketing.

A training curriculum was developed to standardize training on village saving and loaning approach (ADS Eastern, 2021). Further, the region has been pursuing the

accreditation of Makueni Agricultural Training Centre. On institutional strengthening, the project staffs were trained on core humanitarian standards on quality and accountability. In NAIKA region, the ethical, legal and practical framework for humanitarian work, along with the commitments and processes which contribute to quality and accountability in humanitarian response is critical. For instance, St. John's Community Centre provided food distribution to vulnerable families in Kamukunji Sub-County in May, 2020 (Consolidated Annual Report, 2020). The staffs have also worked on a framework to integrate Covid-19 prevention and management to ensure projects are implemented in compliance with government's guidelines. This has reference to Bass (1990), that leadership has gained attention all over the world. Sustainability of community development is subject to down-top leadership in meeting human income, social interaction, identity, self-sufficiency, limited administration costs, efficiency and innovation. The findings of Bass (1990), and ADS Report (2020) on transformation leadership in all sectors is confirmed by this study.

Nelson & Wright (1995), contend that community development fails due to a top-down leadership with its conventional, technocratic focus that hardly combats poverty. Transformational leadership is vital since institutions are subject to change, reconfigure and dissolve, though, reconstructed projects survive generations. Tsuma and Wambua (2020), assessed the influence of stakeholder's engagement, resource mobilization and leadership style on sustainability of AC-funded projects in Kenya and found that church leadership motivate members participation in project implementation cycle and regular progressive feedback. Some of the key interventions included psycho-social support given to flood victims as well as the increased awareness on flood safety and environmental management in the affected areas.

Similarly, in 2020, ADS Kenya partnered with Welthungerhilfe, a German organization to promote increase employment opportunities by training youths and women in agribusiness. The project was being implemented through the three ADS regions namely Eastern, Western and NAIKA covering Makueni, Kakamega and Kajiado (Consolidated Annual Report, 2020). Moreover, ADS partnered with ACT Alliance to address the challenge posed by Covid-19. Specifically, the partnership focused on reducing morbidity and mortality of Covid-19 patients through

strengthened healthcare system, community preparedness, prevention and engagement.

The interventions worked with 1,290 direct beneficiaries and at least 8,000 indirect beneficiaries who received Personal Protective Equipment (PPEs), health promotion messages, psychosocial support for frontline workers and cash transfers for four months targeting the most vulnerable people. The humanitarian support was channeled through the eight ADS regions namely Pwani, NAIKA, North Rift, South Rift, Nyanza, Western, Mt. Kenya and Mt. Kenya East. It is worth noting that the ACK and her dioceses mobilized resources that were distributed to households affected by the floods and the Covid-19 Pandemic. Need therefore arises for provision of policy guidelines in response to theological institutions in offering community development courses to theologians and re-training of clergy to empower them to take up community development activities in a more informed and focused way.

The proponents of community development have a moral responsibility to be accountable to supporters, donors, and communities and partners. Hussein (1998), says that regular written reports need to be distributed to the members regarding the money collected and spent. This kind of reporting establishes transparency, credibility and offers a sense of working together in achieving the goals of an organization. ADS programs and projects need in place good systems that hold bearers accountable to bring about positive impacts to the livelihood of the community. The community as beneficiaries who reap from the project are of three types namely, ultimate, proximate and intermediate (Kariuki, 2018). The ultimate involves men and women, households and communities in the programs and projects. The proximate involves men and women, organizations or institutions that the project works with directly such as civil servants, government departments, community-based organizations and businesses.

Finally, the intermediate value involvement includes institutions, organizations, governments, groups, or men and women with whom the projects aim to bring about change but project may directly work with them. In implementation process of the projects, there are risk factors that negatively affect programs and project being implemented (Chikati 1988). This implies that if a program or project includes risks on land or resource, the rights of local communities is given preference to prevent or

minimize harm and to ensure adequate compensation for negative effects that cannot be mitigated. Therefore, for purpose of sustainability, the projects strategies, stakeholders and the ADS have to concertedly participate in the projects targeted. The beneficiaries and stakeholders have the right of awareness to information of the donor's socio-political policies, commitments and intended community activities. This study established that community participation and participatory in the decision-making processes as a strategy was not given the preference deserved to locals in community development, thus detrimental to sustainable development.

Accountability to beneficiaries is crucial in impacting projects in people's lives and livelihood, including positive impacts but also unintended negative impacts. According to WWW Guidelines (2019), strategies call for sharing of information with stakeholders and beneficiaries as well as partner organization's needs. They may have the right to timely access to relevant information on issues related to projects, objectives, approaches, budget, staffing and contact details. The methods for sharing information include but not limited to physical, digital, events and individuals. Accountability therefore, an important component in community development, it ensures that both the donor and the beneficially develop trust to each other. In this study, the findings show that accountability as a strategy is an indispensable component that guarantees initiation, development, implementation and sustainability of a certain program or project.

Another valuable aspect is in enhancing community development is participation of the people in matters of community development. Chikati (1988) recognizes participation as key proponent in community development that ensures beneficiaries opportunity of inclusion in project design, planning, decision-making and implementation of the activities. However, participation ought to be meaningful so that the beneficiaries can be enabled to help shape their societal life stream by their participation in decisions as well in mutual agreement. According to Mango (2010), the methods of enabling participation include beneficiaries' design and implementation activities with the public and private sector which guarantees advocacy as strategies and take an active role in monitoring and evaluation. However, it should be noted that for projects to work the voices of ultimate beneficiaries have to be brought into dialogues for community development. Chikati (1988), opinionates

the need for follow-ups as projects or programs change due to beneficiary's standpoint as homogenous and differences in terms of social groups such as the youth, old, ethnic groups, socio-economic status, class and religion. Consultations could be designed so that the community and the stakeholders can agree on what is best for them

Thiong'o (2019)'s study identified levels of knowledge, training and practice exhibited by leaders in dealing with poverty eradication in A.I.C Kijabe Region. He found strategies used in mitigation against poverty not effective, thus, need to start teaching and implementing poverty eradication programs. Similarly, a study by Mbugua, Nyiva and Gathano (2017), on Sustainability of community-based projects in Archdiocese of Nairobi reveals ineffective strategies in community-based projects. This study established that project fails due to hindrances in terms of mechanisms that guarantee the sustainability of community development activities. Therefore, there is need for conscientization in the community to ensure that community projects are owned by those being helped. The issue of ineffective strategies was a recurring problem, thus, need for a continuous reconstruction on socio-economic and political developments focusing on strengths of holistic empowerment approaches and reconstruction theories.

## **2.6 Challenges facing Faith Based Organizations in Enhancing Community Development in Kenya**

The review of related literature to this study shows that FBOs are crucial in socio-economic and political development. However, studies conducted have shown that FBOs such as stake holding with ADS Kenya in enhancing community face myriad of challenges. ADS Kenya his aware of the rapidly changing external macro and micro influences to the environment and is conscious of the potential effects that these situations may cause if not well managed (ADS Kenya Strategic Plan 2015-2019 (2015). The challenges created by economic indicators hardly expound on the adverse condition of the people as well as donor withdrawal in Kenya; yet it has more than 22 million of its people below poverty line and in need of greater partnerships that hold government accountable, builds local capacities and meets people's needs (Kariuki, 2018). In addition, challenges such as theft of public funds, mismanagement of the economy, and corruption are other factors that contribute to Kenya's lack of progress. One of the most important things the church does is work toward finding solutions to

societal issues. Additional challenges include the presence of negative ethnicity, nepotism, and tribalism. The issue of violence is yet another problem. Widespread acts of violence in Africa are increasingly being linked to societal tensions, which are detrimental to peace yet essential for the development of individuals.

Additionally, the programs that have the potential to fight poverty are not being carried out to their fullest extent. It would appear that the leadership of the Church is not engaging in responsible stewardship. From this study, there is need to offer a reconstruction model that is holistic in approach to inform CD. However, one wonders whether or not the challenges facing FBOs are similar to those ADS finds itself in enhancing CD in Kenya. Hezekiah, Onware and Itego (2017), contend that church-initiated projects do not help if they fail after a short period; a gap that can be addressed by employing strategies that are empowering and sustainable. The church ought to play an important role in legitimizing or discouraging violence.

The place of the youth in community development is a factor worth consideration. The environmental analysis found out that some of the key pointers and environmental trends in the global and Kenya's context affect the ADS Kenya's operation in its implementation of the 2015-2019 Strategic Plan is the youth and children constituting a larger segment of the world population. The report further indicates that a higher number of youths in Kenya were unemployed and were likely to be unmanaged in the future, if not well managed. Similarly, the World Population Dynamics (2014), reports that the youth and the children global populace constitute about 70% and by the year 2050, the projection of that age bracket might to about 561 million (The World Youth Data Sheet, 2013). From the analysis, it can therefore be deduced that from socio-economic and political perspectives, the community might gradually, become poorer and poorer as majority are living on less than a dollar per day in the world today.

The Kenya Poverty Report Estimate (2012), places the population below poverty line in Kenya at 43.4%. There has been fear that poverty levels may likely increase if the government entirely depends on country's huge borrowing. Further, as Mathai (2009) noted, the gap between the rich and the poor has continued escalating with consequences of costly living and an unaffordable need to the community. As a result,

there has been development of habitual effects of dependency and donor fatigue thus, a decline in resources from the West and Europe to developing nations. This means that the issue of being funded may not stay with Kenyans for long, meaning the Kenyans people must develop a mind-set of developing themselves from the local levels without depending on outside help. This would create an environment of industrious people willing to change their status quo by themselves. According to Njogu (2022), community development could be realized by facilitating the church to promote self-driven approaches without necessarily depending on donor funding. The mission is to facilitate churches to realize their potential and utilize it to uplift the community's livelihood.

According to a research by Nthukah and Gathogo (2015) on *Overcoming Poverty Through Faith-Based Organizations in Mbeere-Land of Kenya*, CFBOs lack knowledge in a variety of development-related fields, focusing mainly on spiritual growth and only a small number adopt a holistic approach. The causes of poverty, according to Thiongo (2019), are complex. The culture that the church leadership has fostered places a greater emphasis on spiritual growth than it does on the necessity of alleviating poverty. He adds that the church has turned heavenly in its outlook to the point where it serves no earthly purpose. According to Kinoti (1994), the church's limited ability to handle the issue of poverty may in part be blamed on its selective reading of the Bible, which leaves out the verses that stress the value of empowering the poor. On the other side, the community only uses a small portion of its potential to address socio-economic and political issues.

Three major issues confronted the nation in 2020: the Covid-19 epidemic, locust infestation, and floods and landslides. As a result, ADS Kenya collaborated with ACT Alliance and other groups that deal with emerging humanitarian problems. But a lot of the community's ability was underutilized and is required! This is both the opportunity and the challenge of community engagement. Everyone in the community has something to contribute. Everyone in the neighborhood possesses talents that they can uncover and share. The study found that the ADS, as a development organization, must deal with relationships that foster and strengthen community. However, based on the aforementioned, it appears that there is a shortage of experience to lead CD concerns, particularly in the contemporary day. The study found that in order to

achieve sustainable development for all, it is important to stress themes of holistic development in both educational and ecclesiastical settings.

Caroline (2015)'s study *on Church owned businesses on sustainability of the church* to ensure her survival against all odds opinionates that many churches venture into businesses with an objective of their growing concern. In terms of praxis, the researcher concurs that churches with business ventures survived effects of COVID-19 pandemic lockdown in 2020. Caroline's move is received with mixed reactions with some churches perceiving it as a good initiative for self-reliance while others as an endeavor outside church mandate. Bakker (2016), says that ADS is associated with failure for consensus building, exclusion, skepticism and resurgence of interest on CD caused by prioritizing theoretical interventions that are blind of local contexts, hence, Kenyan communities feel cheated and manipulated. Although, Bakker (2016), finding are founded, the challenge with communities is not so much of participation, but rather lack of empowerment. The study observed that if the community is involved in the initiation, development and decision making in matters of community development, they can be responsible and own projects within their community.

According to Oino, Kirui, and Luvega (2015), communities around the world have received millions of shillings in funding to improve residents' quality of life. But one of the major challenges is how long initiatives last once funders tire of them and leave. The failure to sustain projects management cycle is influenced by a number of elements, including technical, financial, institutional, economic, and social issues. Even though many initiatives exhibit implementation at the proposal stage, sustainability doesn't seem to be emphasized in the actual process. Project failure results from a lack of ownership and commitment from stakeholders. Therefore, it is important to take into account the socio-economic, cultural, and political elements that have an impact on project design, planning, and implementation by including the local community and all stakeholders.

Tsuma and Wambua (2020), observe that projects undertaken by the church face critical challenges in terms of sustainability. ADS projects that enjoyed sponsorship from international organizations now experience challenges of sustainability and ownership, caused by imposition of top-down leadership and woefully organizations

that unsatisfactory address rural poverty, an issue that this study correlated with the findings of Bakker's study. Hershey (2019)'s study on NGOs shows that the state of rural infrastructure is pathetic as farmers are cut-off from markets, community is socio-economically disempowered and poverty-perpetuating contexts remaining deplorable with 60% of Kenyans living below poverty line. There are also cases of unemployment, crime rates and corruption persisting, despite, Kenya hosting 7,284 NGOs in 2015. Sadly, in 2014, the GoK was ranked 145 out of 174 countries on Transparency International's Corruption Perceptions Index. The statistics are indicative that despite advocacy being a key pillar of ADS in enhancing CD to watchdog against corruption in Kenya, the majority of the people are unable to afford school and health facilities. Gachoki (2020), has it that ADS is only felt in ASAL where it avails medical services; but not in more agriculturally endowed areas due to high cost, status and acuity. This study therefore sought to unveil this scenario and found that majority of the people lack the expertise and community power to tangible potentials.

Arudo (2011)'s study on "The Management of Christian Community Services in the Anglican Church of Kenya Diocese of Maseno South and Maseno West (Kenya)" established the core problem as misinterpretation of mission goals designed by clergy, project patrons and projects managers. Further, beneficiaries failed to own projects and viewed them as of the church, Bishop Okullu or project leaders. The study concludes that for CCS to become sustainable, the church should re-train the old clergy in CD and in place be a training curriculum in theological colleges to incorporate CD and management skills; aspects that this study advance in terms of contextual theologies.

The study explored ADS Strategic Plan 2015-2019 (2015), weaknesses in SWOT which includes inadequate clarity of functions by traditional funding partners for ADS Kenya and regions, inadequate knowledge management practices of information gathering, documentation and dissemination on ACK successes, inadequate platform for joint sharing of consolidated information with internal and external publics, inadequate operating policies, systems and structures that affect accountability to stakeholders, limited ownership and investment of the development work by the church at provincial and diocesan level, governance structure in which diocesan

leadership forms the boards of ADS regions limits deployment of diversity of gifts and competencies unless they constitute a council of reference then appoint executive boards. The review of the Strategic Plan in this study generated empirical evidences capable of enhancing dynamics of ADS of the ACK in enhancing CD in Kenya.

In addition, the ADS Kenya Strategic Plan 2015-2019 (2015) highlights the challenge of climate change and its impact on the quest for sustainable development. The opportunities created by extractive industry with the discovery of oil and coal, titanium and other minerals in Kenya and the attendant challenges that could be visited upon to the communities in the form of exploitation, food insecurity threat and environmental pollution, among others. The ADS has made great gains in delivering on transformational development over the years in such areas as Water Sanitation and Hygiene (WASH), Food security and livelihoods, Health and HIV Response and Advocacy, persons with disabilities, children, orphans and the elderly among others. However, despite the ADS effort in ensuring harmonized operations in the social transformation arm of the Church to promote dignified and wholesome living among communities in areas of interventions, such as agriculture, education, environment, health, gender, human rights, poverty alleviation, peace building, justice, food security, economic empowerment, advocacy, water and sanitation, HIV/AIDS, climate change and governance strengthening, among others, poverty in all its forms and manifestation is evident. There is need therefore, to build on these gains by strengthening interventions at regional level through ADS regional offices and nationally through ADS Kenya.

The study by Bakker (2016,) notes that ADS has unsustainable interventions due to farming in degrading conditions, lack of civil and public services, corruption, political quietism, gender disparities and dependency on aids. Similarly, Cleaver (1999), contends that FBOs depends on donor funding for sustenance, resulting to exploitation, segregation and oppression. This has reference to ADS Kenya Consolidated Report of 2017 that ADS annual budget dropped from Kshs.1, 338,110,282.00 in 2016 to Kshs. 1,158,532,666.00 due to projects that came to an end and a decline in partner funding. Another challenging aspect is that ADS cannot address issues such as inability to control agricultural pricing and crises of weather. The works of Magezi (2017), on Community Success at Grassroots through Church-

Driven Initiatives in Zimbabwe depicts that working with different church people require patience and tolerance since some churches have reservations about working together. In 2018, Jimu's study on Development in the Context of Theory and Practice of experiences in Rural Malawi, argues that participation is not a magic pill for rural development but instances for confronting absence of projects that are community-driven and lack participation. Vulnerability to poverty, lack of resources, projects implementation under coercive rule at community level defeat efforts towards CD.

There is increasing pressure for donor funding to be accompanied with conditionality's that seek to impose values that are out of dissonance and in conflict with the recipient faith community. The shifting donor priorities are sometimes out of sync with local community priorities. Jimu (2018), asserts that there is a challenge of engaging in community development that leaves no lasting impact. The effects of climate change with unpredictable weather patterns agriculture that depends on rainfall water untenable. Insecurity and terrorism have taken on global dimensions and aided by ICT platforms. This calls for drastic measures and people's aspirations expressed in the spirit of new constitutional order, to overcome jeopardized, narrow and expedient interests. Negative ethnicity and nepotism are likely to deny the country the opportunity to tap into full potential of the resources. High levels of unemployment and institutional corruption are likely to eat at the people's resolve to build a healthy, cohesive and integrated nation. The study concurred with the ADS Consolidated Report (2017), that there is increasing donor fatigue, dwindling donor resources and having funded programs that focuses on direct assistance without sustainability considerations; in empowering local structures, strengthening institutions and building local capacities to drive development agenda.

The ADS Kenya Strategic plan 2015-2019 (2015), asserts that the global warming and climate change is a critical subject in the world today largely seen a potential threat to public health in the he world in today. Climate change has significant impact on water supplies and cannot be ignored today for instance; farmers are not able to observe farming patterns any more. The effects of climate change include an increase in water stress, decrease in crop yields from rain-fed agriculture that are estimated to reach 50 percent in some regions, severe threats to agricultural production, including access to food, and adverse effects on mountains as water towers with higher rates of

precipitation, other biodiversity hotspots, and climate regulators. The ADS Kenya Strategic Plan 2015-2019 (2015), indicates that during the period under review 2015-2019, there was worrying poverty levels in certain areas across the country. It is against this background; need arises to pay attention to food security components of availability, access, utilization and stability that measures the level of uncertainty and vulnerability to future disruptions including climate change, conflict, price shocks and disease is critical. This implies that the issues of development among the Kenyan community have not yet met the threshold of success. There is need to develop contextual theologies that are pragmatic to the church and community the interest, and consider CD as a calling to uplift the livelihood of the community.

In conclusion, the current global trends have had a great impact to the socio-economic, religious and political landscapes. The COVID-19 pandemic has adversely affected health, education sector, economic activities of Kenyans, the religious and cultural norms of the society due to strategies from Government towards COVID-19 prevention, surveillance and mitigation. Maganga (2021) has it that the ADS was compelled as an obligation to respond, plan and strategize since COVID 19 was global pandemic under global surveillance through MOH and World Health Organizations. This is a challenge to ADS of the ACK in enhancing community development and raises the need to put in place effective policies, standard operating procedures and compliance. This implies that there is much that further studies in areas of community can achieve and especially from a church perspective since it is an institution within the community that ensures the peaceful co-existence of all.

From the foregoing discussions, it is noted that, the place of community worldwide cannot be ignored from all perspectives of human development. This study proposes constructive strategies that ADS could employ to enhance CD in Kenya which includes *Kilimo Kanisani*, the agri-mission and contextual theologies. Poverty remains a key aspect in community, not only in material form but also spiritual, intellectual, moral and artistic, aspects that this study strives to reconstruct to help ADS fulfill the Kenya Vision 2030 on implementation, sustainability and policy guidelines along the socio-economic and political pillars. This is through development of appropriate skills to meet the emerging community's needs. The ACK through ADS

is part of the success in achieving holistic and sustainable development to uplift the livelihood of the current and future generations.

## **2.7 Theoretical Framework**

This study was based on a theory drawn from the disciplines of religion and development which are complementary to each other. Jesse N.K Mugambi (1995)'s Reconstruction Theology (RT) was necessary in the explanation of the relationship between the variables in the study.

### **2.7.1 Reconstruction Theology Theory**

Kenya has over the years experienced socio-economic and political challenges in development. The study employed RT advanced by J.N.K Mugambi in 1995 to advocate for transformation based on the process of social reconstruction as a paradigm for development and a framework for theory and practice. The theory invites all sectors and every member of society to participate in establishing a new order aligned with God's intention for common good of humanity. Emerging in the 1990s, Mugambi (1995), developed this theological theory to address issues of education, health, poverty, inequality, global warming, conflict, peacemaking and gender in the post-independence Africa. The strategies of the ADS in the promotion of good education, equality, environment care, agriculture, healthcare, gender, human rights, poverty alleviation, peace building, justice, food security, economic empowerment, advocacy, water and sanitation, HIV and AIDS, capacity development and governance strengthening are informed by Mugambi (1995), s reconstruction theory that influences CD.

The tenets of RT resonates with political, economic and ideological programs that help community out of its under-developed woes to a new era of empowerment. Reconstruction theology was relevant to this study as it sought to expound and help explain the dynamics of the ADS of the Anglican Church in enhancing CD in Kenya. As a theological impetus, the theory is based on the biblical motif of Ezra-Nehemiah texts on rebuilding the walls of Jerusalem (Nehemiah 1:1-20; 2:18). This view is evidenced by scholarly works of Gitari (1996), Green (2001), Nkonge (2016) and Okullu (1984) in that RT calls for reconstruction to a new order on socio-economic and political developments to which ADS precepts mobilization of a desperate

community in need of skills, knowledge, empowerment, training and teaming as prerequisites for CD.

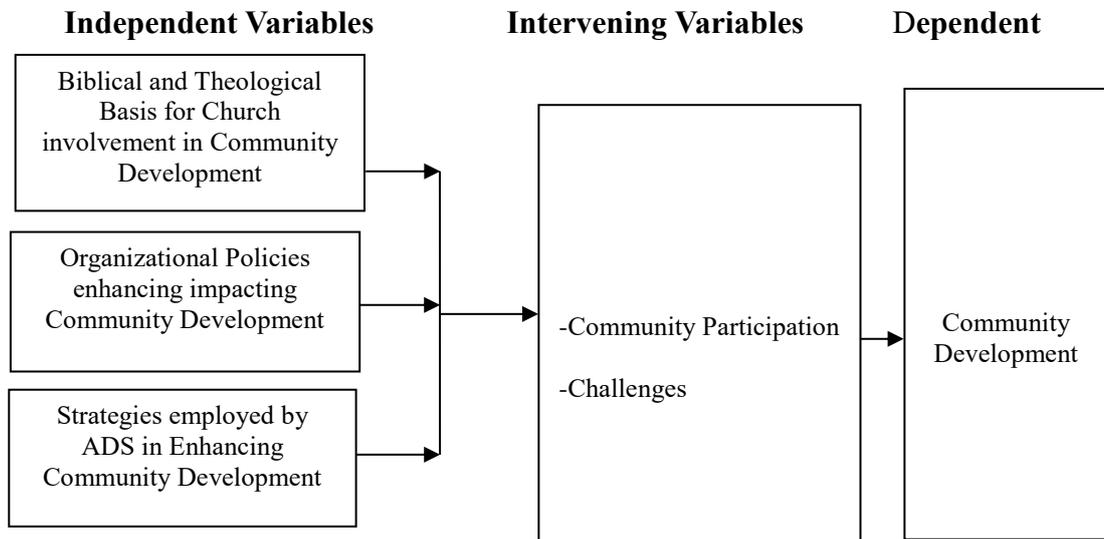
Scholars sharing Mugambi's perspectives on RT include Villa-Vicencio (1992) and Ka' Mana (2002). However, Villa-Vicencio and Ka' Mana have contrary views on RT but concur that it offers the greatest opportunity to the Church in Africa to transform society. However, the scholars advocate for RT for its concern in socio-economic structures, as it helps in breaking down all forms of prejudices and creation of an all-inclusive society that sustains human life. Villa-Vicencio (1992), shares Mugambi's criticism of Liberation Theology crediting it to be a theology of resistance but agrees with Mugambi regarding the need to go beyond it.

From the tenets of RT, it is the researchers considered opinion that the theoretical framework as proponented by Ka'Mana and Mugambi informs the study. The application of Nehemiah's and Jesus Christ as models for RT support advances biblical and theological basis for church involvement in CD (Nehemiah 1:1-10; Matthew 5-7). The RT calls for socio-economic and political rebuilding to advance community power, skills, knowledge, experience and change of attitude to counter forces of poverty, unemployment, diseases, illiteracy and sorts of under-development. The theory is invaluable as it relates to ADS empowerment, community participation and development in what Mugambi (1995), calls in a program oriented, inclusive, proactive and integrative, deed oriented, people centered, participatory, regenerative, complementary, cooperative, consultation forms, and future sensitive.

From the aforementioned discussions, it is evidenced that RT as advanced by Mugambi (1995), was appropriate for the operationalization and implementation of CD and uplifting the livelihood of the community to ensure consistency and sustainability for both the current and future generations. This enables the ACK arm of development to be seen authentic, concrete and transformative in the twenty-first century dispensation.

## 2.8 Conceptual Framework

This section entails an explanation regarding the interaction of study variables as illustrated in Figure 1.



**Figure 1.** Relationship of Variables in the study between Dynamics of Anglican Development Services and Community Development in Kenya

The conceptual model in Figure 1 illustrated how variables in the study are perceived and interrelated. Community development which is the dependent variable in the study is hypothesized to depend on ADS attributes including biblical and theological basis for Church involvement in community development, Organizational policies enhancing community development, and strategies employed in enhancing community development which are the independent variables. The relationship between the two variables independent and dependent are mediated by the factors such as community participation and challenges encountered during implementation of CD initiatives. These are the extraneous variables whose contributions towards community development were also assessed. This has reference to Mathieson, Peacock & Chin (2001), that conceptual framework attempts at explaining the relationship between variables in the study. The identification of the conceptual framework in this study formed the bases of interpreting the research findings.

An understanding of the relationships of these variables offers ADS, the Anglican Church of Kenya, development actors and stakeholders' insights, direction and guidance into formulating community development policies and effective strategies that enhance community livelihood, thus mitigating instigated causes that inhibit CD. The study

illustrated that RT theory was relevant as it informed community development, while the conceptual framework provided insights to the relationship that helped address the Kenya community existential reality in enhancing CD.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter presents the research methodology that was adopted for use in this study. The elements of discussion are the research design, location of the study, target population, sampling procedures and sample size, research instruments, data collection procedures, ethical considerations and data analysis.

#### **3.2 Research Design**

The study adopted a descriptive survey research design. The design was selected because it enables exploration and reporting of issues as they are (Mugenda and Mugenda, 1999). Descriptive survey was held appropriate for this study due to its validity with qualitative and quantitative approaches. The study investigated a social phenomenon that existed in the community by describing the possible reactions, opinions, beliefs and attitudes of the respondents regarding dynamics of ADS of the Anglican Church in enhancing CD in Kenya. The descriptive survey design has been proposed and used by past scholars like Mwamba (2019) who states that the design is appropriate for assessing and defining the distribution of social characteristic of the populations under study.

The descriptive survey design in this study focused on the in-depth understanding and gathering of information about various dynamics of ADS of ACK in enhancing CD by producing statistical information acquired through observation and descriptions from the clergy, community leaders, ADS staff and top management, ACK Christian lay leaders and the ACK bishops for their wealth of experience and tangible information for this study. Qualitative approach provided in-depth understanding and capacity to investigate the dynamics of ADS in enhancing CD in Kenya. The approach was adopted to deal with open-ended questions, FGDs and interviews.

#### **3.3 Location of the Study**

The study was carried in the four ADS regions, namely Pwani, Eastern, NAIKA and Mt. Kenya East. The ACK comprises of 40 Dioceses (ACK Church Diary & Lectionary, 2021) with a membership of about 5,844,882 (Nkonge, 2019). The study covered 15 ACK dioceses and 18 Counties in Kenya as shown in Table 1. The ACK comprises of ten ADS regions of which four were purposively selected for this study

based on the rationale of the regions existence since 2013 when CCS was rebranded to ADS. The regions are aligned to former provincial boundaries, re-organized in 2013 into counties. Further, the ADS regions reflect geographical clustering based on several counties forming an ADS region. The regions ensure criterion of equal representation of views to be obtained all over Kenya due to their uniqueness and diversity in terms of occupation, ecosystem, living standards and development priorities. The regions are also instrumental in socio-economic and political developments with the foremost mandate of socio-transformation for wholesome and dignified living within communities that form the basis of investigation of this study.

The ADS Pwani is a FBO in the service of God's people through interventions based on development and, aimed at improving the quality of life (ADS Pwani, 2021). The region was registered on 17<sup>th</sup> July, 2003 and aims at improving the quality of life. Strategic areas of intervention include health, disaster risk reduction, human rights, good governance, capacity strengthening, HIV and AIDS, community mobilization, women empowerment, integrated peace, self-help, livestock, crop production and ecological integrity, among others. The ADS Pwani activities are implemented in accordance with the greatest need for reducing poverty as revealed by socio-economic indicators in the region. The communities in the dioceses of Mombasa, Taita Taveta, and Malindi are served by ADS Pwani. The ADS Pwani Headquarters is located in Mombasa town with satellite offices at Kwale, Mwatate, and Marafa. The ADS Pwani region covers six counties: Mombasa, Kwale, Lamu, Taita Taveta, Kilifi, and Tana River (ADS Pwani, 2020).

The uniqueness of ADS Pwani region, lies on its historical value in which Johann Krapf, the first CMS missionary arrived in Mombasa in 1844 to propagate evangelism coupled with education, agriculture and health. The region is basically a dry area with 62% of her people living below the poverty line and relying on eco-system for employment and provision of daily amenities. The major religious orientations in the region are Christians and Muslims. The local communities being the Miji-Kenda, Swahili, Kenyan Arabs and immigrants of Kamba, Kikuyu, Embu, Meru, Luo, Luhya and Somali (Morning, 2008). The region helps rural communities to be resilient by improving food security and livelihoods through enhancing agricultural production, processing and marketing, entrepreneurship, infrastructure development and rural

community savings and credit/lending (ADS Pwani, 2021). The study sought to establish whether or not the missionary strategy initiated in the areas of agriculture, health and education is in any way a springboard to what the ACK through ADS is doing today towards enhancing CD in Kenya.

ADS Eastern region is the development agency of the ACK dioceses of Machakos, Kitui, Makueni and Garissa which similarly are the administrative Counties (ADS Eastern, 2021). The region began as CCS (now ADS) in 1987 and then, grew to Ukambani Christian Community Services in 2003. The organization has a rich history on implementation of integrated CD approaches which has remained distinctive in addressing the needs of the rural poor households. The Eastern region area is influenced by agro-climate factors and is an ASAL. The region thematic focus includes adequate food supply and security, advocacy, portable water, water hygiene, sanitation, climate change, environmental conservation, good health and nutrition, child protection, institutional capacity development, stable incomes, disability, HIV and AIDS, gender, economic empowerment among the women, youth groups, disability and child protection. The categories of the people are dependent on each other as they impact on the community's socio-economic and political growth status (ADS Eastern, 2020).

The ADS Mt. Kenya East (ADSMKE) is a Faith-Based Social Transformation Ministry of the ACK registered in 1982. The region serves the dioceses of Kirinyaga, Embu, Mbeere, Meru and Marsabit with its Headquarters in Kerugoya (ADS Mt. Kenya East, 2020). The work of ADSMKE is delivered through nine field stations including Mt. Kenya Hospital and Mwea Health Centre (Part of the Wanguru station). The ADSMKE region political boundaries areas are Embu, Marsabit, Isiolo, Kirinyaga, Meru and Tharaka Nithi counties. One major spring board of Mt. Kenya East region (then Diocese) is that the region was the first with a historical progression of CD going back to 1970 (Gachoki, 2021). In 1990, the Diocese of Mt. Kenya East was sub-divided into Kirinyaga and Embu but decided to keep the CCS (now ADS) as one, thus, becoming the first success story of regionalization and as a bench mark by other ADS regions and development agencies. The selection of ADS Mt. Kenya East region for the study was crucial, since the region has resources, work force, strategies and infrastructural developments. The region covers 34% of GoK land with a variety

of eco-systems but with a 31% of people living below poverty line, and with the Tharaka community being the most affected with 41% poverty rate. Thematic areas of focus in the region are food security, nutrition, clean water, hygiene, environmental management, organizational development, community-based empowerment in savings and lending groups to promote livelihood diversification, training, risk and drought management (ADS Mt. Kenya East, 2020). This study sought to find out the extent to which the aforesaid strategic areas of focus have been implemented and the degree of bench marking by other ADS regions and development partners in CD.

ADS NAIKA region is a blend of urban, rural and slums. The region serves the dioceses of Nairobi, All Saints Cathedral and Kajiado. Politically, the region covers Nairobi and Kajiado Counties (ADS Kenya, 2020). The uniqueness of NAIKA region in the study is its social development work through Institutions namely: St. John's Community Center Pumwani, St. Nicholas Community Development, Urban Development Program, Maasai Rural Training Centre and Community Based Health Care Program. The International Bank for Reconstruction and Development indicates that poverty in Kenya is mainly a rural phenomenon. However, urban areas too experience myriad poverty issues. ADS NAIKA region focus areas includes economic empowerment, community mobilization for transformational development, non-formal education, economic empowerment, spiritual transformation, training in computer skills, community development, tailoring, catering, rescues hairdressing and housekeeping (ADS NAIKA, 2020). This study sought to find out if ADS NAIKA has added value and to what extent to the life of the community through its social institutions over the past years.

From the above discussions, the selection of the four ADS regions is justified by the rationale that the ADS cognize the socio-economic, political and cultural diversity. The ACK rich history and as the largest Protestant Church in Kenya (Nkonge, 2019) could be of a value-stock in this study. More still, ADS has extensive systems of health, water conservation, food security, economic empowerment and education services that form bases of this study investigations. The ADS Kenya is the national and coordinating facilitating office for ten ADS regions on social transformations in Kenya.

These regions are spread across the 47 Counties in Kenya and 15 Dioceses as shown in Table 1:

Table 1:  
Summary of ADS Regions, Dioceses and Counties

No.	ADS Regions	ACK Dioceses	Counties Covered
1	ADS Pwani	Mombasa TaitaTaveta Malindi	Mombasa, Taita Taveta, Lamu, Kwale, Kilifi,Tana River
2	ADS Eastern	Machakos Makueni Kitui Garissa	Machakos, Makueni, Kitui, Garissa,
3	ADS NAIKA	Nairobi All Saints Kajiado	Nairobi,Kajiado
4	ADS Mt. Kenya East	Kirinyaga Embu Mbeere Meru Marsabit	Kirinyaga, Embu, Tharaka Nithi, Meru, Isiolo, Marsabit
	4	15	18

Source: ADS Kenya (2020) and ACK Diary and Lectionary (2022)

### 3.4 Target Population

The total population of ACK is about 5,844,882 (Nkonge, 2019). ACK has 10 ADS regions in Kenya (ADS, Kenya, 2020). In this study, the target population was 1,827 respondents drawn from the four ADS regions in Kenya namely: Pwani, Eastern, NAIKA and Mt. Kenya East. The respondents as shown in Table 2 are 15 ACK Bishops, 1,155 ACK clergy, 327 ADS staff, 150 ACK Christian lay leaders and 180 community leaders drawn from 18 Counties within which are 15 dioceses as shown in Table 1. The categories of respondents namely ACK Bishops, ACK clergy, ADS staff and top management, ACK Christian lay leaders and community leaders were selected using a Consulting Stakeholders' Matrix by Boston Consulting Group (BCG) for categories with power and influence or interest.

This was of essence in this study as it was in line with Creswell and Garrett (2008), recommendation that the researcher needs to choose respondents that help arrive at the respondents who are knowledgeable on the aspects that the study variables seek to investigate.

Table 2:  
Target Population

ADS Regions	ACK Dioceses	ACK Bishops	ACK Clergy	ADS Staff	ACK Christian Lay Leaders	Community Leaders	Total
Pwani	Mombasa Taita Taveta Malindi	3	239	72	30	60	404
Eastern	Machakos Makueni Kitui Garissa	4	288	30	40	40	402
NAIKA	Nairobi All Saints Kajiado	3	231	62	30	20	346
Mt. Kenya East	Kirinyaga Embu Mbeere Meru Marsabit ACK Bishops	5	397	163	50	60	675
Total		15	1,155	327	150	180	1,827

Source: ADS Strategic Plan 2015-2019, ADS Kenya (2020), Diocesan Reports (2020) & Nkonge (2020)

Information in Table 2 shows that 15 ACK Bishops, 1,155 ACK Clergy, 327 ADS staff, 150 ACK lay leaders and 180 community leaders drawn from the 18 counties within which were 15 dioceses formed the sample size.

### 3.5 Sampling Procedures and Sample Size

#### 3.5.1 Sample Size

Sample size was calculated based on Taro Yamane (1967) simplified formula as it provides the researcher with the rationale of the source of figures as well as ensuring consistent and unbiased estimates of samples from varied categories of respondents. The formular and results is as shown below.

$$n = \frac{N}{1 + N(e)^2}$$

where;

$n$  is the sample size

$N$  is the population size – 1,827

$e$  is the margin error – 5% or 0.05.

$$\text{Thus } n = \frac{1,827}{1+1,827(0.05)^2} = 330$$

The final sample size comprised of 330 respondents who included 206 ACK Clergy, four (4) ACK Bishops, 57 ADS Staff, 26 ACK Christian Lay leaders and 37 community leaders sampled through a sampling Matrix as shown in Table 3.

Table 3:

Table 3:  
The Sampling Matrix

Category of Participants	Population	ACK Bishops	Anglican Clergy	ADS Workers	ACK Lay Christian Leaders	Community Leaders	Sample Size
Pwani	404	1	43	12	5	11	72
Eastern	402	1	51	5	7	11	75
NAIKA	346	1	41	11	5	4	62
Mt. Kenya East	675	1	71	29	9	11	121
ACK Bishops							
Total	1,827	4	206	57	26	37	330

### 3.5.2 Sample Procedure

Sampling involves selection of a specific section of the entire population and, which is adequate in a research process. Ray (1993), has it that the more the sample reflecting larger populations, the more the actuality concerning any inference. This study employed both probability and non-probability sampling methods to guarantee sample representation of respondents. Purposive sampling procedure was employed to select the four ADS regions namely; Pwani, Eastern, NAIKA and Mt. Kenya East regions. According to Creswell and Garret (2008), a researcher needs to choose knowledgeable respondents based on certain criteria in the aspects that the study variables seek. The choice of this sampling procedure was validated by the rationale of the ADS regions uniqueness and diversity ecosystem. Also considered for the choice is the socio-economic, political, and cultural implications of the regions selected.

Secondly, stratified random sampling as a probability procedure was employed to divide and select the targeted population of each of the five specific categories or

strata of purposively sampled regions namely; Pwani, Eastern, NAIKA and Mt. Kenya East, and ACK Bishops. This method was selected to ensure that certain people are systematically represented in the sample. From each stratum, a list of sampled members was created along the categories of ACK clergy, ACK Bishops, ADS Staff, ACK Christian lay leaders and community leaders.

Thirdly, proportionate stratified sampling was used to select segmented proportions of each stratum equitably to the proportions of the entire representative samples of the respondents from each of the five strata to guarantee sample credibility. This involved calculating the proportion of respondents per region (Pwani-404, Eastern-402, NAIKA-346 and Mt. Kenya East-675 and ACK bishops) in terms of ACK clergy, ACK Bishops, ADS staff, ACK Christian lay leaders and community leaders from the total targeted figure of 1,827 respondents in the four ADS regions in Kenya. This sampling technique ensured a fair and equal proportion of respondents.

Fourthly, to select ACK Christian lay leaders and community leaders; purposive sampling was used to select ten respondents for each stratum and from each category of (ACK clergy, ACK bishops, ADS staff, ACK Christian lay leaders and community leaders). Fifth, the 15 ACK bishops were selected to be representative of the equal number of the 15 Dioceses within the four ADS regions in Kenya selected for this study. The bishops were picked using a simple random sampling technique.

### **3.6 Research Instruments**

The researcher used three sets of research instruments to collect primary data namely; administration of questionnaires, interview schedules and Focus Group Discussions (FGDs). This was informed by Saldana (2011), that using multiple data gathering methods guarantees a wider spectrum of diverse perspectives for representation and analysis. The study targeted varied respondents, namely, ACK clergy, ACK Bishops, ADS staff, ACK Christian lay leaders and community leaders to ensure credibility and dependability in the process of primary data collection. In this study, two trained assistant researchers acquainted with data collection procedures and ethical provisions in research work were engaged with the researcher diligently supervising and coordinating the entire data collection process. The instruments collected data based on research objectives.

### **3.6.1 Questionnaires for ACK Clergy, ADS Staff and Community Leaders**

Copies of the questionnaire (Appendix B, C & D) were administered to three categories of respondents namely; the ACK Clergy, ADS Staff and Community Leaders to collect primary data to collect as diverse information on data as possible. The questionnaires were suitable for large populations as is the case in this study. The Questionnaires were also moderately economical and contained the same questions for all subjects and statements written for specific objectives. Further, the questionnaires contained the open-ended questions, as they make possible to probe for additional information.

The researcher and his research assistants administered copies of questionnaires to ACK clergy serving within the four ADS regions. The ADS Staff were classified into two categories, with the majority being administered with questionnaires and selected ADS top management responsible for policy and decision-making undertaking interviews due to their wealth of experience, convenience and nature of their leadership positions. Community leaders comprised of the GoK representatives, County officers, Ward representatives and common *wananchi* in order to gather wide-ranging information on data as possible. However, due to the effects of COVID-19 in Kenya, administration of physical questionnaire to individuals at their place of meeting became something that was undertaken with suspicion; a limitation that could have jeopardized this study. However, to overcome this limitation, the researcher, research assistants and base group members ensured that all Covid-19 protocols and health regulations were adhered to in all research engagements.

Data collected was both qualitative and quantitative. Qualitative data was obtained from open-ended questions (unstructured) for they do not constrain the respondent's beliefs or opinions. Closed questions (structured), demographics and Five-point Likert scale questions generated quantitative data as it allowed the researcher explore range of responses provided before reducing answers in a set of categories to address specific objectives. Both open and close ended questionnaires helped gather in-depth information for completeness of the study.

The study mostly employed a Five-point Likert scale that was used in rating respondents' answers on a scale of 1-5 using various forms of statements ranging from

a scale of 1-5 where 5= Strongly Agree; 4=Agree; 3=No Opinion; 2=disagree and 1=Strongly Disagree; while in other instances, the range was 1=No Extent; 2=Little Extent; 3=Average Extent; 4=Great Extent and 5=Very Great Extent. Through the use of the five-point Likert Scale, the study sought to understand the respondents' level of agreement on issues relating to research questions guiding this study. The questionnaires were divided into five sections. Section A, collected data on demographic characteristics of respondents. Demographic indicators describe the respondents ADS region, gender, age, designation, residence, marital status and education level while section B, C, D and E covered questions based on the research objectives guiding this study.

### **3.6.2 Interviews Schedules for ACK Bishops and Selected ADS Top Management**

The researcher conducted oral interviews using an interview guide to three ACK Bishops in three ADS regions in Kenya namely; Pwani, Mt. Kenya East and NAIKA to collect qualitative data on the dynamics of ADS of the Anglican Church in enhancing CD in Kenya. Additionally, in this category, the researcher interviewed six ADS top managements. The oral interview instrument was valuable in gathering in-depth data necessary for meeting objectives of the study. According to Siegel (1987), key informant interviewing is a strategy for collecting data that involves open-ended inquiries and is carried out with individuals who have in-depth first-hand knowledge of the community.

One of the key benefits of face-to-face interviews, according to Ray (1993), is that it is possible to get a deeper understanding of the psychological set from which the subject is responding to the questions. The ACK Bishops and ADS top management being in policy and decision-making leadership body in matters of development in Kenya were best suited as per Consulting Stakeholders' Matrix by Boston Consulting Group (BCG) for categories with power and influence or interest to respond to the investigations of this study. Moreover, the oral interviews were suitable for ACK Bishops and ADS top management since it provided in-depth data for this study. Interviews as a two-way process helped respondents clarify issues being investigated in this study. The respondents were able to shed more light on the subject matter, asked probing questioning or sought clarifications on issues that seemed misread or required some explanation or clarification. In some instances, oral-verbal interviews

made it possible for the researcher to ask probing questioning especially where the information sought was personal or required ethical attention. As guided by Hesse-Biber & Leavy (2011), interview schedules are applicable for standardization of interviews so as to pose questions in a specific manner. The researcher conducted oral interviews to the ACK Bishops and the ADS top management to complement quantitative data collected through responses in the questionnaires and other qualitative data from the FGDs.

### **3.6.3 Focus Group Discussions for ACK Christian Lay Leaders**

The ACK Christian lay leaders' responses were gathered through a set of FGDs. The Christian lay leaders provided in-depth qualitative information. The main goal of FGDs was to examine relevant investigational issues by asking a group of people for their ideas, stories, experiences, and perceptions. Hesse-Biber and Leavy (2011), stipulate that FGDs provides interactive information from the respondents through sharing of views and direct experiences in community life, ownership and history. To gather qualitative data in this study, the researcher formed three FGDs of five respondents each to compare perceptions on varied issues such as gauging knowledge, skills and attitude the ACK Christian lay leaders have on the dynamics of ADS of the Anglican Church in enhancing CD in Kenya, and in response to the research questions.

In this study, there were three FGDs formed in three ADS regions namely; Pwani (Kwale County), NAIKA (Nairobi County), and Mt. Kenya East (Kirinyaga County). The three FGDs undertook common discussion matters in answering research questions guiding this study. Some key members of the base group were trained and recruited as assistant researchers to help in guiding FGDs and also in the administration of questionnaires where this study was undertaken to ease acceptability and gathering of information. This arrangement enabled collection of data; advantaged by members of the base group who were conversant with communities selected for this study. The FGDs provided a means to gauge the knowledge the community had on dynamics of ADS of the Anglican Church in enhancing community development in Kenya.

### **3.7 Data Collection Procedure**

Both primary and secondary sources were employed to obtain data. Primary data was obtained from ACK clergy, ACK Bishops, ADS staff, ACK Christian lay leaders and community leaders in the field using questionnaires, interviews and FGDs. The researcher engaged two research assistants to help collect data to a sample of 330 respondents. The researcher had communicated with the respondents in time through a letter of introduction explaining the purpose of the study and seeking for consent and cooperation as shown in the Appendix A. A mobile smart phone facilitated communication, recording and photography where possible.

Secondary data was obtained from literature sources including journals, text books, digital sources, archival materials, projects, documents, text books, unpublished papers, Thesis, seminar papers, ACK and ADS official records from regional offices, Dioceses and ADS Kenya. The secondary data was also obtained from various libraries in Kenya including Chuka University, Kenyatta University, and St. Andrews College of Theology and Development, Kabare. These libraries provided relevant data that informed the background matter and contextual realities that were related to the dynamics of ADS of the Anglican Church in enhancing CD in Kenya and possible socio-economic and political implications.

The researcher checked at the replicas of the instruments to ensure accurate and consistent results. Before any kind of research could get underway, Chuka University was requested to provide an official letter of ethics clearance. This was followed by the awarding of the registration letter from Chuka University Post-Graduate School, which the researcher used to apply for a research permit from NACOSTI in accordance with the Science and Technology (NACOSTI) Act, Chapter 250, Laws of Kenya.

The authority to conduct research was granted by the NACOSTI and a research license issued (Appendix H). Further, the researcher sought for approval from the ADS- Kenya office Nairobi and respective dioceses to enable reach out to respondents of the selected ADS regions, namely, ACK bishops, ACK clergy, ADS staff and ACK Christian lay leaders as an academic undertaking which were also granted. The approval by the County Commissioners, County Directors of Education and County

Secretaries where applicable in respective ADS regions helped not only to reach out with ease to the respondents in the four ADS regions in Kenya but also provided important links to the personnel of contact on the ground in the Sub-Counties and villages. The approval letters served as an assurance to the community that the study was an important academic innovativeness.

### **3.7.1 Questionnaires**

291 copies of the questionnaire were administered to ACK clergy, ADS staff and community leaders in order to collect as diverse information on data as possible. The questionnaires were dispatched to the respondents on the appointment date; time for collection was also agreed upon, although the researcher and his research assistants preferred instant or same day questionnaire collection, an arrangement that was accepted by the majority of the respondents. In instances, of delay in collecting questionnaires, the base assistant researchers helped in collection and ensured that the filled questionnaires reached the researcher. This was the reason for high response rate of the questionnaires. All the ethical considerations were spelled out to all individual and corporate respondents participating in this academic pursuit.

### **3.7.2 Interview Schedule**

The researcher conducted oral interviews using an interview guide to ACK Bishops and top ADS management in three out of the four ADS regions purposively selected for this study. The researcher requested for appointments and booked in advance with the three Bishops and six ADS top management respondents sampled for this study. During the interviews, the respondents were allowed to express their views based on research questions. Some responses from the respondents were either noted in a note book or recorded using a smart phone.

### **3.7.3 Focus Group Discussions**

Data from FGDs was obtained from fifteen ACK Christian lay leaders with prior booking of appointments with the respondents. There were three FGDs with each group comprising of five respondents. Key base group members from the diverse communities under investigation were trained and recruited as key research support assistants to render help in guiding FGDs specifically in Kwale, Nairobi and Kirinyaga Counties where this study was undertaken to ease acceptability and

gathering of information. The FGDs oral or verbatim responses from ACK Christian lay leaders were noted down on a notebook. Majority of the Christian lay leaders were not secure with the researchers' or the assistant researchers' recording of their responses due to the complex nature of this research that involved the respondents' seniors, but rather preferred their responses noted in writing. During the period of data collection, the researcher ensured diligence by supervising and coordinating of the FGDs processes.

### **3.8 Ethical Considerations**

Ray (1993), defines ethics as the study of proper actions. The ultimate decision in ethical questions resides in judgment of value. In the process of conducting this study, appropriate ethical standards were of necessity for the success of the study. Respondents were safeguarded and assured that none would be harmed in some unintended ways psychologically, financially and socially. This has reference to Jowell (1986) that ethical considerations in research ensures unbiased content of research and guarantees criteria for respondents. During data collection process, the purpose of the study was explained to respondents and an introductory letter given to seek the respondent's voluntary participation, informed consent, guaranteed information, anonymity and confidentiality during and after filling questionnaires, FGDs and interviews.

During the data entry and due to the challenge of the much-exposed computer crime, the researcher ensured that data entered into computer and the audio-tape raw data was password protected. Further, the work of scholars and any other secondary data utilized was acknowledged objectively by use of citations, indexes, references or permission to avoid the offense of plagiarism in all its forms and expressions. To prove the significance of this study, official letters of introduction were sought from the relevant offices and all approvals sought accordingly. These included the ethical permit from the Ethics Committee of Chuka University which was subsequently used to apply for a research license from the National Commission for Science, Technology and Innovation (NACOSTI) in compliance with Science and Technology Act, Chapter 250, Laws of Kenya.

The authorization from NACOSTI helped obtain all other official needed clearances from the respective, County and Sub-County Commissioners, county director of education and county government-office of the County Secretary for purpose of accessibility to all ADS areas under study. The Ethics and NACOSTI permit enabled the researcher undertake this study as an official and authorized university research. All approval letters from the County Commissioners, County Director of Education and County Government, and office of the County Secretary.

### **3.9 Data Analysis**

Qualitative and quantitative data was processed before carrying out the analysis. The researcher organized the collected raw-data from the field as per the research objectives. It was then broken down, refined and organized into manageable coherent categories to form a database verifiable by checking the logic, consistency and accuracy of the entries.

Prior to the actual data analysis, diagnostic tests were conducted to assess the suitability of the data and to correct problems identified in the raw data. Data was tested for normality and collinearity in order to ascertain its suitability for inferential tests. Normality test used a Shapiro-Wilk test with a Shapiro-Wilk statistics greater than 0.5 ( $>0.5$ ) indicating a normally distributed data. Presence or absence of multicollinearity was tested based on Variance Inflation Factor (VIF), VIF value less than 10 being acceptable (Tabachnick & Fidel, 2006).

After diagnostic tests, the researcher formulated scheme of codes and scales from the responses which were summarized and analyzed. Relevant data as per the study research objectives was grouped with every kind of the gathered data to meet the said research objectives. After coding the data, the researcher stored the information generated electronically and subsequently commenced data analysis to make deductions and inferences. The analysis of data focused on the research objectives for the purpose of making informed deductions and conclusions.

#### **3.9.1 Analyzing Quantitative Data**

Quantitative data in raw form was processed, analyzed and interpreted by use of quantitative analysis techniques to turn it to information discovery. All data gathered

was first marked and given code numbers and entered in an excel spreadsheet. Then, after diagnostic tests, the organized data was entered into Statistical Package for Social Sciences (SPSS) version 26 software for windows to enable further analyses of data to show the presence and frequency of certain concepts. The SPSS software was used to measure average scores, the number of times (frequencies) a certain response was made, ensuring correct ratings as well as entering it in the software to analyze the relevant data for intended results. This was followed by checking for errors, illegitimate codes and illogical relationships. For each possible error, occurring at coding or data entry prompted correcting it.

Inferential statistics was used in the analysis of Quantitative techniques to generate data. Sushi and Verma (2010) argued that descriptive statistics involve the use of graphical and numerical methods. This was further tabulated into data statistically into frequency and percentages and pie charts to graphically represent the results. This helped explore, present, and examine relationships and trends within the data as well as in describing the distribution of the variables to establish statistical relationships between variables in the study.

### **3.9.2 Analyzing Qualitative Data**

Qualitative data in this study was non-numerical data collected from the research questions. Qualitative data involved descriptions, opinions, testimonies and quotes collated and systematized into main themes guided by the study objectives. In some instances, measurements were also derived from the said qualitative data during the process of converting descriptions and responses to numerals giving a quantitative data subject for interpretation and conclusion where possible. Recorded data was accurately noted and transcribed using sentences as units of data to ensure data was not lost and was ready for further analysis employing qualitative analysis techniques. Data gathered was coded into common themes. Coding units of data with more than one category suggested inter-relationships. The appearance of an apparent relationship or connection between categories or any other pattern was tested before a conclusion of the actual relationship or not was established. Such qualitative data was generated and presented in form of narrative formats. During the process of qualitative data analysis, the researcher formulated research propositions based on research objectives.

## **CHAPTER FOUR**

### **BIBLICAL AND THEOLOGICAL BASIS FOR CHURCH INVOLVEMENT IN COMMUNITY DEVELOPMENT**

#### **4.1 Introduction**

This chapter commences by presenting an analysis of data obtained from the study. Presented in this chapter is the general discussions of the findings and their implications as set out in the research objectives. Entailed in this study, is quantitative and qualitative research findings which are presented and discussed. Further, the chapter examines the response rate and demographic information. In essence, the main purpose of this study was to investigate the dynamics of ADS of the Anglican Church in enhancing community development in Kenya as guided by the following four research objectives.

- i. To establish the biblical and theological bases for church involvement in community development.
- ii. To analyze the organizational policies of ADS in enhancing community development in Kenya.
- iii. To investigate the strategies employed by ADS in enhancing community development in Kenya.
- iv. To establish the challenges facing ADS in enhancing community development in Kenya.

##### **4.1.1 Response Rate**

Response rate refers to the actual percentage of the respondents who participate in a survey. Creswell (2009), defines response rate as a derivation and reflection of the total population of respondents in a survey divided by the total population of the originally sampled participants. In this study, the researcher dispatched the projected 291 questionnaires according to the sample size out of which 288 were duly filled and returned: that is, 206 clergy, 45 ADS staff and 37 community leaders, while qualitative data was collected from 24 respondents who included three ACK Bishops, six ADS top management leaders, and 15 Christian lay leaders as well as data from the open-ended questions. Data obtained was analyzed descriptively using frequencies and percentages as well as thematically for qualitative data based on study objectives.

The Table 4 shows the response rate of the respondents

Table 4  
Response Rate

Instrument	Respondents	Response rate	Percentage
Questionnaires	291	288	98.9%
Interviews	13	9	69.2 %
FGDs	26	15	57.6%
Overall	330	312	94.5%

The study achieved a response rate from the questionnaires distributed of 288 (98.9 %), three bishops and six ADS top management who attended interviews had a response rate of 69.2%; the FGDs response rate was 57.6%. The overall response rate from all the categories was 94.5% for which in this study is deemed reliable for data analysis as per Shushil and Verma (2010), who opined that a survey of 50% response rate is average, 60-70% is adequate and 70% and above response rate as excellent. In this study, the 94.5% response rate was therefore deemed as adequate for analysis and conclusion of the study.

#### **4.2 Demographic Information**

This section presents a brief discussion of the background characteristics of the respondents of the study. Demographic responses were collated alongside descriptive analysis of the study variables. Demographic analysis provided summaries through the use of frequencies and percentages. Demographic information analysis involves analyzing the general demographic statistics of the various samples in the study. This section presents the findings of the study of the clergy, ADS staff and community leaders' demographic information. The demographic analysis was instigated to provide important foundations for detailed discussions of the results based on the objectives of this study.

#### 4.2.1: Clergy, ADS Staff and Community Leaders Demographic Information

The clergy, ADS staff and community leaders' demographic information was assessed based on region of operation, gender, age, designation, area of residence, marital status, designation, and education level. Table 5 presents the findings.

Table 5:  
Clergy, ADS Staff and Community Leaders Demographic Information

Demographic Variable	Category	Frequency	Percentage
Region	Mount Kenya East	113	39.2
	Eastern	62	21.5
	Pwani	62	21.5
	NAIKA	51	17.8
	Total	288	100.0
Gender	Male	192	66.7
	Female	96	33.3
	Total	288	100.0
Age in years	Below 36	51	17.8
	36-50	138	47.9
	51-60	75	26.0
	Above 60	24	8.3
	Total	288	100.0
Residence	Urban	49	17.0
	Semi-Urban	59	20.5
	Rural	179	62.2
	Slums	1	0.3
	Total	288	100.0
Designation	Clergy	206	71.5
	ADS Staff	45	15.7
	Community leaders	37	12.8
	Total	288	100.0
Marital status	Single	43	14.9
	Married	226	78.5
	Widowed	18	6.3
	Divorced	1	0.3
	Total	288	100.0
Education level	Postgraduate	35	12.2
	Undergraduate	109	37.8
	Diploma	128	44.4
	Secondary	16	5.6
	Total	288	100.0

Table 5 present data on respondents' demographic information. Relative to their ADS regions in Kenya, an inquiry was made based on four regions namely; Mt. Kenya East, Eastern, Pwani and NAIKA in which the respondents were drawn from. Findings showed that most of the respondents 113(39.2%), were from Mt. Kenya East

compared to those drawn from Eastern 62 (21.5%), Pwani 62(21.5%) and NAIKA 15(17.8%). Bwibo (2014), reports that there are ten ADS regions namely: Pwani, Eastern, NAIKA (Nairobi, All Saints and Kajiado), Mt. Kenya East, Mt. Kenya, Central Rift, North Rift, South Rift, Western and Nyanza regions. This study purposively selected the first aforementioned four ADS regions based on the rationale that the regions ensured criterion of equal representation of views obtainable all over Kenya due to their uniqueness and diversity.

The ADS Pwani region has a rich missionary trend; its uniqueness lies on its mission-historical and theological value, Johhann Krapf the first CMS missionary arrived in Mombasa in 1844 to propagate the Gospel of Christ coupled with education, agriculture and health components which are a key impetus in community development. ADS Mt. Kenya East is considered as bench mark by other ADS regions in Kenya and the first success story of regionalization. The ADS NAIKA enhances institutionalized form of community development with a blend of urban, rural and slums (ADS Kenya, 2020). The ADS Eastern is an arid and semi-arid area with practical interventions in matters of CD. Further, the region has a rich history on implementation of integrated CD approaches which have remained distinctive in addressing the socio-economic and political challenges of the rural poor households.

The gender issue was given preference consideration and the findings are presented in the Table 6.

Table 6:  
Distribution of Respondents by Gender

Gender	Respondents
Male	192
Female	96
Total	288

Information on respondents' gender showed that twice as many males 192 (66.7%), participated in the study compared to women 96 (33.3%), indicating a gender gap in the distribution of the respondents. However, the gender distribution adheres to a third gender rule espoused in the country's promulgated constitution. Various gender aspects come into play in the enhancement of community development in Kenya thus

the need to consider gender in this study. According to Kinyua (1999), women in Kenya form 52% of the total population with a majority being found in rural areas. However, women are either disregarded or skewed when it comes to appointments to various hierarchical posts. It can be inferred from this study's results that the target population had a gender imbalance that favored men. Despite the fact that women work on community development projects every day, these projects are handled in patriarchal environments by males.

According to Hearn (2009), the gender gap may be as a result of church patriarchy, which is a reflection of theological viewpoints or cultural norms unique to a given region of the world. The Anglican Church of Kenya has the same situation, where significant issues related to leadership, education, employment, and resourcefulness are crucial. To determine who among the male and female respondents was more or less interested in community development, the gender factor had to be taken into consideration in this study. Men predominate in important ecclesiastical roles at ACK, including ordination, top management, and institutional leadership. Kang'ethe (2016), argues that something needs to be done to ensure the socioeconomic and political space and advancement of women, whether they are lay or clerical, in things ecclesial.

According to O'Donovan (1988), views on women have been influenced more by society, conflict, and tradition than by biblical principles. As a result, Parrat (1996) stressed the importance of educating women, particularly on legal matters, in order to help them become more self-aware and conscientious, and to inform them of their legal rights and the options available to them for resolving disputes and improving their circumstances. Njoroge (2014), holds that the social standards that consider women as second-class citizens are to responsible for the devaluation of women in church ministry.

The results show that because both men and women were made in the image of God, church institutions today need to comprehend the Biblical teachings on women and God's plan for women in relation to men (Genesis 2:7). For his part, Vicencio (1992), promotes a theology of reconstruction focused on socio-economic structures. It entails the need to eliminate all prejudices, build an inclusive society, and encourage and promote activities that create and sustain human life. This is done by removing all

socio-economic, cultural, political, historical, religious and gender barriers, so that even women can participate in community leadership, capacity building, and transformational leadership.

The majority of the clergy in the Anglican Church is typically male, if not completely so. In the ACK, strict hierarchical systems and a lack of gender mainstreaming have done much to exacerbate the gender gap. Due to inherently patriarchal structures, processes, organs, and power structures, the marginalization of women and clergy in issues ecclesiastical is a universal injustice.

Information on respondents' age showed that the majority of them 138 (47.9%), were in the age bracket of 36-50 years. Those who were 51-60 years were about a quarter 75 (26%), less than one fifth, 51 of the respondents were youths of below 36 years 51(17.8%) while very few respondents 24 (8.3%), were above 60 years of age. This is an indication that the majority of the respondents by average (73%) were vibrant adults in the middle age perceived to be highly productive, thus suited to drive church development activities.

Specifically, the ages 36-50 (47.9 %), was useful for this study because they are at a critical stage in life and could steer the areas of community development to productivity and uplift the livelihood of the community. This is the prime age of growth and development in terms of entrepreneurship and productivity. However, this seems to contract Mwamba (2019), who contends that the exclusion of the young compounds the problem of participating in church matters. However, the inclusion of those above 60 years and as well as a few of the youths below 36 years within the church leadership provides the highly valued wisdom and experience of age and an opportunity of continuity in matters of community development. In this study, age was recognized as a vital variable that affect community development.

Age is a crucial component to take into account when developing efficient ways for boosting community development, according to scholars like Kinyua (1999). This demonstrates that as people age, they become more sensible and effective. The Church should invest in young people by making them more accessible through life-changing, community mission-driven programs and development projects that engage

them in community development. This is because youth involvement in development issues is either low or average.

The study findings on marital status revealed that the majority of the respondents 226 (78.5%), were married, compared to single 43(14.9%), widowed 18(6.3%) or divorced 1(0.3) all who constituted 21.5% of the respondents only. This finding is in line with the call by the church that those in leadership positions should be family men and women who can show that they can effectively and efficiently manage their families and consequently the affairs of the church. However, it is also true that the church must not discriminate the other cadre of members thus the inclusion of a limited number of single, widowed or divorced.

According to a research work by Stinton (2010), all categories of people irrespective of marital status have a hand in the transformation of society. Similarly, Kinyua (1999), is of the view that in many households, single women make important decisions about education, health, discipline and the daily feeding of their children than men. This means that better economic policies need to be formulated to encourage people in all social strata to take part in production of good and services in the community and none should be left out in community development activities. With regards to area of residence, the majority of the respondents were drawn from rural areas 171(62.2%), with the remaining respondents distributed in decreasing quantities among semi-urban 59 (20.5%), urban 49 (17.0%) and slums 1(0.3%), the proportion of the urban and slums being almost negligible. These findings imply that despite the reported massive rural urban migration, a significant proportion of the Kenyans' population still reside in rural areas necessitating the church to have a significant representation among communities living in rural areas. The negligible population of respondents drawn from the urban and slums is however worrying considering that within urban communities, significant populations of urban dwellers live within slums and thus should have had representation in church leadership commensurate to its populace.

The rural areas with 62.2% are productive particularly due to intensification of horticulturally based programs and projects that enhance the growth of the community as well as fed the urban community. The results show that although agriculture

dominates the socio-economic status of the studied areas, unemployment is substantial because of lack of industriousness and effective strategies. Overall, all of these factors contribute to poverty in the local areas. Food security is the most significant concern affecting the population of rural Kenya, according to Kinyua (1999). Kenya experienced a severe drought and famine in 1984/85. Early in 1986, following the drought, the CCS, which was renamed ADS in 2013, conducted a study on the food situation in the then-Diocese of Mt Kenya East in collaboration with Bread for the World in Germany. The report suggested a "Program to Increase Food." The church's solution to the poverty situation for the ADS to enhance CD efforts in the community and improve urban infrastructure in business investors to improvise the livelihood of the community.

Education level of the respondents was measured to evaluate the level of knowledge of the dynamics of the ADS of the Anglican Church in enhancing community development in Kenya. Findings on respondents' level of education indicated that except for a paltry of the respondents 16 (5.6%), who had basic education (secondary education), the remaining majority either were Diploma certificate holders 128 (44.4%), Bachelors 109 (37.8%) or Post-Graduates Masters and Doctorates 35 (12.1%). Results show that 128 Diploma holders' respondents were the majority with some level of Post-Primary Education necessary for understanding the dynamics of ADS of the Anglican Church in enhancing community development in Kenya. These findings imply that the community has in its leadership rank has had a relatively highly qualified persons with requisite knowledge and skills necessary for discharge of their call of service in all areas, community development included. This is imperative that the majority of the respondents were in agreement with the statements that were measuring knowledge on this study.

#### **4.2.2 Interviews**

Qualitative data was obtained from interviews with ACK Bishops, ADS top management, Focus Group Discussions (FGDs) and open-ended questions as presented.

- 1) Three Bishops were interviewed from Pwani, NAIKA and Mt Kenya East regions. Six informant interviews with ADS top management were

undertaken, two from Pwani region, one from Mt Kenya East region, two from NAIKA region and one from Eastern region.

- 2) Focus Group Discussions formed were undertaken in three ADS regions namely; NAIKA, Mt. Kenya East and Pwani each comprising of 5 respondents, a total of 15 respondents.
- 3) Findings from the open-ended questions are reported. The open-ended questions were similar to all categories of respondents, that is, for clergy, ADS staff and community leaders.

The interviews of the Bishops and ADS top management were conducted in a natural setting between the researcher and the interviewees. This method aided in gathering data from the ACK Bishops and ADS top managements. The choice of the respondents was informed by Consulting Stakeholders' Matrix by Boston Consulting Group for categories with power and influence or interest. This kind of selection is supported by Cresswell and Garrett (2008) who indicated that the researcher needs to arrive at the respondents with knowledge and experience on the aspects that the study variables seek to establish. The interviewees' responses were mostly recorded in field notebooks; with a few being partly recorded using smart phone.

### **4.3 Diagnostic Tests**

The adequacy of the received data for the anticipated analysis was determined using a series of diagnostic tests before the quantitative data was actually analysed. The data were examined for normality, multi-collinearity, heteroscedasticity, and auto-correlation.

#### **4.3.1 Normality Test**

Based on the Shapiro-Wilk test, the data were evaluated for normality. The distribution scores for the dependent and predictor variables were evaluated using the Kolmorov Smirnov and Shapiro-Wilk tests. The Shapiro-Wilk test results were found to range from 0.676 ( $p= 0.564$ ) for BTBCI to 0.973 ( $p= 0.457$ ) for SEP. According to Tabachnick and Fidell (2001), the data is normally distributed if the Shapiro-Wilk Statistic test yields a non-significant result (sig value greater than 0.05). The data were normally distributed, as indicated by the derived p-value, which was greater than 0.05. In this regard, all of the variables listed below with their short descriptions had

data that was normally distributed and so suitable for further study. The results are summarized in Table 7.

Table 7 :  
Test for Normality

Variable	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
BTBCI	.204	288	.200	.676	288	.564
CD	.136	288	.061	.972	288	.394
CP	.160	288	.063	.948	288	.876
PP	.170	288	.317	.944	288	.348
OP	.169	288	.152	.920	288	.299
ST	.207	288	.092	.888	288	.572
CPI	.079	288	.105	.968	288	.079
SC	.206	288	.091	.945	288	.659
SPC	.211	288	.201	.935	288	.164
EC	.222	288	.102	.935	288	.956
CC	.147	288	.195	.950	288	.346
IC	.202	288	.093	.910	288	.125
HRM	.205	288	.143	.905	288	.209
HSE	.152	288	.205	.953	288	.354
SEP	.107	2.88	.137	.973	288	.457

Key: BTBCI: Biblical and Theological Basis for Church involvement; CD: Community Development: Community Disseminates Teachings; CP: Community Participation; PP: Partners' Participation; OP: Organizational Policies: Strategies; CPI: Category of People/Institutions; SC: Spiritual Services; SPC: Socio-Political Challenges; EC: Economic Challenges; CC; Cultural Challenges; IC: Institutional Challenges; SEP: Socio-Economic and Political.

#### **4.3.2 Multi-Collinearity**

Multi-collinearity was assessed based on Tolerance Variance Inflation Factors (VIF). Table 8 presents a summary of the results. Data obtained shows that the variables had VIF values ranging between 1.565 (BTBCI) and 2.467 (ADS Policies). These values imply that there was no threat of multicollinearity according to Razani and Wah (2011) who advocate for VIF value of 1.5 and 10 to indicate absence of multicollinearity. However, a value close to 0 indicates that multicollinearity may be a threat (Belsley, Kuh & Welsch, 2004), values with tolerance value close to 1 means having little multi-collinearity.

Findings imply all variables under study meets required threshold for multicollinearity and thus are acceptable for further analysis

Table 8:  
Multi Collinearity

Variable/Sub-variable	Collinearity Statistics	
	Tolerance	VIF
BTBCI	.768	1.565
CD	.485	2.062
CP	.625	1.734
PP	.405	2.467
OP	.469	1.957
ST	.697	1.951
CPI	.473	1.975
SC	.990	1.978
SPC	.493	2.116
EC	.562	2.029
CC	.613	1.778
IC	.535	1.875

#### 4.3.3 Auto-Correlation Test

Auto-correlation test was assessed based on Durbin-Watson test. Findings were presented in Table 9.

Table 9:  
Durbin Watson Test

Model	Variables	Durbin Watson Test
Biblical and Theological Basis for Church Involvement and Community Development	BTBCI & CD	1.596
Organizational Policies and Community Development	OP & CD	1.504
ADS Strategies and Community Development	ADS Strategies & CD	1.502
Challenges and Community Development	Challenges & CD	1.530

Durbin-Watson d values for the models range between 1.502 for ADS strategies and community development to 1.596 for Biblical and Theological Bases for Church involvement and Community Development. This implies that the values for all the models lie between the two critical values of  $1.5 < d < 2.5$ . Therefore, it means there is no first order linear auto-correlation in the data and therefore is fit for further analysis.

#### 4.3.4 Heteroscedasticity Test

Heteroscedasticity Test of the models was based on Koenker test. Results were as presented in Table 10.

Table 10:  
Koenker Test for Heteroscedasticity

Model	Variables	Koenker Test	
		LM	Sig.
Biblical and Theological Bases for Church Involvement and Community Development	BTBCI & CD	1.536	.215
Organizational Policies and Community Development	OP & CD	.006	.936
ADS Strategies and Community Development	ADS Strategies & CD	.192	.074
Challenges and Community Development	Challenges & CD	.744	.388

Results reveal that when models for all the components were examined for heteroscedasticity, the Koenker test had p values ranging from 0.074 for ADS Strategies and Community Development to 0.936 for Organizational Policies and Community Development. The likelihood of heteroscedasticity was eliminated because all model constructs had  $p > 0.05$  (Jose, 2013). All the variables in the models could be employed for further analysis because, generally, diagnostic tests showed that the data produced satisfied the threshold for normality, multi-collinearity, autocorrelation, and heteroscedasticity.

#### 4.4 Biblical and Theological Basis for Church Involvement in Community Development

Objective one sought to establish the biblical and theological basis for church involvement in community development. To fulfil this study purpose, the clergy, ADS staff and community leaders were provided with a set of 9 statements on a scale of 5 Likert statements on issues pertaining to the biblical basis for church involvement in community development. The section presents the findings and analysis of data pertaining to the first objective.

Table 11 presents a summary of the responses.

Table 11:  
Biblical Basis for Church Involvement in Community Development

Statement	SD	D	NO	A	SA	Total
The creation of man in God's image (Genesis 1:26-28) is a basis of development	1.8	0.3	0.3	17.0	80.6	100.0
	5	1	1	49	232	288
Psalm 9:18-19 (God's judgment upon a nation that forgets the disadvantaged) stirs the church to be involved in development	1.4	1.0	3.1	18.8	75.7	100.0
	4	3	9	54	218	288
Nehemiah 2:18 (Let's us arise and build) motivates the church to participate in development	1.4	1.4	0.3	17.7	79.2	100.0
	4	4	1	51	228	288
Tobit 4:7-10 (Taking care of the poor as an offering that pleases God in heaven) inspires the church to participate in development	1.7	1.4	15.6	39.2	42.0	100.0
	5	4	45	113	121	288
Jesus's Great Commission in Matthew 28:16-21 inspires the church to participate in development	1.4	1.7	0.7	23.6	72.6	100.0
	4	5	2	68	209	288
The church involvement in development is based on Christ's command of loving God and neighbour (Luke 10:27-29)	1.4	1.0	1.4	23.3	72.9	100.0
	4	3	4	67	210	288
Luke 4:18-19 (Jesus concern to the world in socio-economic and political matters) calls upon the church to participate in development	1.4	1.0	0.3	21.5	75.7	100.0
	4	3	1	62	218	288
Abundant life taught in John 10:10 inspires the church to participate in development	1.4	1.7	1.0	16.7	79.2	100.0
	4	5	3	48	228	288
The economic sharing of Christians by St. Paul's in Romans 15:25-27 serves as a motivation to development	1.4	1.0	1.4	34.7	61.5	100.0
	4	3	4	100	177	288

Data obtained illustrated that the majority of the respondents 281(97.6%), acknowledged that indeed the creation of man in God's image (Genesis 1:26-28) is a basis of development, that God's judgment upon a nation that forgets the disadvantaged (Psalm 9:18-19), stirs the church to be involved in development by 272 (94.5%), and that the statement drawn from the book of Nehemiah 2:18 "Let's us arise and build" motivates the church to participate in development, 279 (96.9%). Similarly, a significant proportion of the respondents 234 (81.2%), maintained that "Taking care of the poor as an offering that pleases God in heaven" (Tobit 4:7-10) inspires the church to participate in development, a great proportion 277(96.2%), indicated that Jesus' Great Commission in Matthew 28:16-21, inspires the church to participate in development and that the church involvement in development is based on Christ's command of loving God and neighbours drawn from the gospel of Luke 10:27-29 by 277(96.2%).

At the same time, data obtained showed that the majority of the respondents 296 (97.2%), indicated that Jesus concern to the world in socio-economic and political matters calls upon the church to participate in development (Luke 4:18-19), a significant proportion of the respondents, 276 (95.9%) maintained that the assertion that abundant life taught in John 10:10 inspires the church to participate in development and that the economic sharing of Christians as espoused by St. Paul's in Romans 15:25-27 serves as a motivation to development by 277 (96.2%). In general, respondents scored highly for biblical basis for church involvement in community development, the variable obtaining a mean rating of 93.54% for church's involvement in community development.

#### 4.4.1 Theological Basis for Church Involvement in Community Development

The study also intended to establish whether there exists theological basis for ADS involvement in community development. To achieve this, respondents were provided with a set of six Likert type statements. Their responses were as presented in Table 12.

Table 12:  
Theological Basis for Church Involvement in Community Development

Statement	SD	D	NO	A	SA	Total
The concept of <i>Shalom</i> (Peace) which means right relation with God, humanity and creation is crucial in enhancing development	1.7 5	0.7 2	3.1 9	43.4 125	51.0 147	100.0 288
Evangelization as the identifying feature of the church involves taking care of the poor, the marginalized and the vulnerable	1.7 5	0.7 2	3.1 9	47.6 137	46.9 135	100.0 288
Reconstruction Theology informs the church involvement in development	1.4 4	0.7 2	8.7 25	61.1 176	28.1 81	100.0 288
The church responds to peoples' socio-economic and political needs by empowering community in the area of development	1.7 5	0.3 1	3.1 9	42.7 123	52.1 150	100.0 288
Since creation, God has been transforming communities in development through His involvement in their daily affairs	1.4 4	1.4 4	1.4 4	36.5 105	59.4 171	100.0 288
Green Theology, Laity Theology, Eco-Theology, <i>Oikos</i> Theology, <i>Koinonia</i> , <i>Incarnation</i> , <i>Harambee</i> and <i>Diakonia</i> are integral interventions in enhancing development	1.4 4	1.4 4	9.4 27	60.4 174	27.4 79	100.0 288

Information obtained from the respondents indicates that the majority 272 (94.4%), indicated that the concept of *Shalom* (Peace) which means right relation with God,

humanity and creation is crucial in enhancing development; a similar proportion 272 (94.4%), maintained that Evangelization as the identifying feature of the church, involves taking care of the poor, the marginalized and the vulnerable and that Reconstruction Theology informs the church involvement in community development by 256 (89.2%).

At the same time, a significant proportion of the respondents 273 (94.8%), indicated that the church should respond to peoples' socio-economic and political needs by empowering community in the area of development; the majority hold that since creation, God has been transforming communities in development through His involvement in their daily affairs 276 (95.9%), and that Green Theology, Laity Theology, Eco-Theology, *Oikos* Theology, *Koinonia*, *Incarnation*, *Harambee* and *Diakonia* are integral interventions in enhancing development by 252 (87.8%).

Findings thus illustrated 92.8% mean rating for theological basis for church involvement in community development. Reconstruction theology in this case, has the capacity to provide impetus necessary to improvise on education system in Kenya that could constructively mitigate the existential community development reality. Theologies that are contemporary and practical in their application inform community development. For instance, food security is relevant to the theology of reconstruction for it recognizes that the church has the mandate to address issues to do with food crises by challenging development institutions such as ADS to demonstrate leadership in effective land utilization and employment of more efficient agricultural methods and principles to inform community self-reliance living.

#### 4.4.2 Extent to which the Church Disseminates Teachings on Development

To establish the extent to which the church disseminates teachings on development in the community. Table 13 presents summary of the findings.

Table 13:  
Church's Dissemination of Teachings on Development in the Community

Statement	NE	LE	AE	GE	VGE	Total
The church teaches about good agricultural practices to improve productivity	1.4 4	17.0 49	65.6 189	13.5 39	2.4 7	100.0 288
The church teaches about clean water and sanitation to enhance quality of life	1.0 3	16.7 48	64.9 187	13.9 40	3.5 10	100.0 288
The church promotes developmental education to reduce illiteracy and poverty	0.7 2	13.9 40	54.5 157	26.0 75	4.9 14	100.0 288
The church promotes justice and peace towards a conducive environment for development	0.3 1	12.1 35	53.5 154	27.8 80	6.3 18	100.0 288
The church propagates children, gender and human rights issues to enhance the quality of human life	1.0 3	22.9 66	60.4 174	10.8 31	4.9 14	100.0 288
The church promotes health care in community towards enhancing the quality of human life	-	6.6 19	38.2 110	38.5 111	16.7 48	100.0 288
The church calls upon community to offer relief to needy people in line with Christ's command to love and share	2.4 7	28.8 83	42.7 123	18.4 53	7.6 22	100.0 288
The church offers employment to the youth by providing micro-finance for self-reliance	2.8 8	25.0 72	51.0 147	15.6 45	5.6 16	100.0 288
The church assists persons living with disabilities by providing self-reliance skills	3.5 10	39.9 115	41.0 118	12.5 36	3.1 9	100.0 288
The church gives HIV and AIDS awareness and care to the community for the promotion of wholistic life	1.0 3	6.6 19	32.6 94	38.9 112	20.8 60	100.0 288
As a steward of God's creation, the church teaches community about environmental preservation and conservation	0.7 2	5.9 17	31.3 90	30.6 88	31.6 91	100.0 288

Data obtained show that the proportion of the respondents who thought that the church teaches about good agricultural practices to improve productivity to a great extent by 46 (15.9%) were in the minority. Similarly, respondents who were of the view that the church teaches about clean water and sanitation to enhance quality of life were 50 (17.4%), about a third of the respondents 89 (30.9%) indicated that church promotes developmental education to reduce illiteracy and poverty and slightly more than a third, 98 (34.1%), observed that the church promotes justice and peace towards a conducive environment for development.

At the same time, respondents who thought that the church propagates children, gender and human rights issues to enhance the quality of human life were 45 (15.7%), those who acknowledged that the church calls upon community to offer relief to needy people in line with Christ's command to love and share were 75 (26.0%), those who indicated that the church offers employment to the youth by providing micro-finance for self-reliance were 61(21.2%) and those who stated that the church assists persons living with disabilities by providing self-reliance skills were 44 (15.6%) , thus fewer than those who thought to the contrary.

The proportion of the respondents who indicated that the church promotes health care in community towards enhancing the quality of human life were 159 (55.2%), the proportion who felt that the church offers HIV and AIDS awareness and care to the community for the promotion of wholistic life were 172 (59.7%) and those who stated that a steward of God's creation, the church teaches community about environmental preservation and conservation were 179 (62.2%), thus more than those who thought to the contrary. The findings could be interpreted to mean that whereas the church could be perceived to minimally disseminate information on general community development issues, they have isolated and spend considerable effort in the three main areas; health care, HIV and AIDS awareness as well as environmental preservation and conservation.

Quantitative data obtained from respondents on biblical basis illustrated a high rating for justification of the church's involvement in community development based on biblical basis, the variable attaining an average percentage rating of 93.5% attributed to biblical rating. Specifically, data obtained illustrated that almost all the respondents believe that the creation of man in God's image (Genesis 1:26-28), is a basis of development, 281 (97.6%), Jesus's Great Commission in Matthew 28:16-21, inspires the church to participate in development, 277 (96.2%), the church involvement in development is based on Christ's command of loving God and neighbours drawn from the gospel of Luke 10:27-29,277 (96.2%) and Jesus concern to the world in socio-economic and political matters calls upon the church to participate in development (Luke 4:18-19), 279 (97.2%). These findings thus confirm that ADS' involvement in community development has biblical basis.

The findings are in consistent with observations by Maggay (1994), who indicated that the New Testament speaks of existential relationship of God's creation with humanity on development since creation. Similarly, Bosch (1977), asserted that Christians have a biblical mandate to be involved in the development of humanity not in doctrine but in terms of social justice (Matthew 25:35-43). For instance, Jesus destroyed fabrics of uncivilized communities by feeding over 5,000 men (Mark 8:1-21), as an indication of a church in the world but not of the world to propagate development. This shows that the church has biblical basis in her involvement in enhancing of community development.

#### **4.4.3 Theological Basis for Church Involvement in Community Development**

The results of the study on theological grounds for church involvement in community development showed a mean rating of 92.8 percent for those grounds, indicating a high degree of agreement by the majority of respondents. Specifically, the majority 271 (94.4%), agreed that the concept of *Shalom* (Peace) which means right relation with God, humanity and creation is crucial in enhancing development; a significant proportion 272 (94.5%), maintained that evangelization as the identifying feature of the church, involves taking care of the poor, the marginalized and the vulnerable and that Reconstruction Theology informs the church involvement in development by 256 (89.2%). Similarly, a significant proportion of the respondents 273(94.8%), indicated that the church should respond to peoples' socio-economic and political needs by empowering community in the area of development while the majority believe that since creation, God has been transforming communities in development through His involvement in their daily affairs by 276 (95.9%), and that Green Theology, Laity Theology, Eco-Theology, *Oikos* Theology, *Koinonia*, *Incarnation*, *Harambee* and *Diakonia* are integral interventions in enhancing development (87.8%). These Findings imply that the church's contextual theologies justify ADS involvement in community development.

Klaasen (2019) noted that theology and community development are interrelated and that theology informs community development while community development influences theology. This is related to Villa Vicencio's (1992), assertion that a theology is not a theology at all if it does not respond to the most pressing problems posed by ordinally people. Nthamburi (1991), Nkonge (2008), and Magesa (1976) all

advocate church involvement in community development as an essential component of missiology and thus a vital component of CD. A reconstruction theology based on the biblical motif of the return of the exiles and the reconstruction of the lives of the Jews upon return to Palestine after the exile as depicted in the book of Nehemiah is advocated by Mugambi (1995), who hold that Christian theology has a role to play in the socio-transformation of Africa. According to Mugambi (1995), reconstruction occurs on three levels: the individual, the cultural, and the religious. This shows that reconstruction theology is essential for administration, organization, financial planning, pastoral care, the development of human resources, research, family life, service, and testimony of the community residents.

An inquiry was made to ACK Bishops and ADS top management through an interview on biblical and theological basis for church involvement in CD. Specifically, the study sought to establish the emerging biblical and theological issues in the world of community development. The question posed was: What are the emerging biblical and theological issues in the world of community development? In response, Baya (OI.2021) observed that:

The church is informed by the holistic gospel of Jesus Christ in John 10:10 that 'I have come so that you may have life and have it in abundance'. This entails finding love, health and life in the present world. The philosophy of development is valuable in uplifting the livelihood of community. In the modern world of community development, the church could employ the concept of Agri-mission which means using agriculture as a tool for mission to address high poverty prevalence. The church should execute her mandate employing approaches such as non-discriminatory, humanitarian and missionary that considers value for people as created in the image of God and reaches to all people without discrimination on religious orientations. The church has to develop biblical and theological motifs that expresses itself in the community.

According to Kibucwa (OI.2022):

All theologies inform CD. A theology that does not propagate holistic concerns fails to meet the needs of the community. The Church is a community itself and the church is at the grassroots. CD involves adopting new farming methods at the ground root to where people are. The church is about: people, survival, food, hygiene, food, going to school, learning well, it is about living well. You cannot remove the church from development in anyway; the church must be and remain involved in matters of CD. It is the duty of the church to ensure that development is done in systematic way to ensure the community benefits. A church that does not involve itself in challenges affecting community is not a church but a fake one. CD is the work of the church and work must be seen done. CD ensures people are: enjoying life in wholeness, are healthy, have money, road to use, decent houses. There is no good news if people are not living well.

According to Mutua (OI.2022):

The church must consider contextual reality to cater for physical and spiritual needs of the community. Oluoch (OI. 2022) asserts that the church calls for a humanitarian approach to motivate participation in community development.

According to Mugo (OI.2022):

Biblical and theological emerging issues in the world of CD include intrinsic biblical and psychological social needs affecting community such as sexuality, ethical issues, technology, cash transfers, health issues in relation to genetically modified organism, legal aspects, Global warming, urbanization, environmental and climate change, trends in the world. The church consciousness in addressing the socio-economic challenges putting into consideration the current scenarios in CD is critical.

Mwadziwe (OI.2021), responded that:

The poor exists in every community (Deuteronomy 15:11), humanity has been given the sacred mandate to subdue earth by being good stewards, work is a responsibility from God to human beings, God demands restoration of the creation, the church has to advocate for the voice of the voiceless and church has a responsibility to empower the community.

This study shows that there are emerging biblical and theological trends in the world of CD. Traditionally, this may seem unnatural due to traditional perception of the church on CD as irrelevant but, the current trend points to the reality that an active church has a role to play in socio-economic and political realities. The personalized believe of finding personal salvation on the scene of history represent a spiritual scape goat from a situation of socio-mission responsibility which is biblically biasing. For instance, O'Donovan (2000) asserts that poverty is one of the greatest problems in Africa today. Many cities have large shanty town areas filled with wretchedly poor people who lack many of the essential basic human life. Similarly, Kinoti (1994), reports that one out of every three Africans does not get enough to eat. This has dire consequences because there is a direct relationship between poverty and poor health. When such problems inhibit in the life of community, then, the church fails to be a moral conscience and salt and light of the world (Matthew 5:13-17). However, Matthew 19:21 encourages that there is something Christians could do for individuals in need even in the most extreme situations.

The qualitative results of the three FGDs with Christian lay leaders showed that the church must promote social reform and guarantee functional participation since it exists in the community. The FGDs from Kwale County provided responses based on biblical and theological justifications for church involvement in CD. The

conversations brought to light the significance of biblical and theological perspectives for community existence and survival. God is pleased with theology for life that connects the church to the under-privileged in the community. Similarly, the FGDs of ACK Christian lay leaders from Kirinyaga County stated that there were biblical and theological basis for church involvement in CD, citing, among other things, Luke 2:52, which shows Jesus' development intellectually, physically, socially, and spiritually. Expressions of community concern can be found throughout the book of Revelation (Revelations 21:1-4). Jesus refers to his followers as "the salt of the earth" and "the light of the world" (Matt. 5: 13-14) to show prove the active role of the church in community. In terms of theological foundations, the emphasis on servants and rewards for community participation was highlighted.

According to the FGDs of ACK Christian lay leaders, humankind's solidarity with creation as part of God's divine mandate indicates that humanity has been given the duty to rule over all of creation. According to Nkonge (2012), humans are God's vice regents and are in charge of taking care of the creation on God's behalf. This is consistent with comments made by Gitari (1996), that taking care of creation and execution of God-given responsibilities liberates both nature and humanity. Suggit (1993), expresses a similar viewpoint, holding that because God created humans, they have a responsibility to participate in His continuous act of creation. The interviewees also brought up the theology of incarnation as depicted by Gitari (1996). According to this idea, God's mission to the world and the church, as exemplified by Jesus Christ's life and teachings, is to care for the poor, the marginalized, and the vulnerable members of the society.

The second part of the first objective is the qualitative findings from the questionnaires' open-ended questions. The question that guided the respondents was; enumerate other biblical and theological basis for church involvement in community development. The respondents gave a variety of answers which were classified thematically as well as narrative formats. On the issue of agriculture, the following were the scriptural and theological basis of the church involvement in CD. The book of Jeremiah elucidates on trees planted by the water side that grows well showing the need for environmental conservation and management, Psalm 123 on the mountains that surrounds Jerusalem signifies promotion of natural resources; a productive land

requires proper preparation as depicted in Isaiah 5, Jesus as the branch that produces fruits informs community development in terms of abundance production in John 15; the Magi who gave Jesus gold, frankincense and myrrh in Matthew 2:11 symbolized abundance of the earth.

When it comes to perspective of Jesus on CD, the respondents indicated that Jesus went everywhere doing good to the community in the gospels; The fundamental principle of human existence is plight of the poor, the marginalized and the vulnerable; this is biblically summarized as whatever you have done to the least of these, you have done to Jesus and hence, bases for enhancing community development. The other biblical basis includes faith and action (James 2:14-28) which informs CD as community of industrious members, the fishermen work demonstrates community economic activity while as it is in the case of biblical Joseph who demonstrated steadfast in food security in Genesis 41:41-46. The feeding of the 5000 men was a demonstration that service to humanity is service to God as depicted in Matthew 14:13-21. In CD work Jesus model of leadership inspires the church to show servant and transformational leadership that why Jesus emphasized in his ministry that for one to be a leader must first be a servant.

The story of the three servants and the talents calls for an economic involvement of the community in Matthew 25:13-30. The church transforms community with the gospel of Christ, trains community on social transformations, outreach ministry to the broader community by taking care to poor, for instance the feeding of the 5000 people by Jesus shows concern over the deserving people. The multidimensional growth of Jesus Christ epitomizes holistic human development in Luke 2:52, where Jesus grew in wisdom, stature, and in favor with God and humanity. In John 15:16 regards trees which theologically symbolize Holy Spirit as a reflection of the bountiful in the community as well as exhortation not to discriminate against serving those who cannot repay as reflected in Luke 14.

Other biblical and theological basis for church involvement in CD includes the parable of the rich man and Lazarus emphasizes on charity, serving as approved workmen of God, faith without actions is dead, Jesus's compassion to the poor by

feeding of the 5000 men, securing of justice for the poor and the Acts of Peter and the early church commitment to the welfare of the poor in society.

God is a rewarder of good deeds, the Jewish calendar emphasized on agricultural work, which was important for development, the bible encourages Christians to eat from their labor, trees and crop blossom after a period of nurturing, the bountiful in the garden of Eden, the naming of trees and fruits, and the animal's productivity demonstrating God's concern over the world are all basis of church involvement in CD. In Matthew, meeting the basic human needs is linked with the gospel, whatever you did for one of the least of these brothers of mine, in John 15, Jesus says I am the true vine implying that the community should involve in maturing it, the Epistles of Paul's are also explicit in dealing with CD matters. This is by taking care of the ecosystem as a human obligation as well as God providing guidance to good health in 1 Corinthians 6:19-20.

Community services are offered for the glory of God in 1 Corinthians 10:3; the image of God is expressed in creative human stewardship in Ephesians 4:24; personal knowledge of God maintains civil and religious liberty the Jewish farming calendars ensured farms productivity, James 1:25 states that the sick proclaimed good health, wellness is emphasized and respond to the need of others in 1 John: 17-18, pulpit ministry on health and civic awareness is important since God's redemption is physical and spiritual as well as fellowship of sharing things in common (Acts 2:42), where a community reproduces the benefit goes to the community, Acts 2:37-47 shows that community development work is a concern of all members of the community.

In addition, the Christians are called to enjoy good health in 3 John 1:12; human, animals and plants multiplication is a blessing according to Deuteronomy 7:13-14 ; upholding the cause of the poor (Psalm 82:3-4; Psalms 140:12); make provision for the poor (Lev 10:9-10); defend the weak and fatherless for the Lord secures justice for the poor (Psalms 140:12); the righteous care about the poor (Proverbs 29:7); hear the cry of the poor (Proverbs 21:13); human beings created in God's image and likeness (Genesis 1:27). In the story of Isaiah's vineyard, the prophet addressed the entire range of human needs; church prophetic role, the poor benefited from the debt

cancellation (Deuteronomy 15:1-2), on the wholesome ecology the trees of the Lord are watered abundantly, the cedars of Lebanon and the tree will sprout (Isaiah 55:13); The four lepers in Kings saved people from poverty (1 Kings 6:1-7) and when the council of the prophets requested Elisha to allow them to expand their territory and secure justice for the poor.

The study findings show that the majority of the respondents, 183 (62.5%) answered the open ended-questions on the other biblical and theological basis for church involvement in CD. The most quoted biblical basis by the majority were placed using eight thematic areas namely; the Gospel of John on feeding the 5000 people as a demonstration of service to humanity as depicted in Matthew 14:13-21 quoted by 48 (26.2%), Joseph story in Genesis 41:41-46) by 46 (25.1%), Jesus grew in wisdom, stature and in favor with God and humanity (Luke 2:52) by 21(11.4%), the three servants given talents in Matthew 25:13-30 by 16(8.7%), faith without action is dead in James 2:26 by 14 (7.6%), taking care of the land in Genesis 2:15 by 13(7.1%); James 1:25 on good health by 13(7.1%), and communal responsibility to the poor in the society in Acts 2:37-47 by 12 (6.5%). The findings indicated that the feeding of the 5000 men by Jesus in Matthew and the story of Joseph as the Egyptian economist in Genesis were the most preferred scriptural bases for church involvement in community development.

The aforementioned results are an indication that CD has a direct link to the deserving members in the community. This is largely because, service to humanity as implied in principles of CD is a critical role of the church and community as it is a *diakonia* service to God to humanity. The findings are consistent with the observations by Groningen (2000), who indicated that the church of Jesus Christ has vital roles as a witness to the power of the gospel and an agent of change in the world. Alawode (2016), avers similar perspectives that the church's role is not solely to preach and spread evangelism, but also inclusivity in progressive development. Ayiamba et al. (1992) and Giles (1995), notes that the church has been involved in uplifting the socio-economic status of people by building a caring and mutual dependence, early believers had all things in common with no needy among them (Luke 2:44-45). Others in support of the church involvement in CD include Mosse (2002), Mbogo (2019), Nkongue (2008), and Omanyo (2014), who claims that for proclamation of the

gospel to be credible, the church in mission has to transform society by providing social services such as education, health and socio-economic and political impetus to the poor, the vulnerable and the marginalized in the community.

#### **4.4.4 Conclusion**

The chapter on Church's involvement in community development confirms that biblical and theological basis are fundamental in enhancing the livelihood of the people. Therefore, the study confirms that biblical and theological basis inform the church involvement in community development. This realization serves as a strong demonstration of service to the poor, the marginalized and the vulnerable in community. Biblically, the scripture is the authoritative word of God and effective in socio-economic and political matters affecting humanity.

Theologically, the source of life is God continuing work in creation, thus, the community finds sense in uplifting community livelihood. Knowledge gained from the respondents' shows that God's intention for humanity since creation has been the emergence of a world filled with healthy, peaceful, and equitable communities and lovingly engaged with God according to His word and theological discourses. God Himself is continually at work as the creator. The church through ADS could contribute towards efforts of achieving sustainable development through biblical and theological bases. The research found that central to the realization of effective community development is the role of all human creatures created in the image of God to function as God's co-creators in the current world dispensation taking in cognizance of the current and future generations.

The study concluded that for ADS to become sustainable there is need for the church to train and also refresh the clergy in community development matters as well as develop a training curriculum in biblical and theological institutions to incorporate community development and community management skills aspects in their contextual priorities and theologies.

**CHAPTER FIVE**  
**ORGANIZATIONAL POLICIES OF ADS IN ENHANCING COMMUNITY DEVELOPMENT IN KENYA**

**5.1 Introduction**

The second objective sought to analyze organizational policies of ADS in enhancing community development in Kenya. To achieve this study objective, inquiry was made on two thematic issues; including extent to which ADS involve community and partners participation in enhancing development work and ADS organizational policies in enhancing development. Quantitative findings for each are presented sequentially followed by the qualitative then discussed.

**5.2 ADS Organizational Policies guiding Community Development**

The second objective sought to analyze ADS organizational policies in enhancing community development. To achieve this objective, respondents were provided with a set of seven Likert scaled statement. Table 14 presents a summary of the findings.

Table 14:  
ADS Organizational Policies in Enhancing Community Development

Statement	SD	D	NO	A	SA	Total
ADS organizational policies promote community participation in its projects	3.1 9	30.9 89	9.7 28	44.8 129	11.5 33	100.0 288
ADS provides policy guidelines that agree with the relevant biblical and Christian theology	10.1 29	23.2 67	8.7 26	38.2 110	19.8 57	100.0 288
ADS mission statement ensures fair implementation of its organizational policies	6.3 18	25.0 72	13.2 38	46.5 134	9.0 26	100.0 288
ADS organizational polices promotes transparency and accountability in the area of its resources	2.1 6	28.8 83	15.6 45	47.6 137	5.9 17	100.0 288
ADS organizational policies give standards of conduct and performance for its work force	3.1 9	28.5 82	14.3 41	47.2 138	6.9 20	100.0 288
ADS organizational policies provide for information sharing about development between regions, national and international actors	10.4 30	24.7 71	10.8 31	38.5 111	15.6 45	100.0 288
ADS organizational policies guide decision making processes on development	3.5 10	23.6 68	16.0 46	50.0 144	6.9 20	100.0 288

Information obtained show that more respondents, 162 (56.3%), confirmed that ADS organizational policies promote community participation in its projects compared to those who were of the contrary opinion, slightly more than this proportion, 167(58.0%) indicated that ADS provides policy guidelines that agree with the relevant biblical and Christian theology and slightly less than this proportion 160(55.5%)

reiterated that ADS mission statement ensures fair implementation of its organizational policies. At the same time, the proportion of those who believed that ADS organizational policies promotes transparency and accountability in the area of its resources, 154 (53.5%), the proportion of those who indicated that ADS organizational policies give standards of conduct and performance for its work force 158 (54.5%), those who confirmed that ADS organizational policies provide for information sharing about development between regions, national and international actors, 156 (54.1%) and those who believed that ADS organizational policies guide decision making processes on development were 164 (56.9%), more than those who thought to the contrary. On average, more than half the respondents, 159 (55.5%) acknowledged that ADS has policies for enhancing community development.

### 5.3 Community Involvement

The study thus proceeded to establish the extent to which Anglican Development Services (ADS) involve community and partners participation in enhancing development work. The clergy, ADS Staff and community leaders were provided with a set of six statements regarding the extent to which ADS involves community and partners in enhancing development work. Findings are as presented in Table 15.

Table 15:  
Community Involvement

Statement	NE	SE	AE	LE	VLE	Total
ADS involves community in the initiation of its projects and programs	1.7 5	17.7 51	53.5 154	23.3 67	3.8 11	100.0 288
ADS involves community in the implementation process of its projects and programs	1.4 4	17.0 49	47.9 138	29.5 85	4.2 12	100.0 288
Community contributes resources for some ADS development projects and programs	10.1 29	53.8 155	20.5 59	11.1 32	4.5 13	100.0 288
ADS involves church and donors in its decision-making processes	2.4 7	26.4 76	49.7 143	18.1 52	3.5 10	100.0 288
ADS involves the church and donors in its prioritization of community development needs	1.0 3	27.1 78	52.1 150	15.3 44	4.5 13	100.0 288
ADS involves the church and donor partners in the implementation of its projects and programs	1.0 3	15.3 44	41.0 118	37.8 109	4.9 14	100.0 288

From the study findings, with regards to what extent the ADS involve community in enhancing community development, data obtained illustrates that less than a third of the respondents 78 (27.1%), observed that ADS involves community in the initiation of its projects and programs to a large or very large extent, slightly more than a third 97 (33.7%), indicated that ADS involves community in the implementation process of its projects and programs and very few 45(15.6%), acknowledged that the community contributes resources for some ADS development projects and programs. Findings on the involvement of partners showed that less than a quarter of the respondents 62 (21.6%), indicated that ADS involves church and donors in its decision making processes, slightly less than this proportion 57 (19.8%), believed that ADS involves the church and donors in its prioritization of community development needs while less than a half of the respondents 123 (42.7%), acknowledged that ADS involves the church and donor partners in the implementation of its projects and programs

In a research by Kinyua (1999), it was discovered that while 4 (16%) respondents said the minister should have no connection to the CCS, 72 % said that the parish minister should be the bridge between the CCS and the Church. Similar studies on the same footage include Bwibo (2014), who on clergy duties asserts that their work is spiritually oriented; however, this constricts the position of clergy who do not see themselves exclusively as propagators of the conventional gospel of spiritual welfare but rather to the poor, the marginalized, and the vulnerable. The ADS should in their review of policies provide the role of the clergy in enhancing CD. The clergy should be representative members in policy making processes of the ADS.

This study demonstrated a shift in the church perspective on community development, demonstrating the biblical and theological basis for church involvement in enhancing community development. The clergy in their daily engagement share with people from all areas of life, including the rich and poor, young and elderly, professionals and laborers, politicians, educationists, medical professionals, and lawyers within the community. With all these numerous human resources within proximity is an indication that, if ADS reviews or implements its policies, there is great potentials that may be utilized for the welfare of the entire community. On the part of clergy, need to network and consult with experts in varied sectors for the benefit of the entire community is imperative.

Findings from quantitative data illustrated that ADS has policies for enhancing community development thus, the 55% approval rating. Specifically, findings showed that ADS provides policy guidelines that agree with the relevant biblical and Christian theology (58.0%), its organizational policies guide decision making processes on development (56.9%) and ADS organizational policies promote community participation in its projects (56.3%). Other policies reported that ADS mission statement ensures fair implementation of its organizational policies (55.5%), ADS organizational policies which give standards of conduct and performance for its work force (54.5%), ADS organizational policies provide for information sharing about development between regions, national and international actors (54.1%), that ADS organizational policies promotes transparency and accountability in the area of its resources (53.5%).

The functionality of ADS policies is to enhance community development. The findings show that policies as a set of rules and regulations that determine the organizations running and well-being as noted by Kshirsagar, (2019), is imperative in enhancing community development. The policies when implemented with the participation of the community bring about sustainability of the organization as observed by Kiptoo (2015)'s study on *policies employed by the Catholic Church in environmental conservation in Kericho County*. This study established that the ADS policies relate to community projects and are effective when implemented at the grassroots right from an individual responsibility, family, Christian community to national level and international engagements. However, as Nindamutsa (2004) states, many factors come into play in determining the course of actions that an organization chooses to adopt thus requiring review of the policies. Here, it is interpreted that what Nindamutsa implies is the need for frequent review of the organizational policies that are relevant to address emerging issues in the world of community development, which is imperative in this study.

An attempt was made to obtain qualitative data from key informants through interview on organizational policies of ADS in enhancing community development in Kenya. An inquiry was made from ACK bishops and ADS top management on two key issues: ADS organizational policies and community involvement in enhancing development. In response Mutua (OI.2022), observed that:

ADS has well aligned procedures that ensure that the organization works to the betterment of the dioceses forming the region.” Oluoch (OI.2022), asserted that “various committees within the ADS organizations ensures that the vision and mission of the region and dioceses are met as planned.

As far as the structure of ADS is concerned, Kibucwa (OI.2022) and Baya (OI.2021), indicated that “ADS structure from the province, the parish and local churches ensures development issues are enhanced in each of the ten ADS regions. Mugo (OI.2021) on his part averred that:

The rebranding of the Christian Community Services to ADS in 2013 marked a turning point of development in Kenya and that the process of regionalization foresaw reformulation of policies that entrusted the Anglican Church as a spiritual entity and ADS as a development arm of the Anglican Church” Findings imply that organizational policies are valuable in ensuring visibility and build and strengthen partnerships necessary for fueling community development. The finding of this study indicates that the review of organizational policies from time to time is invaluable in enhancing review and ensuring effectiveness of ADS management as an organization of the Anglican Church of Kenya

The quantitative data on the extent to which ADS involve community and partners participation in enhancing development work, findings illustrated minimal community and partner involvement. For instance, low percentages were reported for quality community involvement in project and programs initiation (27.1%), implementation (33.7%), resource mobilization (15.6%). Similarly, low involvement was reported for partner involvement in project or program decision making (21.6%), prioritization (19.8%), and implementation of the programs and projects (42.7%).

The participation of community development ensures the beneficiaries opportunity of inclusion in project design, planning, decision-making and implementation of the development activities (WWF, 2017). This participation is meaningful in helping shape the community life stream by their participation in community initiations, programs, decisions and contributing of resources. The findings of this study confirm the need for community involvement in development activities, the prioritization of community involvement and conscientization process. The ADS development projects and programs are imperative but must have the community own and participate to make them sustainable. Christians too as members of the society have a biblical and theological mandate to be involved in the development of humanity not in doctrine but in terms of social justice (Matthew 25:35-43). A study by Mango (2010), reveals methods of enabling participation such as beneficiaries design and

implementation of activities by developing guidance or plans with the public and private sector in monitoring and evaluation. The findings by Mango (2010), is important because for sustainability of any community development activity, the policies have to be favorable to ultimate beneficiaries of the projects.

In response to the question how organizational policies of ADS fuel the enhancement of community development in their jurisdiction? Mutua (OI.2022), responded that:

ADS Eastern covers lower Eastern and North Eastern parts of Kenya, which include the counties of Makueni, Machakos, Kitui, Garissa, Wajir and Mandera. This kind of organization ensures good harmony of purpose in all levels of governance, which helps to ensure that the staffs are well guided. The Board of Trustees which comprises of 4 Bishops, with the director and chairman as Ex-officials and secretary whose main role is oversight provides technical advice to ADSE.

According to Oluoch (OI.2022), the ADS has well aligned procedures that ensure that the organization works to the betterment of the dioceses forming the region. According to Gitari (OI.2022), the policies on various issues affecting the ADS ensure that the strategic plans are well met and the livelihood of the community enhanced while according to Maganga (OI.2021), the various committees driving the ADS as an organization ensures that the vision and mission of the region and dioceses are met as planned. Further, the policies are important in ensuring that the work ethics is adhered to in order to enhance community development and uplift the livelihood of the people.

In an FGDs from the ACK Christian lay leaders, it clearly emerged that the church has played a role in community development and more so with regards to setting goals in various fields such as agriculture, education and health. The FGDs reported that the policies were wanting due to dichotomy between the ADS work and the ACK. In Kajiado, it was the church that has fought the retrogressive cultural practices like female genital mutilation, and early child marriages, by providing safe spaces for the girl child and subsequently offering them education in the Christian schools. This has enhanced the rights of the girl child in those areas who would have otherwise been married at a very tender age in exchange of wealth. The suppositions, have reference to Voorhies (2009), who asserts that throughout history, the church has been a powerful force in policy matters such areas of land reform, human rights and the abolition of slavery than any other institution. Organizational policies provide for

decision-making and in determining the execution of organizational work engagement (SHRM, 2021). This kind of engagement is vital in ensuring that the community, donors and FBOs are included as part of the wider beneficiaries of the projects initiated

#### **5.4 Conclusion**

This chapter sought to analyze policies employed by the ADS in enhancing community development in Kenya. It also scrutinized the extent to which ADS involves community and partners in enhancing development work. The knowledge gained from the respondents showed that the Anglican church through the ADS is crucial in promotion of staff, stakeholders and community to participatory be involved in projects, provision of policy guidelines that agree with the relevant biblical and Christian theology, implementation of organizational policies that promote accountability and transparency providing for structure and standards of conduct in appraisal of duties as well as providing for right perspectives in which matters of community development can be shared both within and without by involving stakeholders in ground surveys, decision making processes ,implementation, conscientization and ownership of the projects.

The ADS in collaboration with the ACK remain a valued contributor to the well-being of the community. Any sustainable organization is concerned with the development of the society in its totality. Efforts should therefore be geared towards community development that embraces programs and activities which enhance capacities of members of the community to challenge the socio-economic and political realities in a holistic sense. More effort be put in place to sensitize communities about the basis and objectives of ADS programmes to enhance sustainability of development within targeted communities. The research found out that beneficiary communities and development partners be appropriately engaged to enhance sustainability of the development programmes for the benefit of communities and livelihood.

**CHAPTER SIX**  
**STRATEGIES EMPLOYED BY ADS IN ENHANCING COMMUNITY**  
**DEVELOPMENT IN KENYA**

**6.1 Introduction**

The third objective sought to establish the strategies employed by ADS in enhancing community development in Kenya. To achieve this study objective, respondents were provided with statements assessing the strategies and beneficiaries of the ADS development.

**6.2 Strategies for Enhancing Community Development**

The inquiry on strategies for enhancing community development was made based on twelve Likert scale statements. Table 16 provides a summary of the responses from the respondents.

Table 16:  
Strategies for Enhancing Community Development

Statement	SD	D	NO	A	SA	Total
Empowerment for sustainable and transformational development	6.3	38.9	7.3	41.0	6.5	100.0
	18	112	21	118	19	288
Mobilizing for food production and security in community	5.5	30.2	2.8	51.4	10.1	100.0
	16	87	8	148	29	288
Partnership and networking for community capacity building	5.2	30.5	4.5	49.0	10.8	100.0
	15	88	13	141	31	288
Mobilizing community to join micro-finance schemes and financial saving culture	8.7	25.7	7.6	45.2	12.8	100.0
	25	74	22	130	37	288
Mobilizing farmers to form groups to promote Agri-business by <i>Farming God's Way</i>	13.9	21.9	5.2	29.9	29.2	100.0
	40	63	15	86	84	288
Advocacy for human rights and good governance	1.4	32.6	8.0	50.0	8.0	100.0
	4	94	23	144	23	288
Promotion of preventive health care via training community health workers	10.8	22.9	6.9	34.7	24.7	100.0
	31	66	20	100	71	288
Promotion of environmental conservation and preservation	14.9	24.3	2.8	25.7	32.3	100.0
	43	70	8	74	93	288
Socio-economic and political empowerment	5.9	31.6	6.6	46.5	9.4	100.0
	17	91	19	134	27	288
Promotion of justice and peace-building	5.2	32.6	5.2	45.2	11.8	100.0
	15	94	15	130	34	288
Organizing community groups to collect, harvest and conserve water	14.2	22.9	5.6	28.1	29.2	100.0
	41	66	16	81	84	288
Offering prophetic voice for the poor masses (voice of the voiceless)	12.5	32.6	10.8	38.5	5.6	100.0
	36	94	31	111	16	288

Data obtained show that slightly less than half of the respondents, 137(47.5%), consider empowerment for sustainable and transformational development as a

strategy; about six out of ten of the respondents 177(61.5%), believe that mobilizing for food production and security in community is a strategy; more half 172(59.8%), reiterate that partnership and networking for community capacity building is a strategy and slightly less than this proportion 167(58.0%), consider mobilizing community to join micro-finance schemes and financial saving culture an ADS strategy for enhancing community development.

Similarly, more than half of the respondents 171 (59.1%), indicated that mobilizing farmers to form groups to promote Agri-business by *Farming God's Way* is a strategy; slightly less than this proportion 167(58.0%), consider advocacy for human rights and good governance as a strategy; more than a half of this proportion 171(59.4%), stated that promotion of preventive health care *via* training community health workers is a strategy and about the same proportion 167(58.0%), reported that promotion of environmental conservation and preservation is a strategy for enhancing community development. Other strategies considered include socio-economic and political empowerment 161(55.9%); promotion of justice and peace-building 164(57.0%), organizing community groups to collect, harvest and conserve water 165(57.3%), and offering prophetic voice for the poor masses (voice of the voiceless) 127(44.1%). Findings show that more than half of the respondents 162(56.3%), aver that ADS has a number of strategies for enhancing community development thus the favorable percentage rating.

Responding to the third objective that sought to investigate the strategies employed by ADS in enhancing community development in Kenya, quantitative findings illustrated that mobilizing for food production and security in community (61.5%), partnership and networking for community capacity building (59.8%), promotion of preventive health care *via* training community health workers (59.4), and mobilizing farmers to form groups to promote Agri-business by *Farming God's Way* (59.1%), are some of the most common strategies implemented to enhance community development in ADS regions.

Other strategies include mobilizing community to join micro-finance schemes and financial saving culture (58.0%), advocacy for human rights and good governance (58.0%), promotion of environmental conservation and preservation (58.0%),

organizing community groups to collect, harvest and conserve water (57.3%), promotion of justice and peace-building (57.0%); socio-economic and political empowerment (55.9%), and offering prophetic voice for the poor masses (voice of the voiceless) (44.1%).

The findings illustrated that the ADS has an array of strategies for enhancing community development. It is in line with the ADS Strategic Plan 2015-2019 (2015), which specifies strategies employed in enhancing community development in Kenya which include transformation of communities, promoting, promoting the welfare of the vulnerable in community, community capacity mobilization, access to safe water and sanitation, quality health care and prevention of HIV infection and food security to ensure sustainability.

The findings on strategies from the open ended questions that provided qualitative data included promotion of health care, mobilization of farmers to form teams to promote *farming God's way*, organizing community to collectively support households, mobilize and training on savings and general entrepreneurship, capacity building on good stewardship, promotion of: gifts and talents in the community, integrity, preventive health care, environmental management and conservations, advocacy, training community health workers, mental health and HIV/AIDS advocacy, technical knowledge and skills, construction of irrigation, boreholes, community water tanks and reservoirs, and natural resource management.

The findings indicated strategies such as empowerment, partnership, holistic interventions, promotion of small-scale farming, agro-pastoralists, food security, livestock management, nutrition, livelihood, capacity building on micro-finance schemes, agri-business and marketing skills advocacy on peace health, new born and child care, parents dialogue strategy, mental health, gender violence strategy and maintenance of local capacities in peace building, reconciliation and healing. Other findings on strategies employed by ADS in enhancing community development were to train on water harvesting techniques, soil testing and food security, hygiene, environmental management, entrepreneur on savings and lending groups, advocacy human rights, good governance, community mobilization, enhancing life skills,

training in career progression, computer studies, climate conservative and ministry the vulnerable such as the women, sick youth and prisoners.

From the above supposition, the biggest challenge is that strategies are not static and keep on changing after the end of each strategic plan or region foci since each region or diocese has its own unique needs of community. Ole Sapit (2019), assigns community, individual empowerment, advocacy, prophetic ministry, justice-social, administrative, environmental and protection of the vulnerable to be implemented through ADS and development officers. However, this does not mean clergy are not part of development agenda, but a call for the clergy expertise and experience in community work seems missing. Nyorsok (2014), advocates that clergy are valuable in matters of community development, since they daily interact with the community confronted with myriad societal challenges in the life-stream and survival of the local people.

Qualitative data was sought from bishops and ADS top management on ADS strategies for enhancing community development. The question that guided this discussion was: What are the strategies employed by the Anglican Development Services in enhancing community development in your jurisdiction?

Mutua (OI.2021) observed that,

Forming sensitization groups on environmental strategies by improving the ecology, through Green Anglicans at Diocese level, training on soil and water conservation, advocacy to encourage locals to grow traditional crops that are drought resistant and support agricultural value chains such as green grams, pigeon peas and fruits which as a region they have a comparative advantage.

In response to strategies employed by ADS in enhancing community development, the bishops and ADS top management interviewed stated that strategies to community development have to consider the principle of a community-initiated developments that are transformational in leadership. For instance, Baya (OI.2021), indicated that:

ADS has made effort to reach out to all people and provided services employing various strategies. Reaching out also means able to reach to opinion leaders. The use of the local people who understands the culture and challenges of the region is important. Another strategy of intervention is the humanitarian approach and missionary approach both considers that ACK is a mission church called to reach out to community and offer help to those in need. He further emphasized the need for the

church to employ agri-mission and evangelism concept to enhance productivity especially in Simba hills, a rich land, but the people are poor because the land has not been exploited. The Anglican church has initiated Green Anglican employing a number of strategies including a non-discrimination approach, which values humanity and gives preference to reaching out to humanity as created in the image of God.

The diocese was reported to have initiated church projects such as *Kilimo Kanisani* which means planting of sorted horticulture crops within the church compound and use of organic methods of farming and pest control; an example of ACK Makupa church. This intervention was successful and an appendix photo is provided.

Additionally, Maganga (OI.2021) indicated that,

ADS has various programs and projects aimed at service to the community. Health care comes first in the community, HIV/AIDS programs, natural resource management, agri-pastoralists, promotion of small scale farming, livestock, food security and storage, nutrition, marketing linkages, advocating for Magarini coast integrated peace and livelihood project through interfaith council of clerics, promotion of construction of water tanks, maternal health and new born and child care projects, There are also community health volunteers in the community to deal with matters of health, sanitation, HIV/AIDS and medical facilities. Besides, there are programs for young people such as the parent's dialogue, African Youth Trust which are essentially important in enhancing community development, building relationship, promotion of storage techniques to prevent aflatoxins and partnership with both national and county governments with the Anglican Development Services.

According to Gitari (OI.2022), there are various programs and projects initiated to benefit the community which includes:

Food security, environmental management, nutrition, well-being, education, social grouping, rearing of small animals, fishing, goat farming, bees keeping, income generating projects, sustainable community development and building resilience. Besides, the ADS, other supporting partners include Church and Community Mobilization Process (CCMP) and Church to Church process. Through these initiatives, capacity building of the church leaders and clergy has been emphasized with anticipation to form self Help Groups as a strategy for community entry and reaching out to the community.

Mwadziwe (OI.2021), whose church is a center of community development in ACK Kwale, had several community projects in place said:

The Compassionate International supports the needy children by granting them school fees, food supplement, promote health care and facilitating treatment voluntarily, building houses to those living in shanties, giving; Christmas, birthday, family gifts, training in tailoring, computer work for free, constructing water storages, giving metal boxes to pupils and student going to school, practicing horticulture and selling harvests. The compassionate international is inclusive, and offers services to community members equally without any religious, cultural or political orientations.

The findings from FGDs conducted showed that ADS emphasizes on capacity building, health, water and sanitation, empowerment programs, animal husbandry, utilization of natural resources, promotion of micro- business and low-cost loans, promotion of Agri-mission and green theology, youth career growth, health care, provision of relief food to deserving members of the community, creation of loaning schemes and promotion of justice and peace-building. Other FGDs strategy interventions included promotion of education on mental health issues, micro-business for community, promoting awareness in ecological and environmental care, conservation and management, promoting of fishing industry, encourage innovation and employment of local resources in the projects and engaging community in project planning and implementation to enhance ownership and sustainability.

The FGDs findings illustrated the need to enhance community development by initiating programs to the vulnerable youth to improve on their self-esteem and lead a healthy lifestyle. Needy cases still in school be granted school fees bursaries. In enhancement of community development, conducting participatory needs assessment before initiating community projects in any area is necessary, introduction of programs/projects that require little resources but with greater impact on the communities, the projects/programs that uphold social inclusion and partnership with other organizations and institutions is considered necessary. Educate communities on sustainable land use and soil conservation; engage community members who are well skilled to handle community development projects so as to enhance ownership and sustainability. Sensitize communities on matters of good governance and tolerance to corruption; educate local communities on modern ways of animal husbandry so as to reduce the pastoral way of life.

The above findings relate to Righa (2021), presentation on the need to improve the livelihood of the marginalized communities, health of the newborn and child health, strengthening market linkages for better prices, strengthened interreligious conversations, enhancing sustainable natural resource management among the agro-pastoralists and small-scale farmers, value addition programs, interfaith dialogue, looking for funding and implementing partners. This to Righa (2021) could be achieved through constructive approaches, participation, use of support group

members, involvement of local administrative leaders or local governance structure, need for adequate preparedness by ADS since every community is unique.

The said strategies relates to Korten (1990), that the effectiveness of a development strategy lies with the poor, the marginalized and the vulnerable who are the existent social beneficiaries of positive change. Similarly, this has reference to Thiong'o (2019,) that while churches may be doing holistic ministry, more advocacy is needed to suppress rate of poverty in communities by empowering the needy through teaching and engaging them directly in strategies compelling community participation and ownership. Keith (1984), using Henry Venn's three self-missionary policy, argued for a self-governing, self-supporting and self-propagating church. This should be the direction in which the ACK through the ADS ought to achieve in the implementation process of their strategies in community development.

### 6.3 Community as Beneficiaries of ADS in Community Development

Consequently, the study proceeded to assess the extent to which ADS has benefitted different categories of people/Institutions. Table 17 presents study findings

Table 17:  
Beneficiaries of ADS Community Development

Statement	NE	LE	AE	GE	VGE	Total
People living with different disabilities	20.5	58.3	14.2	3.8	3.2	100.0
People living with HIV and AIDS	3.8	9.0	20.1	51.4	15.6	100.0
Girl child	43.4	41.7	7.6	4.5	2.8	100.0
Boy child	44.8	43.1	7.6	2.8	1.7	100.0
Senior Citizens (over 70 years old)	48.2	39.9	6.3	4.2	1.4	100.0
The vulnerable (poor, street children, orphans, prisoners, widows, widowers)	12.8	35.4	31.9	17.7	2.1	100.0
Small scale projects such as <i>jua kali</i> , <i>mama mboga business</i> , <i>boda boda riders</i>	11.1	36.8	32.6	16.3	3.2	100.0
Supporting poor students at all levels of education to reduce poverty and illiteracy	12.5	27.1	32.3	22.9	5.2	100.0
Accessibility to medical services	2.8	6.6	23.6	38.2	28.8	100.0
Displaced population and war refugees	10.1	28.5	35.1	21.5	4.9	100.0
Abandoned street children	33.0	32.3	17.4	13.5	3.8	100.0
Communities living in Arid and Semi-Arid Land (ASAL)	2.4	9.0	17.0	38.9	32.6	100.0
Economic development in creation of jobs	3.8	9.4	20.5	54.9	11.5	100.0
Social development towards the reduction of violence and wars in community	4.5	16.3	31.3	39.2	8.7	100.0

These findings illustrated that the majority of the respondents believed that the categories who benefitted much were people living with HIV and AIDS 192 (67.0%), accessibility to medical services 192(67.0%), communities living in Arid and Semi-Arid Land (ASAL) 205 (71.5%) and economic development in creation of jobs 151(66.4%), were beneficiaries of ADS development either to a great or very great extent. Social development towards the reduction of violence and wars in community 137(47.9%) received slightly less than average approval rating by the respondents as a beneficiary of ADS development implying average level of benefit. Others such as supporting poor students at all levels of education to reduce poverty and illiteracy 80 (28.1%), displaced population and war refugees 76 (26.4%), the vulnerable (poor, street children, orphans, prisoners, widows, widowers) 57 (19.8%), small scale projects such as *jua kali* (local industry), *mama mboga* (local business traders), *boda boda riders* by 56 (19.5%) and abandoned street children 49(17.3%) were reported to have benefitted to a great or very great extent by less than a third of the respondents implying being minimal beneficiaries of ADS development programmes. People living with different disabilities, 20 (7.0%), girl child 21(7.3%), Boy child 12(4.5%), and senior citizens (over 70 years old) 16 (5.6%) received below ten percent approval rating for great or very great extent of adoption implying almost negligible attention by the ADS development programmes.

Based on the implementation of the strategies, it was illustrated that communities living in Arid and Semi-Arid Land (ASAL) (71.5%), people living with HIV and AIDS (67.0%), accessibility to medical services (67.0%), and economic development in creation of jobs (66.4%), were the main beneficiaries of ADS development. This can be taken to imply that ADS concentrates its major community development programs and projects around general societal needs. It means that the ADS is concerned with change that is geared towards bringing about socio-economic, attitudinal and moral changes in individuals and groups.

The findings are in line with the recommendations of Ovbiebo (2013), who called for social development which entails reduction of violence in the community; economic development in creation of more jobs in the community; health development dealing with increase in health care facilities; education development and its contributions to eradication of illiteracy, and, political development that call for holistic community

development. Voorhies (2009), contends that God is at work changing people and their community through holistic-oriented strategies such as health care, economic growth, political advocacy, relief and transformational development. In the same vein, Bwibo (2020), holds that ADS continues to spearhead the Church's social transformation ministry to uplift the livelihood of community.

However, these findings illustrated that specific areas or target group that are in dire need of focus for the development programs are still left behind. Data obtained illustrating minimal concerted support for the same. Such categories/institutions include support for poor students at all levels of education to reduce poverty and illiteracy (28.1%), support for displaced population and war refugees (26.4%), support for the vulnerable (poor, street children, orphans, prisoners, widows, widowers) (19.8%), support for small scale projects such as *jua kali*, *mama mboga business*, *boda boda riders* (19.5%) and support for abandoned street children (17.3%) received minimal attention of the ADS. The ADS in addressing the issues of poverty, poor health, oppression and injustice call for theological impetus vital in dealing with community development (Omanyo, 2014 and Wimberly, Barnes and Johnson, 2013). This kind of view is supported by Luke 4:18-19 that remarks in part that Jesus came to propagate justice and liberation for the downtrodden.

Strategies are valuable in showing when one is going (Porter, 1991). The various strategies of community development may include what Ovbiebo (2013), describes as social development which entails reduction of violence in the community; economic development in creation of more jobs in the community; the health development dealing with increase in health care facilities; education development and its contributions to eradication of illiteracy and political development that call for political advocacy. In view of Ovbiebo (2013), descriptions, the entire question of development prompts the need to carry out CD differently for more responsive capabilities of the ADS of the ACK in enhancing CD in Kenya.

The study ascertained that education for all learners is vital for enhanced development. Children from poor households cannot afford good education because of lack of school fees so they remain grinding in poverty. As a result, education becomes a casualty of poverty. There is evident that there is a relationship between

education and poverty reduction especially, when good education leads to sustained livelihood hence reduced poverty. The findings are in line with the recommendations of Ovbiebo (2013), who called for social, economic, health, education and, political developments to the most vulnerable in the society. The findings support Kinoti (1994), who contends that the old and the aging are forgotten. The senior citizens in Africa deserve more than a casual notice. Any socio-pastoral program has to address the total welfare of the society by including the agenda for elderly and the plight of the street children.

Getui (1994), holds that, the phenomenon of street children is a glaring reality in many parts of the world. They are mostly dirty, malnourished, scantily clad and of poor health. The ADS has a mission to reach out to community in war, those in inner turmoil, agony, frustration and hopelessness of the sick or troubled persons. More so, HIV/AIDS is a disease with moral, psychological, socio-economic and political consequences, thus ADS has a duty to provide psychological & pastoral care to the victims and those affected. This implies that the global human community has been marked by injustice, discrimination, and oppression thus causing suffering of the community. Another pertinent area is the girl and boy child who in this study have been neglected. One of the basic strategies that the ADS should adopt to responding meaningfully to boy and girl child is to ensure that the fundamental rights of children are guaranteed.

#### **6.4 Conclusion**

Chapter six identified the strategies employed by the ADS of the Anglican Church in enhancing community development in Kenya. The knowledge gained from the questionnaires, oral interviews and FGDs showed that there is need to enhance both local and external resource bases to help in creating gainful partnerships that would create employment for the community and initiate effective and constructive strategies for agricultural and business ventures to improve productivity. The communities as beneficiaries have the prerogative to gainfully benefit from the productivity of the ADS diverse strategies based on various programs and projects in the community. The ADS has the role to compel community development strategies that are constructively structured and implementable on the ground. The church through ADS as an institution that propagates community development has a God

given prophetic voice of the community. However, for the ADS to achieve her mandate, it has to exercise transformational participatory involvement of the community right from the village leadership, county, national and internal levels.

Further, the research found that for effectiveness of the strategies employed by the Anglican Church through ADS, the organization has to work with stakeholders to improve the livelihood of all members of the society. Beneficially categories such as boy child, girl child, the aged, the vulnerable, displaced, refugee, small scale farmers and students from poor families are priority realities. Key to community development is the conscientization of the community, goal-oriented empowerment and ability to contextualize theologies to focus on the community practical ability and potentiality to meet their daily socio-economic and political development sustainably. The strategies have to translate to programs and projects that directly or indirectly benefit the entire community.

**CHAPTER SEVEN**  
**CHALLENGES FACING ANGLICAN DEVELOPMENT SERVICES IN**  
**ENHANCING COMMUNITY DEVELOPMENT IN KENYA**

**7.1 Introduction**

The fourth objective sought to establish the challenges facing ADS in enhancing community development in Kenya. Assessment of the challenges encountered was based on five thematic issues including spiritual, socio-political, economic, cultural and institutional issues. This section presents finding of each thematic sequentially.

**7.2 Spiritual Challenges**

The extent to which spiritual aspects could act as a challenge to ADS in implementing community development was assessed based on a set of three Likert scaled statements. Table 18 presents a summary of the findings.

Table 18:  
Spiritual Challenges

Statement	NE	LE	AE	GE	VGE	Total
A focus on spiritual rather than a holistic approach to development	1.7	13.5	31.3	44.1	9.4	100.0
Reading scripture selectively and hermeneutical bias	2.4	11.1	35.8	44.1	6.6	100.0
Inadequate training of clergy in development	1.7	2.8	26.7	53.1	15.6	100.0

Results obtained show that more than half of the respondents 154 (53.5%), acknowledged that the ADS was putting focus on spiritual rather than a holistic approach to development. However, specifically only a few respondents 27 (9.4%) of ascertained that a focus on spiritual rather than holistic approach to community development was so. On reading the scripture selectively about a half 146 (50.7%) said that reading scripture selectively and hermeneutical bias is a challenge and more than two thirds 197(68.7%) considered inadequate training of clergy in community development as a challenge to a great or very great extent. In general, 57.6% considered spiritual issues as challenges to ADS involvement in community development. The findings of a study by Nthukah and Gathogo (2015), on *overcoming Poverty through Faith Based Organizations in Mbeere-Land of Kenya* indicated that CFBOs lack capacities on various areas of development expertise and focuses more on spiritual development than holistic approach to development. similar

sentiments were observed by Thiongo (2019), that issues of poverty are complex as the church foster greater emphasis on spiritual aspects rather than it does on the necessity of solving challenges of poverty. This is an indication that the church has become too heavenly-minded or eschatological to be of much earthly use in social, political, and economic activities that improve the standard of living in the community. This spiritual dimension in dismay of the physical, has been addressed by Mugambi (1995)'s, reconstruction theology which advocate for transformation based on the process of social reconstruction as a paradigm for development and a framework for theory and practice. The theory invites all sectors and every member of society to participate in establishing a new order aligned with God's common good to humanity.

### 7.3 Socio-Political Challenges

The extent to which socio-political perspectives could act as a challenge to ADS in implementing community development was assessed based on a set of three Likert scaled statements. Table 19 presents a summary of the findings.

Table 19:  
Socio-Political Challenges

Statement	NE	LE	AE	GE	VGE	Total
Dependence and deterioration of projects due to donor decline, fatigue or exit	-	6.3	32.3	47.2	14.2	100.0
Government of Kenya failure to support ADS in enhancing development	0.3	8.7	32.6	49.4	9.0	100.0
Inadequate policies and structures at the ADS regional, diocesan and parish levels	0.3	16.7	23.6	49.7	9.7	100.0

The findings illustrated that more than half of the respondents 176 (61.4%), confirmed that dependence and deterioration of projects due to donor decline, fatigue or exit is a challenge to a great or very great extent, slightly less than this proportion 168 (58.4%) acknowledged that the Government of Kenya's failure to support ADS in enhancing development is a challenge either to a great or very great extent and almost a similar proportion 171(59.4%) considered inadequate policies and structures at the ADS regional, diocesan and parish levels as a challenge to a great or very great extent. In general, 57.7% of the respondents considered socio-political issues as challenges to ADS involvement in community development. Njogu (2022), hold that

community development could be realized by facilitating the church to promote self-driven approaches without necessarily depending on donor funding. The mission is to facilitate churches to realize their potential and utilize it to uplift the community's livelihood.

The aforementioned socio-political challenges are a hindrance to community development. This has reference to Ole Sapit (2019)'s that "A wholesome ministry for a wholesome nation strategy help address perennial challenges that the ACK has faced"; It further positions the church nationally, regionally and globally for spiritual, socio-economic and political impact. The reinstatement that the church focuses on evangelism, church planting, discipleship, training, community transformation, governance and advocacy is an indication that the church and her arms of CD ought to remain holistic to mitigate the socio-economic and political challenges the community experiences. In the same vein, Tsuma and Wambua (2020), claim that church funded projects are a powerful global concept with social and environment objectives. Similar views were observed by Charliton (1994) and Ikenye (2010), who argue that evangelization is not only a witness of the gospel but a witness of life. This holistic teaching venture could be enhanced through engaging, assisting and supporting the socially disadvantaged community.

#### **7.4 Economic Challenges**

The extent to which economic aspects could act as a challenge to ADS in implementing community development was assessed based on a set of three Likert scaled statements. Table 20 presents a summary of the findings.

Table 20:  
Economic Challenges

Statement	NE	LE	AE	GE	VGE	Total
Inadequate financial resources	0.7	3.5	19.8	58.3	17.7	100.0
Corruption	1.7	18.8	28.8	42.4	8.3	100.0
Climate change influencing factors	1.0	9.4	28.8	54.9	5.9	100.0

Results obtained show that more than three quarters of the respondents, 218 (76.0%) acknowledged that inadequate financial resources could be a challenge to a great or very great extent, about a half 146 (50.7%), said corruption could be a challenge to a great or very great extent and more than a half 175(60.8%) considered climate change

influencing factors as a challenge to a great or very great extent. In general 62.5% consider economic issues as challenges to ADS involvement in community development.

The study findings correspond to Sider (1982), claims that in Wittenberg, Luther and Stadt made provisions for the City Council to grant low-interest loans for workers to support education for the underprivileged as well as prevention and alleviation of poverty. John Calvin emphasized Christians' concern for the poor for economic justice (Olson, 1989). Similar to this, Njogu (2013) emphasizes that residents in rural areas face difficulties due to poverty, food insecurity, lack of job prospects, and inadequate infrastructure. This implies that knowledge on Church and Development could be ploughed back to develop self-reliance and better community lives holistically. This is by sensitizing organizations' policy makers including the church, ADS, Faith Based Organizations, Non-Governmental Organizations, community, institutions of learning as well as County and National governments on issues about mobilization, goal-oriented empowerment and cognition of CD in socio-economic and political developments to uplift the livelihood of the community and sustainability. This knowledge will significantly help to mitigate the prevailing starvation, poor health, unemployment, political and socio-economic injustices in a Kenyan land endowed with resources. This calls for ADS responsiveness in giving direction and leadership on best practices possible for enhancing community development in Kenya. There is need therefore, for economic recovery principle in community to ensure that households thrive abundantly.

### **7.5 Cultural Challenges**

The extent to which cultural dimensions could act as a challenge to ADS in implementing community development was assessed based on a set of three Likert scaled statements. Table 21 presents a summary of the findings.

Table 21:  
Cultural Challenges

Statement	NE	LE	AE	GE	VGE	Total
Gender disparities	1.7	11.5	50.7	23.0	3.1	100.0
Development sustainability challenge	0.7	5.9	18.1	44.1	31.2	100.0
Tribalism and discrimination	1.7	9.4	45.8	39.6	3.5	100.0

Data obtained show about a quarter of the respondents, 75(26.1%) acknowledged that gender disparities could be a challenge to a great or very great extent, about three quarters, 216 (75.3%) said that development sustainability issues could be a challenge to a great or very great extent, and less than a half 124 (43.1%), considered tribalism and discrimination as a challenge to a great or very great extent. In general (48.2%) considered cultural issues as challenges facing ADS in enhancing community development.

### 7.6 Institutional Challenges

The extent to which institutional issues could act as a challenge to ADS in implementing community development was assessed based on a set of three Likert scaled statements. Table 22 presents a summary of the findings.

Table 22:  
Institutional Challenges

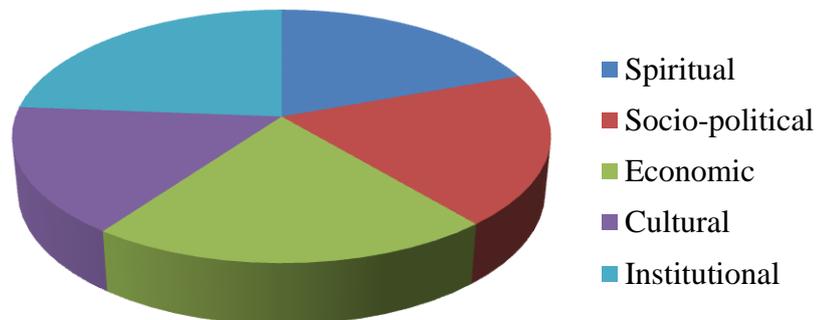
Statement	NE	LE	AE	GE	VGE	Total
Lack of transformational leadership and governing policies	1.4	5.9	13.9	38.9	39.9	100.0
Failure of consensus building, exclusion and scepticism on development	0.7	8.0	27.1	57.6	6.6	100.0
Slow process of implementing development activities due to lack of ownership	0.7	6.3	23.6	53.1	16.3	100.0

Information obtained show that more than three quarters of the respondents, 226 (78.8%), considered lack of transformational leadership and governing policies as a challenge to a great or very great extent, slightly less than two thirds 184 (64.2%) believe that failure of consensus building, exclusion and scepticism on community development as a challenge to a great or great extent and more than two thirds, 196 (69.4%), considered slow process of implementing development activities due to lack of ownership to be a challenge to a great or very great extent. In general, 70.5% considered institutional issues as challenges to ADS involvement in community development.

On the whole, institutional challenges received the highest percentage rating (70.5%) implying its greatest contribution as an impediment to ADS implementation of community development. Other impediments include economic challenges (62.5%),

socio-political (57.7%), spiritual (57.6%) and cultural challenges (48.2%) in decreasing order of effect. Figure 2 presents a summary of the challenges.

Figure 2: Summary of Challenges



In identifying, the challenges FBOs such as the ADS faces in enhancement of CD in Kenya. Using the help of questionnaires, interviews, and FGDs, both qualitative and quantitative data was collected from the clergy, community leaders, and ADS staff. Quantitative findings showed that institutional challenges by 203 (70.5%) were the greatest impediment to ADS in implementation of community development. Specifically, lack of transformational leadership and governing policies by 226 (78.8%), slow process of implementing development activities due to lack of ownership by 185 (68.4%) and failure of consensus building, exclusion and scepticism on development by 184 (64.2%) were reported to be the greatest impediments to ADS in enhancing community development. Other impediments include economic challenges by 180 (62.5%), socio-political by 166 (57.7%), spiritual by 165 (57.6%) and cultural challenges by 138 (48.2%).

Qualitative data was sought from ACK bishops and ADS top management on challenges ADS encounters in enhancing community development in their jurisdictions. The question that guided this interview was: What challenges does the Anglican Development Services encounter in enhancing community development in your jurisdiction? Information obtained shows that the common challenges according to Baya (O1.2021) were:

Imbalance of programs; resource conflict caused by farming, water wells, boreholes, lack of marketing linkages; integration challenge to the local churches and community; poverty in many communities; dependence syndrome and donor finding challenge as well as expertise challenge.

Oral interview with Kibucwa (OI, 2022) spelled out that:

The challenges facing ADS includes slowness in adjusting to new trends, donor fatigue; transition challenges between the donors and the community on the ground; and sustainability of development projects. Community development belong to the mission of the church and not to the donors

Oral interview with Gitari (OI.2022) stipulated that:

The main challenges facing ADS in enhancing community development as drought, unreliable rainfall, poor infrastructure, cultural and tradition ideologies; bad politics and effects of Covid 19 pandemic.

Maganga (OI.2021), captured the following challenges:

Covid 19 pandemic, drought, resource, conflict, mineral conflict, poverty, donor exit, nutrition challenge, lack of marketing linkages, agri-pastoralists conflict, lack of enough water tanks to harvest water for community consumption, cases of gender violence, the problem of aflatoxins, financial implications to carry demonstration farms, and digging of boreholes and wells for human and livestock consumption.

Mwanziwe (OI.2021), indicated that the challenges facing ADS as well as a Faith Based Organization called Compassionate International in which he facilitates in ACK Kwale Parish in enhancing community development were by large common in various perspectives. These challenges were:

There are structural problems, limited resource availability, inadequate human resource to reach out the community and sensitize on mitigating dimensions of the challenges they experience that result to poverty. The issue of housing problem is an issue as some residents live in shanty houses. There are also conflicts caused by ethnic divisions due resource conflicts. Environmental threat, degradation of natural resources, lack of ecological solidarity, lack of business skills to impact the youth, and various formed groupings is an impediment. The church is not doing enough to reduce poverty due to much emphases on preaching more and teaching less hence leading to ignorance. As well as emphasis on spirituality than the physical needs of the community. This implies that the church needs to propagate both the spiritual and physical ministry conterminously to address the escalating poverty levels. Reliable, servant leadership and transformational leadership among all entrusted with the development work to the community need to be seen working to ensure effectiveness, efficiency and sustainability through goal-oriented empowerment.

According to Mugo (OI.2022), the challenges are:

Managing community expectations as community think ADS is the solution, sustainability of the projects due to factors of project period, ADS projects are over 90% funded, thus donor overwhelmed; there is less funding from the sponsoring church, service to everyone in need in the community is overwhelming, the structural nature of support, the people helped by the ADS in a particular area might never be in the same place or proximity to testify or acknowledge the work of ADS.

Data obtained from FGDs in Pwani region highlighted challenges including lack of expertise that hinder implementation of sustainable projects, unsustainable church-initiated projects that stall down, enormity of community needs, retrogressive cultural practices, financial constraints, lack of interest of the youth in community development and lack of resources. There was also lack of ownership of projects, lack of zeal to eradicate poverty, lack of community mobilization, perception about ADS as different identity away from the church, donor fatigue, lack of sustainability expertise on church programs and projects, corruption, lack of moral support, financial constraints, lack of knowledge, ignorance, non-industrious nature and retrogressive cultural practices.

The findings of this study are consistent with Tsuma and Wambua (2020), that the projects undertaken by the church face critical challenges in terms of sustainability ADS projects that enjoyed sponsorship from international organizations now experience challenges of sustainability and ownership, caused by imposition of top-down leadership and woefully organizations that unsatisfactory address rural poverty. Similarly, Hezekiah, Onware and Itego (2017) contend that church-initiated projects do not help if they fail after a short period. Similar observations were made by Kinyua (1999), who cites a number of challenges faced by CCS (Now ADS). The main issue was insufficient finance, which restricted the organization's activities in terms of programs, planning, and implementation, lack of accountability and transparency, inadequate and qualified workers, with CCS (now ADS) employees being overworked and underpaid, which resulted in low morale and subpar service performance donor stiffness,

Similarly, Arudo (2011) s' study on the Management of Christian Community Services in the Anglican Church of Kenya Diocese of Maseno South and Maseno West (Kenya) established the core problem as misinterpretation of mission goals designed by the clergy, project patrons and projects managers. Further, beneficiaries

failed to own projects and viewed them as of the church, Bishop Okullu or project leaders. There is need for reconstruct community development, uphold transformational leadership both at the individual and community levels to maximize sustainability and so doing meet all dimensions of human and environmental needs for a holistic human transformation. The challenges facing community are detrimental to peace and precondition for human development in Kenya. There is need for education, training, and goal-oriented empowerment to mitigate the said challenges.

Further, the high unemployed population in Kenya can be detrimental to the security, involve in crime. These are the same sentiment made by the World Population Dynamics, 2014 that the youth can become unmanageable. It can therefore be concluded that the challenges facing ADS of the ACK in dealing with community such as technical, financial, institutional, economic and social factors negatively contribute in enhancement of community development.

From the open-ended questions, the responses of the respondent indicated that the ADS faced challenges in enhancing community development. These challenges include unemployment, poverty, suspicion, ignorance and community not being interested in community development issues, ADS not being known, community's lack of training, environmental effects and lack of community active participation. The findings also indicated poor communication, lack of knowledge by the community on ADS work plans, poor integration and coordination with local church leadership, inadequate human and technical resources, poor governance, negative ethnicity in some areas and social conflicts, and Covid 19 pandemic that affected many programs and projects between May and August, 2020.

From the study findings, it is evidence that the patriarchal world-view is at stake that assumed that men contributed more to politics and the socio-economic sphere than women. According to Mombo (2019), such an ideology of oppression and discrimination concentrates all social power in the hands of men and strengthens the distortions of the actual connections between the sexes, domineering and acting forcefully to advance community development. The exclusion of women, despite their superior ability to contribute to areas of community development inhibits community development. As a mitigating measure, women should front in equal access to

political, educational, economic, and all aspects of life. On the other hand, Villa-Vicencio (1992), promotes a Theology of Reconstruction focused on socio-economic structures. The job of eliminating all forms of discrimination and building an inclusive society that supports and facilitates the behaviors that create and sustain human life is part of its theology. This means that a community is to be counted of all of all its members, regardless of sex, gender, race, religion, or nationality, but of people working together to improve standard of living.

This finding also relates to Owensby (1988), assertion that the prophets' message on economic realities affects the lives of the poor in the community. It can therefore be concluded that the consequences of poverty hinders community development. In terms of spiritual challenges, the study relates to a soul theology which is a challenge to community development, lack of an authentic theology of development within the church has dysfunctional effects on community development. More, still Nurnberger (1999)'s perspectives of the church on community development as influenced by Hellenistic Philosophy that propagates dualism between the body and soul; the latter being understood as immortal and as more valuable than the flesh. However, this should not be the case, but human being is to be understood as psychosomatic being and whose needs from all aspects of life ought to be met

Similar to this, Villa Vicencio (1992), asserts that a theology that does not respond to the most pressing problems posed by regular people is not even a theology. Biblical basis and Theology must support the under-privileged by assisting the church in connecting faith to daily life. Bosch (1991), expressed a similar viewpoint when he stated that the church is not of the world but rather makes her witness known in it. Regarding the economic dependence syndrome, the respondents noted that donor dependence for program support and implementation posed a risk due to both global economic trends and donor fatigue.

Findings from a FGDs indicated the following challenges that face ADS in enhancing community development. These included ADS is not felt in some areas, there is lack of good will by the community, financial constraints, ignorance of the community members, reliance on rain water without making any effort to collect it. lacks expertise, lack of balance between the spiritual and the physical attention to matters of

community development. In addition, the church focus on community development which is perceived as secular approaches, the clergy tendency to personalize believes in terms spirituality in economic terms and selective interpretation of scripture, poor remuneration of staff on contracts and who depend on donors, lack of adequate human resource, and poor waste management. The presentation by Righa (2021), of ADS Pwani on ADS in response to whether the region was involved in programs dealing with mental health crisis, showed that only the church was making some effort and therefore need for a concerted effort since mental health trend is heightening. Further, she highlighted that some projects had stalled because of heightened escalation in fatigue or exist in donor funding, which was mostly caused by their end of contract.

### **7.8 Conclusion**

This chapter established the challenges facing ADS in enhancing development in Kenya. Assessment of the challenges encountered was based on five thematic issues including spiritual, socio-political, economic, cultural and institutional issues. The challenges highlighted shows that the church and ADS have not advanced community development to a level that guarantees continued sustainability as the beneficiaries also fall short of the conscientization in owning the projects. Knowledge gained from the quantitative and qualitative data showed that there is need for reconstructive community development that necessitates for transformational leadership and transformational participatory approach that could advance both the individual and community to maximize sustainability so as to meet all dimensions of human and environmental needs in a holistic manner.

Community development is inclusive and consists of all members of the community irrespective of sex, gender, racial, ethics, nationality but all teaming up to uplift their common livelihood. This will help mitigate factors leading to poverty, poor health, unemployment, hopelessness and vulnerability to social inequalities, poor governance and widespread corruption which affect the socio-economic and political fabric of society. The research found that for sustainability of ADS activities, training is imperative to empower the clergy, development workers and the community through incorporating community development and community management skills aspects in their contextual priorities and theologies.

## **CHAPTER EIGHT**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **8.1 Introduction**

This chapter presents a summary of the findings, conclusions, recommendations as well as suggestions for further research.

#### **8.2 Summary**

The study was carried out to investigate the dynamics of ADS of the Anglican Church in enhancing community development in Kenya. The objectives were: to establish Biblical and Theological basis for church involvement in community development; to analyze the organizational policies of ADS in enhancing community development in Kenya; to investigate the strategies employed by ADS in enhancing community development in Kenya; and to establish the challenges facing Anglican Development Services in enhancing community development in Kenya. The research questions that guided this study were: What are the Biblical and Theological bases for church involvement in community development? To what extent were the organizational policies of ADS impactful in enhancing community development in Kenya? What were the strategies employed by ADS in enhancing community development in Kenya? What are the challenges facing ADS in enhancing community development in Kenya?

The Anglican Church in her effort to address the socio-economic and political challenges facing the Kenyan community, aroused a rebranded ADS in 2013 as its development arm to uplift the livelihood of the Kenyan community. The ADS areas of interventions such as agriculture, education, climate change, health care, gender, human rights, poverty alleviation, peace building, food security, advocacy, water and sanitation, HIV/AIDS, and governance strengthening is an evidence of this. However, and despite the work done by ADS in Pwani, Eastern, Mt. Kenya East and NAIKA regions in enhancing CD to improve the living standards of the people, communities have persistently continued to suffer poverty, poor health, unemployment vulnerability to social inequalities and sorts of under-development. In an attempt to contribute in bridging the existing knowledge gap, this study sought to investigate the dynamics of ADS of the Anglican Church in enhancing community development in Kenya.

The Theory of Reconstruction Theology (RT) advanced by Jesse N.K Mugambi was applied based on the process of social reconstruction as a paradigm for CD. The identification of the conceptual framework formed the bases for understanding the relationships of the study variables which could offer development actors insights into formulating CD policies and strategies that effectively enhance community livelihood. A descriptive research design was devised to test the study questions. Quantitative data was collected from 288 respondents. Quantitative data was analyzed descriptively using frequencies and percentages as well as thematically and in narration formats for qualitative data based on the study objectives. A presentation of the summary of the findings, conclusions, recommendations and further research areas was made.

### **8.2.1 Biblical Basis for Church Involvement in Community Development**

The first objective sought to establish the biblical and theological basis for church involvement in community development in Kenya. Quantitative data obtained from the respondents on biblical basis illustrated a high rating for justification of the church involvement in community development based on biblical basis, the variable attaining an average percentage rating of 93.54% attributed to biblical rating. Specifically creation of man in God's image, Jesus' Great Commission in Matthew 28:16-21, Christ's command of loving God and neighbours drawn from the gospel of Luke 10:27-29 (96.2%) and Jesus concern to the world in socio-economic and political matters provide some of the biblical basis for church's involvement in community development.

Respondents' conception of theological basis was also high, the variable meriting a 92.8% mean rating. Specifically, the concept of *Shalom* (Peace) which means right relation with God, humanity and creation; Evangelization as the identifying feature of the church involves taking care of the poor, the marginalized and the vulnerable; Green Theology, Laity Theology, Eco-Theology, *Oikos* Theology, *Koinonia*, *Incarnation*, *Harambee* and *Diakonia* are integral interventions in enhancing development, as well as Reconstruction Theology informs the church's involvement in development. Qualitative findings illustrated that "The church is the salt and light of the world and therefore must enhance social transformation and ensure functional participation."

### **8.2.2 Organizational Policies of ADS in Enhancing Community Development in Kenya**

The second objective sought to analyse the organizational policies of ADS in enhancing community development in Kenya. Quantitative findings illustrated that ADS has policies for enhancing community development thus the 55% approval rating. Specifically, it was illustrated that ADS provides policy guidelines that agree with the relevant biblical and Christian theology, its organizational policies guide decision making processes on development and ADS organizational policies promote community participation in its projects. Additionally, ADS mission statement ensures fair implementation of its organizational policies, its organizational policies give standards of conduct and performance for its work force, ADS organizational policies provide for information sharing about development between regions, national and international actors and the ADS organizational policies promotes transparency and accountability in the area of its resources. An inquiry on the extent to which ADS involve community and partners participation in enhancing development work returned minimal quality engagement of the community and partners.

### **8.2.3 Strategies Employed by ADS in Enhancing Community Development in Kenya**

The third objective sought to establish the strategies employed by ADS in enhancing community development in Kenya. Quantitative findings illustrated that mobilizing for food production and security in community, partnership and networking for community capacity building, promotion of preventive health care *via* training community health workers and mobilizing farmers to form groups to promote Agri-business by *Farming God's Way* are some of the most common strategies implemented to enhance community development in ADS regions. Other strategies include mobilizing community to join micro-finance schemes and financial saving culture, advocacy for human rights and good governance, promotion of environmental conservation and preservation, organizing community groups to collect, harvest and conserve water, promotion of justice and peace-building; socio-economic and political empowerment. Data obtained also showed that communities living in Arid and Semi-Arid Land (ASAL), people living with HIV and AIDS, accessibility to medical services (67.0%) and economic development in creation of jobs were the main beneficiaries of ADS development.

#### **8.2.4 Challenges facing ADS in Enhancing Development in Kenya**

The fourth objective sought to establish the challenges facing ADS in enhancing community development in Kenya. Quantitative findings showed that institutional challenges were the greatest impediment to ADS implementation of community development. Specifically, lack of transformational leadership and governing policies, slow process of implementing development activities due to lack of ownership and failure of consensus building, exclusion and scepticism on development were reported to be the greatest impediments to ADS implementation of community development. Other impediments include economic challenges, socio-political, spiritual and cultural challenges. Qualitative findings categorized the most common challenges as institutional, economic and socio-political in nature. Specifically, respondents reported that implementation of community development was being impeded by imbalance of programs; resource conflict, lack of marketing linkages; integration challenge between local churches and community; poverty and donor dependence syndrome. Other challenges experienced include slowness in adjusting to new trends, donor fatigue, sustainability of development projects, lack of expertise in some capacities that would aid in implementation of sustainable projects, failure of church-initiated projects, enormity of community needs and retrogressive cultural practices.

#### **8.3 Conclusions**

The findings of this study confirmed that implementation of community development by the church is based upon strong biblical and theological basis to positively influence the livelihood of the community. The ADS of the Anglican Church as an institution within the life-stream of the community exerts influence on people's livelihood. The biblical and theological basis promote enhancement of community development. This serves as a strong demonstration of service to the poor, the marginalized and the vulnerable in community. Theologically, the source of life is God continuing work in creation, thus, the community finds sense in uplifting community livelihood. In terms of organizational policies of ADS in enhancing CD in Kenya, the institution has policies for enhancing community development in Kenya. However, for policies need to be aligned, revised, have a holistic mission and vision to meet the vision and mission of the organization, implementation has to be executed in the light of the current structures to cope with the new trends giving

preference to organizational changes and challenges attributed during the process of implementing the guiding organizational policies.

Further, ADS is a critical development institution of community socio-economic and political demands. In investigating the strategies employed by the ADS in enhancing community development in Kenya, mobilization for food production and security, partnership and networking for community capacity building, promotion of preventive health care *via* training community health workers and mobilizing farmers to form groups to promote Agri-business are some of the most common strategies demanding implementation to enhance community development. However, constructive implementation of CD by the ADS is based upon all-encompassing strategies aimed at ensuring the targeted communities in need, reap maximum benefit. Finally, the implementation of community development projects and programs by the ADS is hampered by spiritual, socio-political, economic, cultural and institutional challenges which if not adequately addressed may negate the noble intentions of the church through ADS in initiating and implementation of community development activities.

#### **8. 4 Recommendations**

- i. Whereas findings illustrated strong biblical and theological basis for church involvement in community development, data obtained illustrated minimal extent of dissemination of information on specific but critical community development aspects including good agricultural practices to improve productivity, clean water and sanitation to enhance quality of life as well as developmental education to reduce illiteracy and poverty among others. It is recommended that biblical and theological basis be disseminated to sensitize communities about the mission of the church as conscience of the society and social transformation agent to the world. Proper hermeneutics, use of contextual theologies such as green theology, laity theology, eco-theology, *oikos* theology, *koinonia*, *incarnation*, *harambee* and *diakonia*, theology of work, theology of development, and reconstruction theology remain integral interventions in enhancing development. theology informs the church's involvement in communication development. this holistic ministry is what the church must stand for.

- ii. Whereas findings established existence of grounded policies for enhancing community development by the ADS, data obtained indicate relatively low extent of quality involvement of the beneficiary communities and development partners in policy formulation and dissemination thus threatening the sustainability of community development. A concerted effort of all stakeholders including the County and National governments, Community Based Organizations, FBOs, church, and community. It is therefore recommended that beneficiary communities and development partners be appropriately engaged to enhance sustainability of the development programmes for the benefit of communities and livelihood.
- iii. Whereas findings illustrated existence of strategies capable of enhancing community development, data obtained illustrated a relatively high degree of neglect for the vulnerable population in quality implementation of community development programs and projects. Such include support for poor students at all levels of education to reduce poverty and illiteracy, displaced population and war refugees, the vulnerable (poor, street children, orphans, prisoners, widows, widowers), small scale projects such as *jua kali*, *mama mboga business*, *boda boda riders* and abandoned street children. Other vulnerable population indicated to be receiving minimal quality attention include people living with different disabilities, girl child, boy child and senior Citizens (over 70 years old). It is therefore recommended that a transformational participatory approach ingrained in biblical and theological interventions such as *koinonia*, *diakonia*, incarnation creation and stewardship be undertaken to broaden target beneficiaries giving priority to the most vulnerable in the community.
- iv. Findings illustrated existence of a number of challenges; institutional challenges being the greatest impediment to ADS implementation of community development programmes. It is recommended that appropriate mitigation measures through conscientization, goal-oriented empowerment, transformational approach be put in place to address the challenges and ensure that all stakeholders do their part so that ADS objectives of community development are achieved.

### **8.5 Suggestions for Further Study**

Based on the findings of the research, the following suggestions for further study are made:

- i. A research is conducted on the role of Faith Based Organizations in pluralistic Kenya.
- ii. A religious comparative study on development in Kenya.

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**APPENDICES**  
**APPENDIX A:**  
**LETTER OF INTRODUCTION**

**Dear Sir/Madam,**

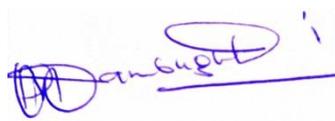
**RE: PERMISSION TO CARRY OUT RESEARCH**

I am a post-graduate student undertaking a Doctor of Philosophy Degree in Religious Studies at Chuka University. As part of the PhD program requirement, I am expected to conduct a research on **“Dynamics of Anglican Development Services of the Anglican Church in Enhancing Community Development in Kenya”**

To that end, you have been selected as a respondent in this study. I request you to give consent to participate by responding to all the involved matters as accurately as possible to make the study a success. All information collected will be used for academic purposes, and, will be treated with uttermost confidentiality. Findings of the study, shall upon request, be availed to you.

Thank you for consenting to participate in this study.

Yours Sincerely,



Peter Muriithi Wambugu

Reg.No-AD16/35388/18

Mobile Phone: 0723499540

CHUKA UNIVERSITY

**APPENDIX B:  
QUESTIONNAIRE FOR CLERGY OF THE ANGLICAN CHURCH OF  
KENYA**

**Introduction**

The questionnaire below is intended to gather information about your opinion on **Dynamics of Anglican Development Services of the Anglican Church in Enhancing Community Development in Kenya**. Kindly, indicate with a tick [] your opinion against each of the statements provided or fill in all parts of the questionnaire in the spaces provided. The study is aimed at fulfilling academic purposes and all the information provided will be treated with utmost confidentiality.

**Section A: Demographic Characteristic of Respondents**

1. ADS region in Kenya: Mt Kenya East [] Eastern [] Pwani [] NAIKA []
2. Gender: Male [] Female []
3. Age in years: Above 60 [] 51- 60 [] 36-50 [] Below 36 []
4. Designation: ACK Clergy [] ADS Staff [] Community Leader []
5. Area of residence: Urban [] Semi-Urban [] Rural [] Slums []
6. Marital Status: Single [] Married [] Widowed [] Divorced []
7. Education Level: Postgraduate [] Undergraduate [] Diploma [] Secondary [] Primary [] None []

**Section B: Biblical and Theological Bases for Church Involvement in Community Development**

1. On a scale of 1-5 where: 5 = Strongly Agree; 4 = Agree; 3 = No Opinion; 2 = Disagree and 1 = Strongly Disagree; indicate your level of agreement of the following statements with regard to biblical and theological bases for church involvement in development

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
The creation of man in God's image (Genesis 1:26-28) is a basis of development					
Psalm 9:18-19 (God's judgment upon a nation that forgets the disadvantaged) stirs the church to be involved in development					
Nehemiah 2:18 (Let's us arise and build) motivates the church to participate in development					
Tobit 4:7-10 (Taking care of the poor as an offering that pleases God in heaven) inspires the church to participate in development					
Jesus's Great Commission in Matthew 28:16-21 inspires the church to participate in development					
The church involvement in development is based on Christ's command of loving God and neighbor (Luke 10:27-29)					

Luke 4:18-19 (Jesus concern to the world in socio-economic and political matters) calls upon the church to participate in development					
Abundant life taught in John 10:10 inspires the church to participate in development					
The economic sharing of Christians by St. Paul's in Romans 15:25-27 serves as a motivation to development					
The concept of <i>Shalom</i> (Peace) which means right relation with God, humanity and creation is crucial in enhancing development					
Evangelization as the identifying feature of the church involves taking care of the poor, the marginalized and the vulnerable					
Reconstruction Theology informs the church involvement in development					
The church responds to peoples' socio-economic and political needs by empowering community in the area of development					
Since creation, God has been transforming communities in development through His involvement in their daily affairs					
Green Theology, Laity Theology, Eco-Theology, <i>Oikos</i> Theology, <i>Koinonia</i> , <i>Incararnation</i> , <i>Harambee</i> and <i>Diakonia</i> are integral interventions in enhancing development					

2. Enumerate other biblical and theological bases for church involvement in development that are not mentioned above and, in brackets, indicate your level of agreement.....

3. On a scale of 1-5 where: 1=No Extent; 2=Little Extent; 3=Average Extent; 4=Great Extent and 5=Very Great Extent, indicate the extent to which the church disseminates teachings on development in the community in the areas highlighted

Statement	1	2	3	4	5
The church teaches about good agricultural practices to improve productivity					
The church teaches about clean water and sanitation to enhance quality of life					
The church promotes developmental education to reduce illiteracy and poverty					
The church promotes justice and peace towards a conducive environment for development					
The church propagates children, gender and human rights issues to enhance the quality of human life					
The church promotes health care in community towards enhancing the quality of human life					
The church calls upon community to offer relief to needy people in line with Christ's command to love and share					
The church offers employment to the youth by providing micro-finance for self-reliance					
The church assists persons living with disabilities by providing self-reliance skills					
The church gives HIV and AIDS awareness and care to the community for the promotion of wholistic life					
As a steward of God's creation, the church teaches community about environmental preservation and conservation					

4. Specify other areas not mentioned above, in which the church disseminates teachings on development in the community and, in brackets, indicate your level of agreement.....  
 .....  
 .....

**Section C: Organizational Policies of Anglican Development Services in Enhancing Community Development in Kenya**

1. On a scale of 1-5 where: 1=No Extent; 2=Small Extent; 3=Average Extent; 4=Large Extent and 5=Very Large Extent, indicate the extent to which Anglican Development Services (ADS) involve community and partners participation in enhancing development

Statement	1	2	3	4	5
<b>Community Participation</b>					
ADS involves community in the initiation of its projects and programs					
ADS involves community in the implementation process of its projects and programs					
Community contributes resources for some ADS development projects and programs					
<b>Partners Participation</b>					
ADS involves church and donors in its decision making processes					
ADS involves the church and donors in its prioritization of community development needs					
ADS involves the church and donor partners in the implementation of its projects and programs					

2. On a Scale of 1-5, where: 5 = Strongly Agree; 4 =Agree; 3 = No Opinion; 2 = Disagree and 1=Strongly Disagree, indicate the level of agreement with regard to Anglican Development Services (ADS) organizational policies in enhancing development in your region

Statement	1	2	3	4	5
ADS organizational policies promote community participation in its projects					
ADS provides policy guidelines that agree with the relevant biblical and Christian theology					
ADS mission statement ensures fair implementation of its organizational policies					
ADS organizational policies promotes transparency and accountability in the area of its resources					
ADS organizational policies give standards of conduct and performance for its work force					
ADS organizational policies provide for information sharing about development between regions, national and international actors					
ADS organizational policies guide decision making processes on development					

**D: Strategies Employed by Anglican Development Services in Enhancing Community Development in Kenya**

1. On a Scale of 1-5, where: 5 = Strongly Agree; 4 =Agree; 3 = No Opinion; 2 = Disagree and 1= Strongly Disagree, indicate the level of agreement with regard to strategies employed by Anglican Development Services (ADS) in enhancing development in your region in the stated areas

<b>Strategies Employed by Anglican Development Services</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Empowerment for sustainable and transformational development					
Mobilizing for food production and security in community					
Partnership and networking for community capacity building					
Mobilizing community to join micro-finance schemes and financial saving culture					
Mobilizing farmers to form groups to promote Agri-business by <i>Farming God's Way</i>					
Advocacy for human rights and good governance					
Promotion of preventive health care <i>via</i> training community health workers					
Promotion of environmental conservation and preservation					
Socio-economic and political empowerment					
Promotion of justice and peace-building					
Organizing community groups to collect, harvest and conserve water					
Offering prophetic voice for the poor masses (voice of the voiceless)					

2. From the above, specify other strategies employed by Anglican Development Services in enhancing development and, in brackets, indicate your level of agreement.....  
 .....

3. On a scale of 1-5 where: 1=No Extent; 2= Little Extent; 3=Average Extent; 4=Great Extent and 5=Very Great Extent, indicate the extent to which Anglican Development Services (ADS) has benefitted each category of people/Institutions listed below *via* its strategies

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
People living with different disabilities					
People living with HIV and AIDS					
Girl child					
Boy child					
Senior Citizens (over 70 years old)					
The vulnerable (poor, street children, orphans, prisoners, widows, widowers)					
Small scale projects such as <i>jua kali, mama mboga business, boda boda riders</i>					
Supporting poor students at all levels of education to reduce poverty and illiteracy					
Accessibility to medical services					
Displaced population and war refugees					
Abandoned street children					
Communities living in Arid and Semi-Arid Land (ASAL)					
Economic development in creation of jobs					
Social development towards the reduction of violence and wars in community					

4. From the above, specify other people/Institutions not mentioned that have benefited from Anglican Development Services strategies and, in brackets, indicate your level of agreement.....

.....

.....

.....

**E. Challenges Facing Anglican Development Services in Enhancing Community Development in Kenya**

1. On a scale of 1-5 where: 1=No Extent; 2=Little Extent; 3=Average Extent; 4=Great Extent and 5=Very Great Extent, indicate the extent to which the following challenges could hinder Anglican Development Services (ADS) from enhancing development in your region

<b>Challenges Hindering ADS from Enhancing Development</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>Spiritual</b>					
A focus on spiritual rather than a holistic approach to development					
Reading scripture selectively and hermeneutical bias					
Inadequate training of clergy in development					
<b>Socio-Political</b>					
Dependence and deterioration of projects due to donor decline, fatigue or exit					
Government of Kenya failure to support ADS in enhancing development					
Inadequate policies and structures at the ADS regional, diocesan and parish levels					
<b>Economic</b>					
Inadequate financial resources					
Corruption					
Climate change influencing factors					
<b>Cultural</b>					
Gender disparities					
Development sustainability challenge					
Tribalism and discrimination					
<b>Institutional</b>					
Lack of transformational leadership and governing policies					
Failure for consensus building, exclusion and skepticism on development					
Slow process of implementing development activities due to lack of ownership					

2. Indicate any other challenge that the Anglican Development Services is facing in its efforts to enhance development in your region, apart from the one's listed above and, in brackets, indicate your level of agreement.....

.....

.....

**Thank you for accepting to take part in the study**

**APPENDIX C:  
QUESTIONNAIRE FOR STAFF OF ANGLICAN DEVELOPMENT  
SERVICES**

**Introduction**

The questionnaire below is intended to gather information about your opinion on **Dynamics of Anglican Development Services of the Anglican Church in Enhancing Community Development in Kenya**. Kindly, indicate with a tick [] your opinion against each of the statements provided or fill in all parts of the questionnaire in the spaces provided. The study is aimed at fulfilling academic purposes and all the information provided will be treated with utmost confidentiality.

**Section A: Demographic Characteristic of Respondents**

1. ADS region in Kenya: Mt Kenya East [] Eastern [] Pwani [] NAIKA []
2. Gender: Male [] Female []
3. Age in years: Above 60 [] 51- 60 [] 36-50 [] Below 36 []
4. Designation: ACK Clergy [] ADS Staff [] Community Leader []
5. Area of residence: Urban [] Semi-Urban [] Rural [] Slums []
6. Marital Status: Single [] Married [] Widowed [] Divorced []
7. Education Level: Postgraduate [] Undergraduate [] Diploma [] Secondary [] Primary [] None []

**Section B: Biblical and Theological Bases for Church Involvement in Community Development**

1. On a scale of 1-5 where: 5 = Strongly Agree; 4 = Agree; 3 = No Opinion; 2 = Disagree and 1 = Strongly Disagree; indicate your level of agreement of the following statements with regard to biblical and theological bases for church involvement in development

Statement	1	2	3	4	5
The creation of man in God's image (Genesis 1:26-28) is a basis of development					
Psalm 9:18-19 (God's judgment upon a nation that forgets the disadvantaged) stirs the church to be involved in development					
Nehemiah 2:18 (Let's us arise and build) motivates the church to participate in development					
Tobit 4:7-10 (Taking care of the poor as an offering that pleases God in heaven) inspires the church to participate in development					
Jesus's Great Commission in Matthew 28:16-21 inspires the church to participate in development					
The church involvement in development is based on Christ's command of loving God and neighbor (Luke 10:27-29)					

Luke 4:18-19 (Jesus concern to the world in socio-economic and political matters) calls upon the church to participate in development					
Abundant life taught in John 10:10 inspires the church to participate in development					
The economic sharing of Christians by St. Paul's in Romans 15:25-27 serves as a motivation to development					
The concept of <i>Shalom</i> (Peace) which means right relation with God, humanity and creation is crucial in enhancing development					
Evangelization as the identifying feature of the church involves taking care of the poor, the marginalized and the vulnerable					
Reconstruction Theology informs the church involvement in development					
The church responds to peoples' socio-economic and political needs by empowering community in the area of development					
Since creation, God has been transforming communities in development through His involvement in their daily affairs					
Green Theology, Laity Theology, Eco-Theology, <i>Oikos</i> Theology, <i>Koinonia</i> , <i>Incarnation</i> , <i>Harambee</i> and <i>Diakonia</i> are integral interventions in enhancing development					

2. Enumerate other biblical and theological bases for church involvement in development that are not mentioned above and, in brackets, indicate your level of agreement.....  
.....

3. On a scale of 1-5 where: 1=No Extent; 2=Little Extent; 3=Average Extent; 4=Great Extent and 5=Very Great Extent, indicate the extent to which the church disseminates teachings on development in the community in the areas highlighted

Statement	1	2	3	4	5
The church teaches about good agricultural practices to improve productivity					
The church teaches about clean water and sanitation to enhance quality of life					
The church promotes developmental education to reduce illiteracy and poverty					
The church promotes justice and peace towards a conducive environment for development					
The church propagates children, gender and human rights issues to enhance the quality of human life					
The church promotes health care in community towards enhancing the quality of human life					
The church calls upon community to offer relief to needy people in line with Christ's command to love and share					
The church offers employment to the youth by providing micro-finance for self-reliance					
The church assists persons living with disabilities by providing self-reliance skills					
The church gives HIV and AIDS awareness and care to the community for the promotion of wholistic life					
As a steward of God's creation, the church teaches community about environmental preservation and conservation					

4. Specify other areas not mentioned above, in which the church disseminates teachings on development in the community and, in brackets, indicate your level of agreement.....  
 .....  
 .....

**Section C: Organizational Policies of Anglican Development Services in Enhancing Community Development in Kenya**

1. On a scale of 1-5 where: 1=No Extent; 2=Small Extent; 3=Average Extent; 4=Large Extent and 5=Very Large Extent, indicate the extent to which Anglican Development Services (ADS) involve community and partners participation in enhancing development

Statement	1	2	3	4	5
<b>Community Participation</b>					
ADS involves community in the initiation of its projects and programs					
ADS involves community in the implementation process of its projects and programs					
Community contributes resources for some ADS development projects and programs					
<b>Partners Participation</b>					
ADS involves church and donors in its decision making processes					
ADS involves the church and donors in its prioritization of community development needs					
ADS involves the church and donor partners in the implementation of its projects and programs					

2. On a Scale of 1-5, where: 5 = Strongly Agree; 4 =Agree; 3 = No Opinion; 2 = Disagree and 1=Strongly Disagree, indicate the level of agreement with regard to Anglican Development Services (ADS) organizational policies in enhancing development in your region

Statement	1	2	3	4	5
ADS organizational policies promote community participation in its projects					
ADS provides policy guidelines that agree with the relevant biblical and Christian theology					
ADS mission statement ensures fair implementation of its organizational policies					
ADS organizational polices promotes transparency and accountability in the area of its resources					
ADS organizational policies give standards of conduct and performance for its work force					
ADS organizational policies provide for information sharing about development between regions, national and international actors					
ADS organizational policies guide decision making processes on development					

**D: Strategies Employed by Anglican Development Services in Enhancing Community Development in Kenya**

1. On a Scale of 1-5, where: 5 = Strongly Agree; 4 = Agree; 3 = No Opinion; 2 = Disagree and 1 = Strongly Disagree, indicate the level of agreement with regard to strategies employed by Anglican Development Services (ADS) in enhancing development in your region in the stated areas

<b>Strategies Employed by Anglican Development Services</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Empowerment for sustainable and transformational development					
Mobilizing for food production and security in community					
Partnership and networking for community capacity building					
Mobilizing community to join micro-finance schemes and financial saving culture					
Mobilizing farmers to form groups to promote Agri-business by <i>Farming God's Way</i>					
Advocacy for human rights and good governance					
Promotion of preventive health care <i>via</i> training community health workers					
Promotion of environmental conservation and preservation					
Socio-economic and political empowerment					
Promotion of justice and peace-building					
Organizing community groups to collect, harvest and conserve water					
Offering prophetic voice for the poor masses (voice of the voiceless)					

2. From the above, specify other strategies employed by Anglican Development Services in enhancing development and, in brackets, indicate your level of agreement.....  
 .....

3. On a scale of 1-5 where: 1=No Extent; 2= Little Extent; 3=Average Extent; 4=Great Extent and 5=Very Great Extent, indicate the extent to which Anglican Development Services (ADS) has benefitted each category of people/Institutions listed below *via* its strategies

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
People living with different disabilities					
People living with HIV and AIDS					
Girl child					
Boy child					
Senior Citizens (over 70 years old)					
The vulnerable (poor, street children, orphans, prisoners, widows, widowers)					
Small scale projects such as <i>jua kali, mama mboga business, boda boda riders</i>					
Supporting poor students at all levels of education to reduce poverty and illiteracy					
Accessibility to medical services					
Displaced population and war refugees					
Abandoned street children					
Communities living in Arid and Semi-Arid Land (ASAL)					
Economic development in creation of jobs					
Social development towards the reduction of violence and wars in community					

4. From the above, specify other people/Institutions not mentioned that have benefited from Anglican Development Services strategies and, in brackets, indicate your level of agreement.....

.....

.....

.....

**E. Challenges Facing Anglican Development Services in Enhancing Community Development in Kenya**

1. On a scale of 1-5 where: 1=No Extent; 2=Little Extent; 3=Average Extent; 4=Great Extent and 5=Very Great Extent, indicate the extent to which the following challenges could hinder Anglican Development Services (ADS) from enhancing development in your region

<b>Challenges Hindering ADS from Enhancing Development</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>Spiritual</b>					
A focus on spiritual rather than a holistic approach to development					
Reading scripture selectively and hermeneutical bias					
Inadequate training of clergy in development					
<b>Socio-Political</b>					
Dependence and deterioration of projects due to donor decline, fatigue or exit					
Government of Kenya failure to support ADS in enhancing development					
Inadequate policies and structures at the ADS regional, diocesan and parish levels					
<b>Economic</b>					
Inadequate financial resources					
Corruption					
Climate change influencing factors					
<b>Cultural</b>					
Gender disparities					
Development sustainability challenge					
Tribalism and discrimination					
<b>Institutional</b>					
Lack of transformational leadership and governing policies					
Failure for consensus building, exclusion and skepticism on development					
Slow process of implementing development activities due to lack of ownership					

2. Indicate any other challenge that the Anglican Development Services is facing in its efforts to enhance development in your region, apart from the one's listed above and, in brackets, indicate your level of agreement.....

.....

.....

**Thank you for accepting to take part in the study**

**APPENDIX D:  
QUESTIONNAIRE FOR COMMUNITY LEADERS**

**Introduction**

The questionnaire below is intended to gather information about your opinion on **Dynamics of Anglican Development Services of the Anglican Church in Enhancing Community Development in Kenya**. Kindly, indicate with a tick [√] your opinion against each of the statements provided or fill in all parts of the questionnaire in the spaces provided. The study is aimed at fulfilling academic purposes and all the information provided will be treated with utmost confidentiality.

**Section A: Demographic Characteristic of Respondents**

1. ADS region in Kenya: Mt Kenya East [ ] Eastern [ ] Pwani [ ] NAIKA [ ]
2. Gender: Male [ ] Female [ ]
3. Age in years: Above 60 [ ] 51- 60 [ ] 36-50 [ ] Below 36 [ ]
4. Designation: ACK Clergy [ ] ADS Staff [ ] Community Leader [ ]
5. Area of residence: Urban [ ] Semi-Urban [ ] Rural [ ] Slums [ ]
6. Marital Status: Single [ ] Married [ ] Widowed [ ] Divorced [ ]
7. Education Level: Postgraduate [ ] Undergraduate [ ] Diploma [ ] Secondary [ ]  
Primary [ ] None [ ]

**Section B: Biblical and Theological Bases for Church Involvement in Community Development**

1. On a scale of 1-5 where: 5 = Strongly Agree; 4 = Agree; 3 = No Opinion; 2 = Disagree and 1 = Strongly Disagree; indicate your level of agreement of the following statements with regard to biblical and theological bases for church involvement in development

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
The creation of man in God's image (Genesis 1:26-28) is a basis of development					
Psalm 9:18-19 (God's judgment upon a nation that forgets the disadvantaged) stirs the church to be involved in development					
Nehemiah 2:18 (Let's us arise and build) motivates the church to participate in development					
Tobit 4:7-10 (Taking care of the poor as an offering that pleases God in heaven) inspires the church to participate in development					
Jesus's Great Commission in Matthew 28:16-21 inspires the church to participate in development					
The church involvement in development is based on Christ's command of loving God and neighbor (Luke 10:27-29)					
Luke 4:18-19 (Jesus concern to the world in socio-economic and political matters) calls upon the church to participate in development					

Abundant life taught in John 10:10 inspires the church to participate in development					
The economic sharing of Christians by St. Paul's in Romans 15:25-27 serves as a motivation to development					
The concept of <i>Shalom</i> (Peace) which means right relation with God, humanity and creation is crucial in enhancing development					
Evangelization as the identifying feature of the church involves taking care of the poor, the marginalized and the vulnerable					
Reconstruction Theology informs the church involvement in development					
The church responds to peoples' socio-economic and political needs by empowering community in the area of development					
Since creation, God has been transforming communities in development through His involvement in their daily affairs					
Green Theology, Laity Theology, Eco-Theology, <i>Oikos</i> Theology, <i>Koinonia</i> , <i>Incarnation</i> , <i>Harambee</i> and <i>Diakonia</i> are integral interventions in enhancing development					

2. Enumerate other biblical and theological bases for church involvement in development that are not mentioned above and, in brackets, indicate your level of agreement.....

3. On a scale of 1-5 where: 1=No Extent; 2=Little Extent; 3=Average Extent; 4=Great Extent and 5=Very Great Extent, indicate the extent to which the church disseminates teachings on development in the community in the areas highlighted

Statement	1	2	3	4	5
The church teaches about good agricultural practices to improve productivity					
The church teaches about clean water and sanitation to enhance quality of life					
The church promotes developmental education to reduce illiteracy and poverty					
The church promotes justice and peace towards a conducive environment for development					
The church propagates children, gender and human rights issues to enhance the quality of human life					
The church promotes health care in community towards enhancing the quality of human life					
The church calls upon community to offer relief to needy people in line with Christ's command to love and share					
The church offers employment to the youth by providing micro-finance for self-reliance					
The church assists persons living with disabilities by providing self-reliance skills					
The church gives HIV and AIDS awareness and care to the community for the promotion of wholistic life					
As a steward of God's creation, the church teaches community about environmental preservation and conservation					

4. Specify other areas not mentioned above, in which the church disseminates teachings on development in the community and, in brackets, indicate your level of agreement.....

.....  
 .....  
**Section C: Organizational Policies of Anglican Development Services in Enhancing Community Development in Kenya**

1. On a scale of 1-5 where: 1=No Extent; 2=Small Extent; 3=Average Extent; 4=Large Extent and 5=Very Large Extent, indicate the extent to which Anglican Development Services (ADS) involve community and partners participation in enhancing development

Statement	1	2	3	4	5
<b>Community Participation</b>					
ADS involves community in the initiation of its projects and programs					
ADS involves community in the implementation process of its projects and programs					
Community contributes resources for some ADS development projects and programs					
<b>Partners Participation</b>					
ADS involves church and donors in its decision making processes					
ADS involves the church and donors in its prioritization of community development needs					
ADS involves the church and donor partners in the implementation of its projects and programs					

2. On a Scale of 1-5, where: 5 = Strongly Agree; 4 =Agree; 3 = No Opinion; 2 = Disagree and 1=Strongly Disagree, indicate the level of agreement with regard to Anglican Development Services (ADS) organizational policies in enhancing development in your region

Statement	1	2	3	4	5
ADS organizational policies promote community participation in its projects					
ADS provides policy guidelines that agree with the relevant biblical and Christian theology					
ADS mission statement ensures fair implementation of its organizational policies					
ADS organizational policies promotes transparency and accountability in the area of its resources					
ADS organizational policies give standards of conduct and performance for its work force					
ADS organizational policies provide for information sharing about development between regions, national and international actors					
ADS organizational policies guide decision making processes on development					

**D: Strategies Employed by Anglican Development Services in Enhancing Community Development in Kenya**

1. On a Scale of 1-5, where: 5 = Strongly Agree; 4 = Agree; 3 = No Opinion; 2 = Disagree and 1 = Strongly Disagree, indicate the level of agreement with regard to strategies employed by Anglican Development Services (ADS) in enhancing development in your region in the stated areas

<b>Strategies Employed by Anglican Development Services</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Empowerment for sustainable and transformational development					
Mobilizing for food production and security in community					
Partnership and networking for community capacity building					
Mobilizing community to join micro-finance schemes and financial saving culture					
Mobilizing farmers to form groups to promote Agri-business by <i>Farming God's Way</i>					
Advocacy for human rights and good governance					
Promotion of preventive health care <i>via</i> training community health workers					
Promotion of environmental conservation and preservation					
Socio-economic and political empowerment					
Promotion of justice and peace-building					
Organizing community groups to collect, harvest and conserve water					
Offering prophetic voice for the poor masses (voice of the voiceless)					

2. From the above, specify other strategies employed by Anglican Development Services in enhancing development and, in brackets, indicate your level of agreement.....  
 .....

3. On a scale of 1-5 where: 1=No Extent; 2= Little Extent; 3=Average Extent; 4=Great Extent and 5=Very Great Extent, indicate the extent to which Anglican Development Services (ADS) has benefitted each category of people/Institutions listed below *via* its strategies

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
People living with different disabilities					
People living with HIV and AIDS					
Girl child					
Boy child					
Senior Citizens (over 70 years old)					
The vulnerable (poor, street children, orphans, prisoners, widows, widowers)					
Small scale projects such as <i>jua kali, mama mboga business, boda boda riders</i>					
Supporting poor students at all levels of education to reduce poverty and illiteracy					
Accessibility to medical services					
Displaced population and war refugees					
Abandoned street children					
Communities living in Arid and Semi-Arid Land (ASAL)					
Economic development in creation of jobs					
Social development towards the reduction of violence and wars in community					

4. From the above, specify other people/Institutions not mentioned that have benefited from Anglican Development Services strategies and, in brackets, indicate your level of agreement.....

.....

.....

.....

**E. Challenges Facing Anglican Development Services in Enhancing Community Development in Kenya**

1. On a scale of 1-5 where: 1=No Extent; 2=Little Extent; 3=Average Extent; 4=Great Extent and 5=Very Great Extent, indicate the extent to which the following challenges could hinder Anglican Development Services (ADS) from enhancing development in your region

<b>Challenges Hindering ADS from Enhancing Development</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>Spiritual</b>					
A focus on spiritual rather than a holistic approach to development					
Reading scripture selectively and hermeneutical bias					
Inadequate training of clergy in development					
<b>Socio-Political</b>					
Dependence and deterioration of projects due to donor decline, fatigue or exit					
Government of Kenya failure to support ADS in enhancing development					
Inadequate policies and structures at the ADS regional, diocesan and parish levels					
<b>Economic</b>					
Inadequate financial resources					
Corruption					
Climate change influencing factors					
<b>Cultural</b>					
Gender disparities					
Development sustainability challenge					
Tribalism and discrimination					
<b>Institutional</b>					
Lack of transformational leadership and governing policies					
Failure for consensus building, exclusion and skepticism on development					
Slow process of implementing development activities due to lack of ownership					

2. Indicate any other challenge that the Anglican Development Services is facing in its efforts to enhance development in your region, apart from the one's listed above and, in brackets, indicate your level of agreement.....

.....

.....

**Thank you for accepting to take part in the study**

**APPENDIX E**  
**INTERVIEW SCHEDULE FOR BISHOPS OF THE ANGLICAN CHURCH OF KENYA**

**Introduction**

The interview guide below is intended to gather information about your opinion on **Dynamics of Anglican Development Services of the Anglican Church in Enhancing Community Development in Kenya**. The study is aimed at fulfilling the academic purposes and all the information provided will be treated with utmost confidentiality.

1. In your opinion, what are the emerging biblical and theological issues in the world of community development?
2. From your experience, how do the organizational policies of Anglican Development Services fuel the enhancement of community development in your jurisdiction?
3. What are the strategies employed by the Anglican Development Services in enhancing community development in your jurisdiction?
4. What challenges does the Anglican Development Services encounter in enhancing community development in your jurisdiction?
5. Do you have any other observation on dynamics of Anglican Development Services of the Anglican Church in enhancing community development in your jurisdiction that this interview has not addressed?

**Thank you for accepting to take part in the study**

**APPENDIX F**  
**INTERVIEW SCHEDULE FOR TOP MANAGEMENT OF ANGLICAN**  
**DEVELOPMENT SERVICES**

**Introduction**

The interview guide below is intended to gather information about your opinion on **Dynamics of Anglican Development Services of the Anglican Church in Enhancing Community Development in Kenya**. The study is aimed at fulfilling the academic purposes and all the information provided will be treated with utmost confidentiality.

1. In your opinion, what are the emerging biblical and theological issues in the world of community development?
2. From your experience, how do the organizational policies of Anglican Development Services fuel the enhancement of community development in your jurisdiction?
3. What are the strategies employed by the Anglican Development Services in enhancing community development in your jurisdiction?
4. What challenges does the Anglican Development Services encounter in enhancing community development in your jurisdiction?
5. Do you have any other observation on dynamics of Anglican Development Services of the Anglican Church in enhancing community development in your jurisdiction that this interview has not addressed?

**Thank you for accepting to take part in the study**

**APPENDIX G**  
**FOCUS GROUP DISCUSSIONS FOR CHRISTIAN LAY LEADERS OF THE**  
**ANGLICAN CHURCH OF KENYA**

**Introduction**

The discussions below are intended to gather information about your opinion on **Dynamics of Anglican Development Services of the Anglican Church in Enhancing Community Development in Kenya**. The study is aimed at fulfilling the academic purposes and all the information provided will be treated with utmost confidentiality.

**Areas of Discussion**

1. What are the Biblical and Theological bases for church involvement in community development?
2. How would you describe the organizational policies guiding Anglican Development Services in its effort to enhance community development in your region?
3. What are the strategies employed by Anglican Development Services in enhancing community development in your region?
4. Elucidate the main challenges facing Anglican Development Services in enhancing community development in your region.
5. What suggestions would you bring forth on dynamics of Anglican Development Services of the Anglican Church to help enhance community development in your region?

**Thank you for accepting to take part in the study**

**APPENDIX H:  
RESEARCH PERMIT**

 <b>REPUBLIC OF KENYA</b>	 <b>NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY &amp; INNOVATION</b>
Ref No: <b>383344</b>	Date of Issue: <b>15/November/2021</b>
<b>RESEARCH LICENSE</b>	
	
<b>This is to Certify that Rev.. Peter Muriithi Wambugu of Chuka University, has been licensed to conduct research in Embu, Garissa, Kajiado, Kilifi, Kirinyaga, Kitui, Kwale, Machakos, Makueni, Marsabit, Meru, Mombasa, Nairobi, Tharaka-Nithi on the topic: Dynamics of Anglican Development Services of the Anglican Church in Enhancing Community Development in Kenya for the period ending : 15/November/2022.</b>	
License No: <b>NACOSTI/P/21/14327</b>	
<b>383344</b> Applicant Identification Number	 Director General <b>NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY &amp; INNOVATION</b>
	Verification QR Code 
<b>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</b>	

**APPENDIX I:  
ADS RESEARCH APPROVAL**

Rev. Peter Muriithi Wambugu

Po Box 304-60100

**FMBU**

Mobile: 0723499540/ email: pwambugurevd@yahoo.com

22<sup>nd</sup> November, 2021

The Executive Director

Anglican Development Services-Kenya

**NAIROBI**

Dear Sir/Madam

**RE: PERMISSION TO CARRY OUT RESEARCH**

I hereby apply for the above named subject. I am a post-graduate student undertaking a Doctor of Philosophy Degree in Religious Studies at Chuka University (Reg. no AD16/35388/18). As part of the PhD program requirement, I am expected to conduct a research on "Dynamics of Anglican Development Services of the Anglican Church in Enhancing Community Development in Kenya". To that end, four ADS regions have been selected for this study namely; ADS NAIKA, ADS Eastern, ADS Mt. Kenya East and ADS Eastern. P.00171

The purpose of this letter is to request your office for clearance and support to enable the researcher engage willing respondents (ADS Staff, Clergy and Lay Leaders) in the selected ADS regions as an academic undertaking. All information collected will be used for academic purposes, and, will be treated with uttermost confidentiality. A copy of the study findings shall be availed to you upon completion.

The researcher is an ordained clergy from the ACK Diocese of Kirinyaga; and, currently the Principal Prisons Chaplain-Protestant in the Kenya Correctional Service.

Attached please, find Research License No-NACOSTI/P/21/14327 and researcher supervisors' introductory letter. The researcher looks forward anticipating for your kind approval.

Thanking you.

Yours sincerely,



Rev. Peter Muriithi Wambugu

**CHUKA UNIVERSITY**

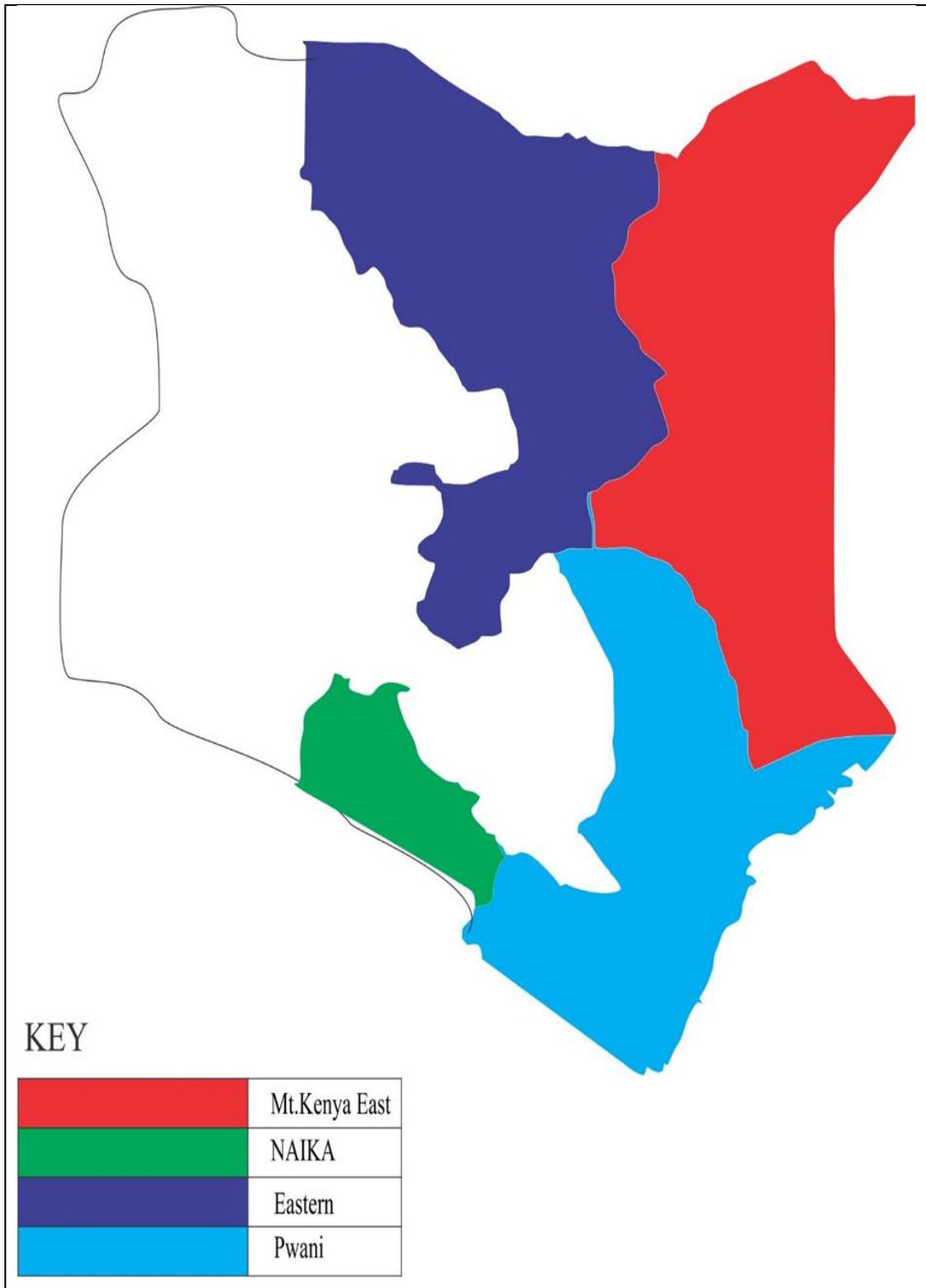


*Approved*  
*JS*

**APPENDIX J:  
KEY INFORMANTS**

<b>Name of the Respondent</b>	<b>Contacted Respondents/ Region</b>	<b>Interview Date</b>
Baya, Alphonse	Bishop, ACK Mombasa Diocese	8/12/2021
Kibucwa, Joseph	Bishop, ACK Kirinyaga Diocese	25/5/2022
Maganga, Defence	ADS Pwani	8/12/2021
Mugo, Charles	ADS Kenya	5/7/2022
Mutua, John	ADS Eastern	4/2/2022
Oluoch, Barrack	ADS NAIKA (St. Nicholas Children Home)	18/1/2022
Okeyo, Harrison	Coordinating, Kilimo Kanisani-Kwale	10/12/2021
Mwadziwe, Issack	Facilitating Priest with Compassionate International-Kwale)	11/12/2021
Gitari, David	ADS Mt. Kenya East	1/7/2022

**APPENDIX K:  
MAP OF KENYA SHOWING ADS REGIONS UNDER STUDY**



Source: ADS Map (2022)

**APPENDIX L:  
GLOSSARY OF NON-ENGLISH WORDS**

<i>Anthropomorphism</i>	Physical presence or manifestation of God to people
<i>Biblio-theologia</i>	Biblical and Theological
<i>Boda boda riders</i>	Men and women committed under challenging situations to do business to earn a daily living.
<i>Charis</i>	Unmerited favor of God
<i>Cosmos</i>	Earth, air and heaven realities
<i>Diaconate</i>	The office of a deacon
<i>Diakonia</i>	Service to God and humanity
<i>Ekklesia</i>	Church
<i>Eschatological</i>	Heavenly things
<i>Euagellion</i>	Good News of Jesus Christ
<i>Jua kali</i>	Men and women in small-scale trading to earn their daily living
<i>Harambee</i>	Push or coming together of people for mutual aid
<i>Imago Dei</i>	Image of God
<i>Kairos</i>	Opportune Grace of God
<i>Kenosis</i>	Incarnation/Downing of God to redeem humanity
<i>Kilimo Kanisani</i>	Farming Godly way within the church compound
<i>Koinonia</i>	Fellowship of the people of God
<i>Logia</i>	Discourse of knowledge
<i>Mama mboga</i>	A woman who struggles to make a living by venturing in small-scale trading to earn a daily but with minimal resources.
<i>Oikos</i>	House/Household
<i>Ora et Labora</i>	Pray and Work
<i>Praxiological</i>	Practical implementation of development activities
<i>Psychosomatic</i>	Human person components (body, mind and soul)
<i>Scriptura</i>	Scripture
<i>Shalom</i>	Holistic peace
<i>Theologia</i>	Theology
<i>Theos</i>	God
<i>Ubuntu</i>	Humane living in togetherness
<i>Verbatim</i>	Word of mouth
<i>Mwananchi</i>	Common people living in the community in Kenya
<i>Wanjiku</i>	Gender-neutral term used in political scenes to mean a person socio-economically struggling to build a future
<i>Yiddish</i>	Hebrew name meaning time to inherit after seven years

**APPENDIX M:  
PHOTOS RELEVANT TO THE STUDY**



ADS Mt. Kenya East provides water in one of the remote parts of Marsabit County-  
Nairibi (ADS Kenya)



*Kilimo kanisani* is a new approach in community development. It is part of *farming God's way* using organic components within the church compound. Horticulture, vegetables, sweet potatoes and assorted fruits plants (ACK Makupa Parish in the ACK Diocese of Mombasa) Photo Original: Researcher, 10/12/2022



The ADS Eastern launches Bakery Industry as a source of income to the community Beneficiaries (ADS Kenya)



St. Nicholas Children's Home in Karen, Nairobi, Kenya (ADS Kenya)

## **APPENDIX N: ANGLICAN DEVELOPMENT SERVICES KENYA STRATEGIC PLAN 2020-2024**

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### **MESSAGE FROM THE PATRON AND THE CHAIRMAN OF ADS KENYA BOARD**

The Anglican Church of Kenya continues to make progress in the pursuit of a stable and stronger organization. To this end, various departments have continued to deliver their mandate. Since the arrival of Missionaries in Kenya in 1844 the Anglican Church has continued to impact the lives of our people both spiritually and physically. During this period, the Anglican Church has made positive contribution towards development of Kenya by influencing policies, complementing efforts of development players and the government.

Anglican Development Services came to being in 2013, after rebranding of the previous CCS and formation of ADS as a legal entity. The formation of ADS Kenya was particularly informed by the need to bring about synergy, effectiveness, efficiency, relevance and sustainability. We remain fully aware that what we do today has implications for the future of our church and Kenya. The current Strategic Plan has been designed with this in mind and aligned to the ACK Decade theme 2018-2027, Vision 2030 and the Sustainable Development Goals (SDGS).

Our approach is centered around people, partnership and synergy building. As a church, we have learnt a lot from our development work experience since 1844. The lessons learnt have now informed the Strategic Plan 2020-2024. We are grateful for the support we have received from different stakeholders during the formulation of this Plan. We consulted with Key stakeholders on the draft plan and we appreciate the informative feedback that culminated into the final plan. This strategy, therefore will enable ADS Kenya execute her mandate of coordination, technical backstopping, advocacy and research & Development. We would also like to thank the ADS Board and Secretariat who worked tirelessly to complete this Plan. The Plan defines our social transformation program for the next five years and we wish to invite all stakeholders to participate with us in the implementation.

The Most Rev. Dr. Jackson Ole Sapit-  
The Patron: The Archbishop of the  
Anglican Church of Kenya, Bishop of All  
Saint's Cathedral and Bishop- in-ordinary  
of the Kenya Defense Forces (KDF)

Rt. Rev. Joseph Karimi  
Kibucwa, Chairman,  
ADS Kenya Board

## **MESSAGE FROM THE EXECUTIVE DIRECTOR**

This Strategic Plan is the road map for the next five years. It is designed as a practical manual for guiding ADS in the implementation of five-year Development program as well as steering it towards decade period 2018-2027. The implementation of the previous Strategic Plan 2015-2019 provided the foundation upon which rebranding process of the ADS commenced. The reviews by the Board offered useful lessons and revealed areas that needed further reforms and improvement. It is against this background that this plan is developed.

The plan is anchored on four strategic pillars.

**Pillar 1 Accompanying Communities in vulnerable situations to access resources:** ADS has the primary mandate of social transformation for wholesome and dignified living. The social transformation work of the church is implemented within the context of the ACK Decade theme 2018-2027, Vision 2030 and the Sustainable Development Goals (SDGS). This pillar seeks to empower communities to attain a dignified living through community participatory interventions and empowering programs.

**Pillar 2: Advocating for access and utilization of resources and better governance:** ADS as the specialized development arm of the church addresses the issues of social justice through constructive engagement guided by evidence-based advocacy. To this end, the pillar seeks to identify issues the Church should focus on for a just and cohesive society.

**Pillar 3 Institutional Strengthening for sustainability:** Under this pillar, the ADS will pay attention to internally driven institutional reforms including innovation in business processes, staff capacity and succession planning, financial management, and change management with emphasis on performance management culture. The aim is to build a respectable and sustainable brand in social transformation.

Pillar 4 Promoting Research and Knowledge Management for evidence: In order to have evidence- based advocacy, ADS through this pillar will seek to coproduce knowledge that will aid advocacy work for the church both at county, National and International levels. The process of developing this Strategic Plan was participatory, involving the Dioceses, all the 10 Regions, ADS Kenya staff, ADS Regional Directors and the Program and Resource and Mobilization committee members and the Board who made valuable contributions. The Plan is grounded on the principle of participation that identified the strategic pillars and goals. The Strategic Plan will be implemented within the organizational structure of the ADS with each constituent functional unit playing its respective role towards achieving the vision and mission of ADS. A robust performance management system will be institutionalized to support the implementation and to ensure that performance and accountability are lodged at the doorstep of each individual staff. A monitoring framework has been developed as integral component of the plan will be used for steering implementation and for generating important information for decision making. It is also planned that a mid -term and final evaluation will be conducted during implementation cycle. In this regard, I wish to acknowledge the oversight role of ADS Board in providing the strategic direction and the staff for formulating the plan. The process considered input from various stakeholders I wish to thank our development partners who have supported our work through technical and financial resources that defined our programs and initiatives success. As I conclude, I call upon all stakeholders to expend their support to the work of ADS. Bwibo Adieri- Executive Director, ADS Kenya.

## ***1.0 Historical Background***

The ADS Kenya was established in 2013 after the rebranding process that brought together nine (9) Christian Community Services (CCS) and the then Directorate of Social Services (DOSS). ADS Kenya is the social transformation arm of the Anglican Church of Kenya (ACK) whose history can be traced from 1844 when Missionaries established social ministries in their mission stations. In the early seventies, the ACK dioceses started to establish organized Social Transformation Desks and Departments coordinate their programs and projects such as schools, vocational training centers, hospitals and kitchen gardens to address the physical needs of Christians. ADS Kenya is anchored in the ACK Constitution through Board of Social Services. Social transformation Desks, and Departments.

### **1.1 Mandate of ADS Kenya**

ADS Kenya is a specialized development organization responsible for the social transformation work of the Anglican Church of Kenya. It operates through clustered ADS Regions as shown below:

Region	Counties served
ADS Pwani	Mombasa, Kwale, Lamu, Taita Taveta, Kilifi, Tana River
ADS Central Rift	Nakuru, Baringo, Samburu, Laikipia, Nyandarua
ADS Mt. Kenya	Kiambu, Laikipia, Nyeri, Murang'a, Nairobi, Kajiado
ADS Mt. Kenya East	Marsabit, Isiolo, Meru, Kirinyaga, Tharaka, Embu
ADS NAIKA	Nairobi, Kajiado
ADS North Rift	Nandi, Uasin Gishu, Elgeyo Marakwet, Trans Nzoia West Pokot, Turkana
ADS South Rift	Kericho, Narok, Bomet
ADS Western	Bungoma, Busia, Vihiga, Kakamega

ADS Eastern	Kitui, Makueni, Machakos, Garissa
ADS Nyanza	Kisumu, Siaya, Homabay, Migori, Kisii, Nyamira

*ADS Kenya is specifically responsible for:*

- Coordination.
- Technical backstopping.
- Advocacy and research & Development.

The functions of the ADS Kenya are also governed by the resolutions of the Provincial Synod and the Company’s Act 2015.

### **1.3 Contextual Background**

This Strategic Plan is set within the context of the ACK Decade theme 2018-2027, Vision 2030 and the Sustainable Development Goals (SDGS). The Strategic Plan seeks to actualize the imperative laid out in decade theme. In doing so, ADS is also informed of internationally acceptable norms and standards in development and Best Practices established by other development agencies around the World.

### **1.4 Process and Rationale for the Strategic Plan**

This 2020-2024 Strategy has been developed through reviewing the 2015-2019 plan and incorporating lessons learnt to inform the future Development process of ADS.

The Internal review of the previous strategy was participatory and done by teams drawn from different stakeholders. Its aim was Documenting Successes and Informing this strategy, was done

by a technical. The Program and Resource Mobilization Committee was central in the development process of the Plan in ensuring the organization remained on course.

## OVERVIEW OF THE SECOND STRATEGIC PLAN (2015-2019)

### 2.0 Introduction

The review affirmed the achievements, lessons learnt and gaps and identified new directions to inform this strategy. In addition, the review noted there was limited participation of wider stakeholders in assessment of the impact from strategic plan interventions.

### 2.1 Findings of the review of 2015-2019 Strategic Plan

From the table below the following were the major achievements and challenges encountered in the implementation of the 2015-2019 strategy.

Table 1: Levels of Achievement of the 2015-2019 Strategic Plan

<i>Organize biannual symposium to promote sharing of Best Practices and challenges.</i>	Outputs	Level of achievement (%)
<i>Outcomes</i>  <i>Outcome # 1: The Church and Community capacity fully mobilized in holistic development.</i>	Output # 1: Sustainable and affordable access to safe water and sanitation enhanced.	44
	Output # 2: Accessible and affordable quality health care and prevention of HIV infection promoted.	50
	Output # 3: Food security through adoption of community appropriate approaches in food production, handling and storage enhanced.	77

	Output #4: Sustainable community empowerment livelihood	60%
	Output # 5: Resilience of communities prone to disasters increased	50%
<i>Outcome # 2: Strengthened ACK National Advocacy backed by research on emerging social challenges.</i>	Output #6: Local capacities in peace building, reconciliation healing strengthened.	70%
	Output # 7: Policy influencing, participation and accountability at County and National levels enhanced.	60%
<i>Outcome# 3: Climate change adaptation through sustainable use of biodiversity enhanced.</i>	Output # 8: Climate change adaptation and DRR in advocacy and community development programs enhanced.	70%
<i>Organize biannual symposium to promote sharing of Best Practices and challenges. Outcomes</i>	Outputs	Level of achievement (%)
<i>Outcome# 4: Investing in local capacities to drive development through structured capacity building programs on self-sustainability with good governance.</i>	Output #9: Internal capacity for generation of resources for driving development in a sustainable way mobilized.	30%
	Output # 10: Capacity for local community structures for driving development agenda empowered.	50%
	Output #11: Strategic partnerships in mobilizing resources for development agenda intensified.	50%

<i>Outcome # 5: Institutional capacity of ADS and ACK as a whole in governance structures, policies and systems strengthened.</i>	Output # 12: Good governance within the church and her institutions enhanced.	70%
<i>Outcome # 6: Knowledge management that contributes to a learning organization through research, documentation and communication strengthened.</i>	Output # 13: Research and documentation capacity enhanced.	50%
	Output # 14: Consistent and comprehensive communication capacity enhanced.	50%

## 2.2 Challenges encountered during implementation

- The strategy was not fully funded. The affected achievement of some strategic intentions such as climate change
- Changes in the operating environment necessitated realignment.
- Lean staff establishment.

## THE SITUATIONAL ANALYSIS

### 3.0 Introduction

Developing ADS Kenya’s roadmap for 2020-2024 calls for a critical analysis of the key issues and factors- both internal and external- that are likely to influence the choice of strategies and ADS Kenya’s ability to achieve its objectives. The analysis of the external environment is a prediction of how policies and actions of other stakeholders’ impact on the work of the ADS

Kenya and the internal environment that focuses on those strategic issues and challenges that relate to the ADS Kenya operations. While the analysis of the Achievements of the objectives will be assessed by how ADS Kenya will exploit opportunities while controlling those factors that threaten the attainment of those objectives.

### 3.1 Analysis of the External Environment

Table 2: PESTLE Analysis

Factor	Effects on our work	Response to the factor / parameter
1. Political		
(i) Corruption	<ul style="list-style-type: none"> <li>• Increased cost of services thereby reducing the intended number of beneficiaries.</li> </ul>	<ul style="list-style-type: none"> <li>• Encourage anti-Corruption advocacy at all stratus of society.</li> </ul>
(ii) BBI	<ul style="list-style-type: none"> <li>• Delay in Offering services</li> <li>• Citizen apathy.</li> <li>• Violence of Human Rights.</li> </ul>	<ul style="list-style-type: none"> <li>• Institutionalize whistle blowing.</li> <li>• Expose corruption.</li> </ul>
(iii) Devolution	<ul style="list-style-type: none"> <li>• Local &amp; external funding direction to the counties/regions.</li> <li>• Access to professionals at the county levels (transfer).</li> <li>• Easy access to services.</li> <li>• Unsustainable wage bills at the counties (recurrent).</li> <li>• Increased industrial actions.</li> </ul>	<ul style="list-style-type: none"> <li>• Leverage in resource allocation and advocacy. Stakeholder engagement</li> </ul>
(iv) Elections	<ul style="list-style-type: none"> <li>• Insecurity/tension.</li> <li>• Uncertainty leading to hoarding of resources.</li> <li>• Tribal animosity/hostility</li> <li>• Disruption of Services</li> </ul>	<ul style="list-style-type: none"> <li>• Engage in peace building process/early warning mechanisms.</li> <li>• Political frame with aspirants.</li> </ul>

Factor	Effects on our work	Response to the factor / parameter
2. Economic	<ul style="list-style-type: none"> <li>• Inflation which increases cost of goods and services and therefore increasing dependency. It also lowers the quality of public service delivery, Raises the cost of doing business.</li> <li>• High interest rate/ Capping.</li> <li>• Corruption.</li> <li>• Unsustainable Public Debt</li> <li>• High taxes.</li> <li>• Growth in economy.</li> <li>• Middle income economy thus reducing access to donor funding.</li> <li>• Infrastructure growth.</li> <li>• increased employment</li> <li>• Opportunities in business.</li> <li>• Increased resource to the communities.</li> <li>• Improved social amenities.</li> <li>• Poverty.</li> <li>• Rise in crime/rise in conflicts (households).</li> </ul>	<ul style="list-style-type: none"> <li>• Public participation.</li> <li>• Develop a risk management strategy.</li> <li>• Promote Advocacy</li> <li>• Public Participation</li> <li>• Designing resilience programs.</li> </ul>
Social (i) Health	<p>Increased disease burden</p> <ul style="list-style-type: none"> <li>• Outbreak of diseases.</li> <li>• Non-communicable diseases (Hypertension and Diabetes).</li> </ul>	<ul style="list-style-type: none"> <li>• Invest in promotive and preventive healthcare</li> <li>• Design program addressing social issues.</li> </ul>

Factor	Effects on our work	Response to the factor / parameter
	<ul style="list-style-type: none"> <li>• Competence based curriculum that has failed to inspire confidence from the wider stakeholders</li> <li>• Government policy on 100% transition. (Low quality of Education.)</li> <li>• Marginal areas with high illiteracy levels.</li> <li>• High teenage pregnancies.</li> <li>• High dropout level.</li> <li>• School unrest.</li> <li>• Partnership opportunities.</li> </ul>	<ul style="list-style-type: none"> <li>• Advocacy</li> <li>• Design program that address outcomes on education.</li> <li>• Encourage community participation.</li> <li>• Capacity building for teachers.</li> </ul>
Technological (i) Cyber culture risks	<ul style="list-style-type: none"> <li>• Encourages innovation.</li> <li>• Easy dissemination, storages, retrieval and sharing of data.</li> <li>• Increased visibility i.e. social media.</li> <li>• Reduction of operational costs by enhancing efficiency.</li> <li>• Cyber security (vulnerability).</li> <li>• Loss of jobs.</li> <li>• Threat to national security</li> <li>• Technological dynamism (keeping up with changing technology).</li> </ul>	<ul style="list-style-type: none"> <li>• Data gathering/analysis.</li> <li>• Block chain.</li> <li>• Fundraising i.e. mobile banking/money transfer.</li> <li>• Digitization i.e. mobile apps.</li> <li>• Update websites, e-journals, e-campaigns, targeted campaigns.</li> <li>• Create awareness in relevant &amp; modern technologies to increase access and promoting buy in.</li> </ul>

Factor	Effects on our work	Response to the factor / parameter
	<ul style="list-style-type: none"> <li>• Ethical issues around enhanced Agricultural production i.e. geneticengineering.</li> </ul>	<ul style="list-style-type: none"> <li>• Research.</li> </ul>
Legal	<ul style="list-style-type: none"> <li>• Tax compliance.</li> <li>• Company returns to registrar of companies.</li> <li>• Contractual agreements.</li> <li>• Employment Act.</li> <li>• Occupation Health &amp; Safety.</li> <li>• Environmental impact assessments.</li> <li>• Humanitarian/charters development.</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding our tax obligations and adherence.</li> <li>• Advocate for administration of Justice</li> <li>• Adherence to company Act.</li> <li>• Standardize legal agreement and get legal advice from experts.</li> <li>• Understanding &amp; adherence of the occupational health &amp; safety.</li> <li>• Undertake environmental impact assessment before doing a project.</li> <li>• Seek certification on international standards.</li> <li>• Church to facilitate declaration of stand and mobilize youth/church for response.</li> </ul>
Ecological (i) Climate Change	<ul style="list-style-type: none"> <li>• Unpredictable weather.</li> <li>• Food insecurity.</li> </ul>	<ul style="list-style-type: none"> <li>• Disaster Risk Management</li> <li>• Research</li> <li>• Advocacy and climate change governance</li> </ul>

Factor	Effects on our work	Response to the factor / parameter
(ii) Reduced forestcover	<ul style="list-style-type: none"> <li>• Dry river beds, soil erosion,landslides.</li> </ul>	<ul style="list-style-type: none"> <li>• Strengthening Green Anglicanmovement.</li> <li>• Promote smart agriculture anduse of renewable energy.</li> </ul>
(iii) Environment alpollution	<ul style="list-style-type: none"> <li>• Human wild life conflict.</li> <li>• Wildlife migration.</li> <li>• Contamination of water air, food andsoil.</li> </ul>	<ul style="list-style-type: none"> <li>• Environmental conservation interventions.</li> </ul>
(iv) Urbanization	<ul style="list-style-type: none"> <li>• Reduced Farming land</li> </ul>	<ul style="list-style-type: none"> <li>• Alternative IGA for communitiesin neighboring forests.</li> <li>• Policies e.g. waste management.</li> <li>• Decontamination.</li> <li>• Chemicals free framing.</li> <li>• Recycling of waste.</li> <li>• Promote Responsive Development</li> <li>• Promote Responsive Mining</li> </ul>
(v) Extractives		

### 3.2 Strengths, Weaknesses, Opportunities and Threats (SWOT) Analysis

A detailed analysis of the strengths, weaknesses, opportunities as well as threats was undertaken and prioritized as outlined in Table 2 below.

Table 3: SWOT Analysis

Strengths (internal)	Weaknesses (internal)
<ul style="list-style-type: none"> <li>• Mandate established under the ACK constitution.</li> <li>• National operating and workable. Structure cascaded to grassroot and ADS coverage and outreach.</li> <li>• Affiliation with ACK gives stakeholders confidence and public trust.</li> <li>• Strong governance structure that ensures proper accountability.</li> <li>• Qualified and competent and experienced staff (human &amp; material resources).</li> <li>• Christian values.</li> <li>• Enhanced accountability on implementation of projects.</li> <li>• Experience in community development.</li> </ul>	<ul style="list-style-type: none"> <li>• Weak linkage between ADS Kenya and Regions</li> <li>• Donor dependency.</li> <li>• Internal competition for donor funding.</li> <li>• Inadequate social enterprise venture.</li> <li>• Inadequate framework to govern board nominations and support across the regions.</li> <li>• Lean Staff</li> <li>• Inadequate monitoring and evaluation framework</li> </ul>
Opportunities(external)	Threats (external)
<ul style="list-style-type: none"> <li>• Accessing resources from partners with national interest (consortium fundraising).</li> <li>• Positive media coverage enhancing advocacy.</li> <li>• Respected reputation with donor and community.</li> <li>• Goodwill from the government.</li> <li>• Unexploited national image.</li> <li>• Framework for county engagement &amp; ministry of devolution.</li> <li>• Consolidate ADS interventions.</li> <li>• Joint Investments.</li> </ul>	<ul style="list-style-type: none"> <li>• Donor fatigue.</li> <li>• Shifting donor focus (Kenya being considered middle income).</li> <li>• Corruption and lack of accountability.</li> <li>• Political instability.</li> <li>• Tribal conflicts.</li> </ul>

### 3.3 Stakeholders Analysis

The ADS Kenya partners and stakeholders can be classified under two broad categories. The National level partners comprises of key partners including development partners, like minded

organizations and the media. At the operational levels, ADS enjoy partnerships with grassroots organizations including Dioceses, CSOs, youth, CBOS, County Governments, congregations and communities among others. The stakeholders’ analysis was conducted to identify to establish their expectations from ADS and ADS’ expectations of them. The results of the analysis are presented in Table 3.

Table 4: Stakeholders Analysis

Key Stakeholders	Their expectations	ADS expectations
1. Church	<ul style="list-style-type: none"> <li>• Updates on impact of ADS interventions.</li> <li>• Reliable evidence to inform advocacy.</li> <li>• Credible management of institutions.</li> <li>• ADS’s to be sustainable and productive.</li> </ul>	<ul style="list-style-type: none"> <li>• Moral and financial support.</li> <li>• Keeping ADS on check.</li> <li>• Setting in place credible Boards.</li> <li>• Pick up advocacy issues.</li> <li>• Linkage to political leadership.</li> <li>• Support in Resource mobilization.</li> </ul>
2. Diocese (s)	<ul style="list-style-type: none"> <li>• Financial support.</li> <li>• Capacity building of congregants “free of charge”.</li> <li>• Facilities to be available for their use and ADS to use their facilities at a cost (handsome).</li> <li>• Evangelization and church planting.</li> </ul>	<ul style="list-style-type: none"> <li>• Entry to congregation.</li> <li>• Financial support.</li> <li>• Consultation for professional input.</li> <li>• Support advocacy at county level.</li> <li>• Publicity of ADS services.</li> </ul>
3. Communities	<ul style="list-style-type: none"> <li>• Solutions to priority problems.</li> <li>• Champion their issues to higher levels.</li> <li>• Accountability.</li> <li>• Respect and dignity.</li> <li>• Handouts.</li> </ul>	<ul style="list-style-type: none"> <li>• Full participation.</li> <li>• Contribute own resources.</li> <li>• Organization for continuity.</li> </ul>

	Key Stakeholders	Their expectations	ADS expectations
4.	Bishops	<ul style="list-style-type: none"> <li>• Financial support.</li> <li>• Employment favors.</li> <li>• Projects in their Dioceses.</li> </ul>	<ul style="list-style-type: none"> <li>• Governance support.</li> <li>• Conflict resolution.</li> <li>• Approval for entry.</li> <li>• Resource mobilization.</li> </ul>
5.	Clergy	<ul style="list-style-type: none"> <li>• Compliment their work in terms of Evangelism.</li> <li>• Financial/material support/human support.</li> <li>• Capacity building -Advocacy.</li> </ul>	<ul style="list-style-type: none"> <li>• Support in community mobilization process.</li> <li>• Provision of infrastructure – training venues.</li> <li>• Demonstration sites (within church compounds).</li> <li>• To be the voice of what we are articulating.</li> </ul>
6.	Staff	<ul style="list-style-type: none"> <li>• Facilitation expertise.</li> <li>• Professional advice on programs and other issues.</li> </ul>	<ul style="list-style-type: none"> <li>• Accountability, honest, and promote our core values, and vision of the organization.</li> <li>• Capacity building.</li> </ul>

7.	National Government & County Government	<ul style="list-style-type: none"> <li>Align our programs/projects to the national guidelines and policies.</li> <li>To implement their policies.</li> <li>Our work to address the needs and priorities of the citizens.</li> </ul>	<ul style="list-style-type: none"> <li>Support and collaboration.</li> <li>An enabling environment conducive for work through policies, institutions they establish and plans.</li> <li>Proper infrastructure security.</li> <li>Technical backstopping – extension workers.</li> <li>Service delivery – health, education, Agriculture etc.</li> </ul>
8.	Partners	<ul style="list-style-type: none"> <li>Reports</li> <li>Accountability</li> <li>Cost sharing</li> <li>Pre financing</li> </ul>	<ul style="list-style-type: none"> <li>Funding.</li> <li>Institutional strengthening.</li> </ul>

	Key Stakeholders	Their expectations	ADS expectations
		<ul style="list-style-type: none"> <li>Quality proposals</li> <li>Project delivery and performance</li> </ul>	
9.	ADS Regions	<ul style="list-style-type: none"> <li>Coordination.</li> <li>Technical backstopping.</li> <li>System strengthening.</li> <li>Policy formulation &amp; standardization.</li> <li>Advocacy.</li> </ul>	<ul style="list-style-type: none"> <li>Reports.</li> <li>Participation.</li> <li>Accountability.</li> <li>Compliance.</li> </ul>
10.	Research institutions	<ul style="list-style-type: none"> <li>Dissemination of appropriate</li> <li>Technology to target audience.</li> <li>Factual and accurate data from the ground.</li> </ul>	<ul style="list-style-type: none"> <li>Factual data.</li> <li>New technologies.</li> <li>Accurate finding.</li> </ul>

11.	Suppliers	<ul style="list-style-type: none"> <li>• Timely payments.</li> <li>• Continued partnership.</li> <li>• Compliance.</li> <li>• Fair and equal opportunity.</li> <li>• Clarity</li> </ul>	<ul style="list-style-type: none"> <li>• Quality and timely supplies.</li> <li>• Compliance.</li> </ul>
12.	NGO's	<ul style="list-style-type: none"> <li>• Collaborations.</li> <li>• Co-financing.</li> <li>• Formation of joint ventures/consortiums</li> <li>• Experience sharing /learning/ data.</li> </ul>	<ul style="list-style-type: none"> <li>• Collaboration.</li> <li>• Co-financing.</li> <li>• Formation of joint ventures.</li> </ul>
13.	Youth	<ul style="list-style-type: none"> <li>• To facilitate formation of self interest groups.</li> </ul>	<ul style="list-style-type: none"> <li>• Offer trainings.</li> <li>• Sponsorships.</li> <li>• Project funding.</li> </ul>
14.	Women	<ul style="list-style-type: none"> <li>• Mobilize women into self interest groups.</li> </ul>	<ul style="list-style-type: none"> <li>• Offer trainings.</li> <li>• Sponsorships.</li> <li>• Project funding.</li> </ul>
15.	Children	<ul style="list-style-type: none"> <li>• To understand issues that negatively affect them.</li> </ul>	<ul style="list-style-type: none"> <li>• Protection.</li> <li>• To be role models.</li> <li>• Sponsorship.</li> </ul>
16.	Community own resource persons (Corps)	<ul style="list-style-type: none"> <li>• Community mobilization.</li> <li>• Training community members.</li> <li>• Resource mobilization for sustainability purposes.</li> <li>• Monitoring of our projects.</li> </ul>	<ul style="list-style-type: none"> <li>• Capacity building.</li> <li>• Facilitation.</li> <li>• Involvement in the development processes.</li> <li>• Recognition, reward and motivation.</li> </ul>

17.	Men	<ul style="list-style-type: none"> <li>• House hold leadership?</li> <li>• Actively participate in development.</li> <li>• Resource mobilization.</li> <li>• Security and Peace.</li> </ul>	<ul style="list-style-type: none"> <li>• Involvement.</li> <li>• Empowerment/Capacity Building.</li> <li>• Recognition and affirmation.</li> <li>• Men to men dialogue.</li> <li>• Gender awareness.</li> <li>• Be involved in mentorship programs.</li> </ul>
18.	People with disability	<ul style="list-style-type: none"> <li>• Active participant in development processes.</li> <li>• Self-acceptance.</li> </ul>	<ul style="list-style-type: none"> <li>• Resilience.</li> <li>• Capacity building.</li> <li>• Affirmative action.</li> <li>• Linkages and information dissemination.</li> <li>• Education –formal and vocational.</li> <li>• Assistive devices e.g. wheel chairs etc.</li> <li>• Inclusion of People Living with Disability.</li> </ul>
19.	Electe d leader s	<ul style="list-style-type: none"> <li>• Policies development.</li> <li>• Community engagement.</li> <li>• Resource mobilization.</li> <li>• Lobby and advocate for development.</li> </ul>	<ul style="list-style-type: none"> <li>• Involvement.</li> <li>• Recognition and publicity.</li> <li>• Contribute to development initiatives.</li> </ul>

Key Stakeholders	Their expectations	ADS expectations
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20.	Government institutions	<ul style="list-style-type: none"> <li>• Collaborations &amp; partnerships/networking.</li> <li>• Service provision.</li> <li>• Resource mobilization.</li> <li>• Information dissemination.</li> <li>• Policy guidance.</li> </ul>	<ul style="list-style-type: none"> <li>• Collaboration and partnerships.</li> <li>• Involvement.</li> <li>• Facilitation.</li> <li>• Capacity building.</li> </ul>
21.	Funding partners	<ul style="list-style-type: none"> <li>• Impact.</li> <li>• Accountability.</li> <li>• Social transformation.</li> </ul>	<ul style="list-style-type: none"> <li>• Financial Support.</li> <li>• Best Practices.</li> <li>• Technical Assistance.</li> </ul>

## THE STRATEGIC DIRECTION OF ADS KENYA

### 4.0 Introduction

This Chapter presents the strategic direction of ADS Kenya which is defined by its Vision, Mission, and values that shape the culture of the organization. The Chapter also contains our value statement and the set of goals and objectives to be realized over the five years implementation period (2020-2024). The concomitant strategies for attaining each objective have been selected.

### 4.1 Vision, Mission and Core Values

In ADS Kenya, we recognize the need to anchor our operations and behavior on a pre-determined set of principles and values. We are also aware that the implementation of our programs will be guided by our Vision, Mission and Core values which are:

#### **Our Vision**

Sustainable communities living Godly and Dignified lives

#### **Our Mission**

Building partnerships with communities and enabling them to exercise their God given potentials in addressing their needs.

#### **Our Core Values**

Godliness and love: We seek to honor God in our work as guided by the Holy Bible. We shall serve with compassion, love, humility and upholding human dignity.

Professionalism: We are committed to professionalism and efficiency in our

service. Integrity: We shall conduct our affairs with utmost honesty.

Stewardship: We are committed to accountability, transparency and good stewardship in utilization of God-given resources including preservation of the environment.

Justice: We shall ensure justice, inclusiveness and equity in sharing of resources and opportunities.

Participation: We are committed to work collaboratively as colleagues to achieve the ADS Kenyamandate and Goals.

Innovation: We are committed to teamwork and participation in our service.

## 4.2 Our Value Statement

(i) Our Biblical Mandate

The development arm of the Anglican Church of Kenya (ACK) is grateful to God for availing an opportunity to serve Him.

The ACK vision is to have a growing and caring Church boldly proclaiming Christ. Our mission is, “working towards equipping God’s people to reach out and transform society with the gospel of Christ”, is based on this vision. We operate in a country constantly struggling with widening poverty gaps. Our mission and core mandate is to enable people live fulfilled lives as outlined in John 10:10. Our first responsibility is to God, followed by ACK, then all our stakeholders and partners.

(ii) Our understanding of sustainable Development

When God created Adam, He gave him the responsibility of working on the land and taking care if it (Genesis 2:15). Working connotes productivity while caring suggests sustainability, stewardship and accountability. These form the pillars of any corporate that is progressive.

We therefore advocate for these values in all institutions, corporates, government and government agencies since they have been given the mandate to be productive and not consume national resources. In the same vain, we shall challenge systems that drain national resources entrusted to institutions for the good of the nation and seek to achieve the sustainable development goals.

(iii) Resource mobilization and Investment

God invests in people and expects productivity. He told Adam to be fruitful and multiply (Gen 1:28). He said the same to Noah and his sons (Genesis 9:1). He promised to make Abraham a father of a great nation. While explaining how the Kingdom of God is like, Jesus made it clear that God, like an earthly master, expects his servants to be productive (Matthew 25:14-30). Productivity dignifies a people and we shall endeavor to help individuals and communities to be productive by making prudent investment decisions and managing properly their human and natural resources.

(iv) Potential in Our People

God declares in Jeremiah 1:5 that “before I formed you in the womb, I knew you and before you were born, I consecrated you”. He therefore has a reason why he allows each person to be conceived, born and grow. As an agency of the church, we shall continuously advocate for the dignity of every human being and preservation of their lives in the best conditions of living and health possible, because we are all equal before God. We shall promote the well-being of the less fortunate in society, especially the orphans, widows and the physically challenged.

- (v) **Our role in advocacy work**  
The advocacy voice is the voice of the prophet speaking into the current situation (forth telling) and predicting the things that are yet to happen (foretelling). Quite often the Church forth tells. Issues of justice, distribution of wealth, availing of basic services, integrity, leadership and governance, are matters that church is looked unto for direction. The church will therefore continuously process and speak into these issues and others that many arise.
- (vi) **Integrity**  
Being a development arm of the church, the Anglican Development Services (ADS) shall endeavor to maintain impartiality and neutrality in decision making. In the discharge of our duties, we shall seek to demonstrate prudence, honesty, transparency and accountability in all actions. We shall assign roles and responsibilities in such a way as to avoid conflict of interest at all levels. Each individual is responsible to report any situations with potential conflict of interest. We shall conduct our core business according to the highest-level standards of honesty, accountability and fairness.
- (vii) **Professionalism**  
The ADS is committed to following the example of our Lord Jesus Christ who declared that His food was to do the will of him who sent him and finish his work (John 4:34) by working professionally. Our working will be result – oriented based on vision related considerations. We shall strive for excellence in all endeavors related to our mission and seek to reflect this in all aspects of our work. We shall infuse capacity building and development of systems of accountability and stewardship as vehicles of achieving our mission.

### **4.3 Programs Goals, Objectives, Outcomes and Strategies**

The Strategic Plan is arranged along four pillars against which goals, objectives and outcomes are framed. These are Community Development, Advocacy, Institutional Strengthening and Sustainability, and Research and Knowledge management. These pillars were identified during the strategic planning process. Figure 1 gives a summary of these pillars with their related key focus areas as foot notes.

Figure 1: Strategic Pillars



## **4.4 Strategic Pillars**

### **4.4.1 Pillar 1: Community Development: Accompanying communities in vulnerable situations**

The ADS has the primary mandate of social transformation for wholesome and dignified living. The social transformation work of the church is implemented within the context of ACK Decade strategy 2018-2027, Vision 2030, and International instruments such as SDGS. This pillar seeks to empower communities to attain a dignified living through community participatory interventions and empowering programs.

### **4.4.2 Pillar 2: Advocating for access and utilization of resources and Respect for Human Rights.**

ADS as specialized development arm of the church, addresses the issues of social justice through evidence

-based advocacy. To this end, the pillar seeks to identify issues that the Church should focus on for a just and cohesive society.

### **4.4.3 Pillar 3: Institutional Strengthening for Sustainability**

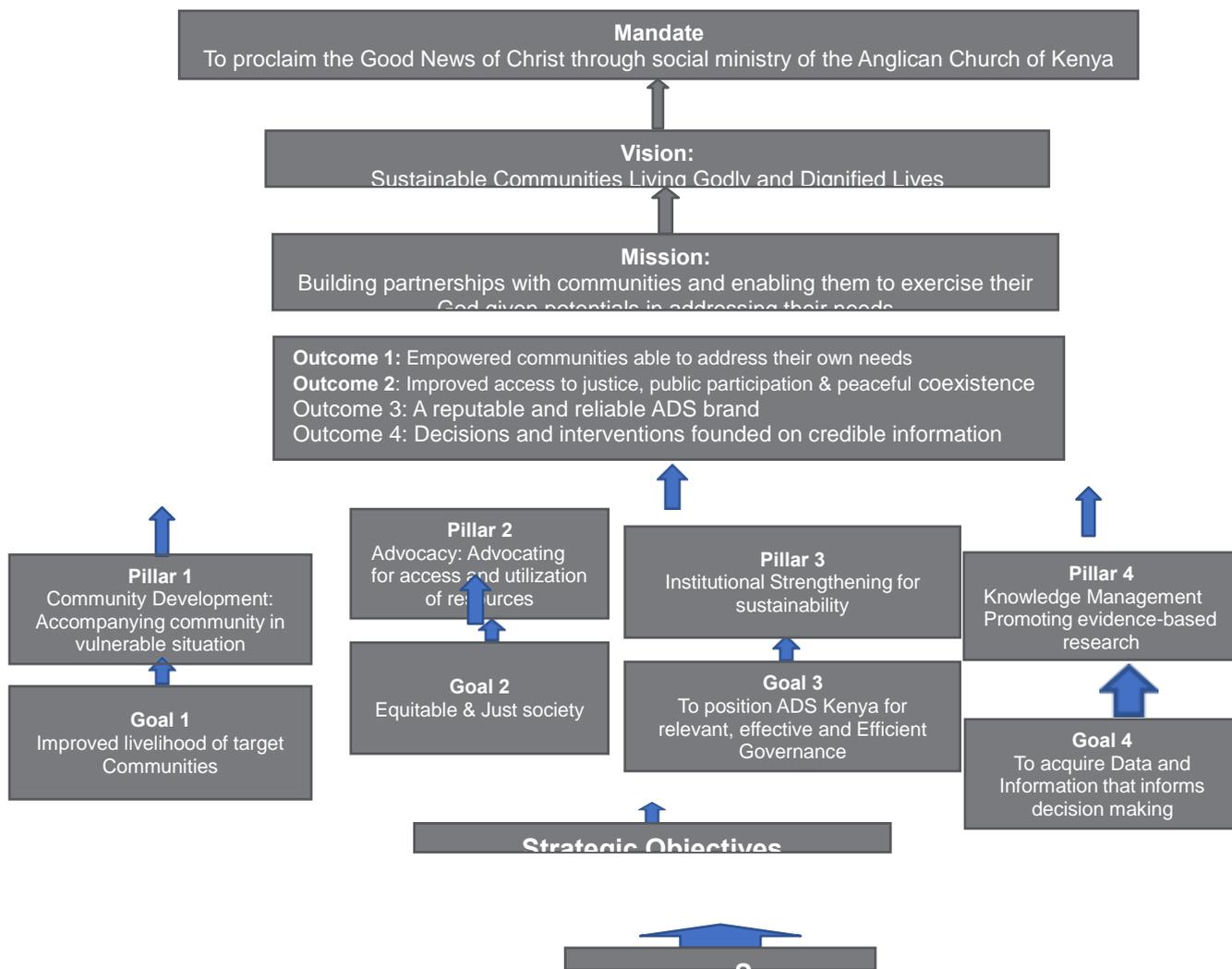
ADS Kenya, as an institution, is still in transition following the rebranding process of 2013. Organizations that remain institutionally weak because of unresponsive operational systems, weak structures, and staffing challenges, are unlikely to be effective and efficient in the way they deliver their respective mandates. Under this pillar, the ADS Kenya will pay attention to internally driven institutional reforms including innovation in business processes, staff capacity and succession planning, financial management and change management, with emphasis on performance management culture. The aim is to build a respectable and sustainable brand in social transformation.

### **4.4.4 Pillar 4: Research and Knowledge Management for evidence**

The ACK has been instrumental on constructive engagement in topical issues both at National and international levels. In order, to have evidence-based advocacy, ADS Kenya through this pillar, will seek to commission studies that will aid advocacy work of the church.

Figure 2 below, gives a summary of ADS Kenya's Mandate, Vision, Pillars, Outcomes, Objectives, strategies and Inputs and how their linkages will to bring about changes in the target areas.

Figure 2: ADS Kenya Mandate, Vision, Mission, Pillars, Outcomes, Objectives Strategies, Inputs



## 4.5 Strategic objectives, Results and Strategic Initiatives

This section presents the summary of strategic objectives, results and strategic initiatives of key result areas of each Pillar. The details are captured in Tables 4-10 below.

Pillar 1: Community Development

Goal: Improved livelihood of target communities

Outcome: Empowered communities able to address their own needs. Table 6: Livelihoods, Health and Youth

Goal: Improved livelihoods of target communities		
Outcome: Improved household food security and income		
Strategic Objectives	Strategic results	Strategic Activities
1.1 To build sustainable livelihood for poor and the disadvantaged communities	2.1.1 Increased access to quality food.	1.1.1.1. Promote Agri-nutrition.
	2.1.2 Increased access to affordable financing.	1.1.1.2. Develop and promote sustainable Agricultural and livestock Technologies.
	2.1.3 Increased Agricultural Productivity.	1.1.1.3. Promotion of appropriate saving and credit schemes.
	2.1.4 Increased water accessibility	1.1.1.4. Linking farmers to profitable input and output markets.
		1.1.1.5. Promotion of business innovations and enterprise development
		1.1.1.6. Promotion of appropriate water harvesting technologies

Table 7: Youth

STRATEGIC OBJECTIVE	STRATEGIC RESULT	STRATEGIC ACTIVITIES
1.3 To promote positive and productive life among the youths.	1.3.1 Increased employability among the youth.	<p>1.3.1.1 Support skills and Enterprise development.</p> <p>1.3.1.2 Support mentorship and leadership initiatives for youth.</p> <p>1.3.1.3 . Increase access to micro finance Institution by the youth.</p>

Table 8: Health and HIV

STRATEGIC OBJECTIVE	STRATEGIC RESULT	STRATEGIC ACTIVITIES
1.2 To promote access to quality health care and well-being among the targeted communities	<p>1.2.1 Improved quality of life among targeted populations.</p> <p>1.2.2 Improved service delivery by the Healthcare Facilities.</p>	<p>4.1.1.1 Support Health Promotion and preventive Activities (NCD's, Communicable Diseases, Mental Health, Drug and Substance Abuse, Sexual Gender Based Violence.)</p> <p>4.1.1.2 Support Functionality of Community Health Service Systems/Structures</p> <p>4.1.1.3 Support Operationalization of Universal Health Coverage (UHC) Initiatives</p>

	1.2.3 Reduced Morbidity and Mortality among women, children and adolescents	4.1.1.4 Support High Impact Interventions along Continuum of Care at community level. 4.1.1.5 Support initiatives to access preventive and emergency care for children.
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STRATEGIC OBJECTIVE	STRATEGIC RESULT	STRATEGIC ACTIVITIES
		4.1.1.6 Support Nutrition interventions. 4.1.1.7 Support access to quality SRH information and services for Adolescents and Youths
	1.2.4 Reduction of New HIV Infections. 1.2.5 Reduced number of deaths due to AIDS	4.1.1.8 Support 90:90:90 HIV Cascade at Community Level

Table 8: Climate Change and Environmental Management

STRATEGIC OBJECTIVE	STRATEGIC RESULT	STRATEGIC ACTIVITIES
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1.4 To Increase Environmental Conservation among rural communities	1.5.1 Increased forest cover	1.5.1.1 To grow 15 million trees, encourage afforestation and promote effective forestry
1.5 To increase farmers resilience to the effects of climate change	1.4.1 Reduced Degradation of Fragile Environment	1.5.1.2 To adopt the use of clean and affordable energy
	1.4.2 Increased farmers resilience to the effects of climate change	1.5.1.3 To practice recycling and reuse of waste products and pollution management.
		1.5.1.4 To promote climate adaptation practices among farming communities

Pillar 2: Advocacy

Goal: Have an Equitable and just society

Outcome: Improved access to justice, public participation and peaceful coexistence.

Table 9: Advocacy

Strategic Objective	Strategic Results	Strategic Activities
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<p>2.1 Governance To Enhance transparency accountability and access to quality service delivery</p>	<p>2.1.1 Improved access to service delivery</p> <p>2.1.2 Increased Equity/Share dprosperity</p> <p>2.1.3 Improved Citizen Participation in democratic processes.</p> <p>2.1.4 Reconciliation</p>	<p>2.1.1.1 Advocate for Increase Access to service delivery.</p> <p>2.1.1.2 Demanding for results and value for money.</p> <p>2.1.1.3 Influence Policies in Benefit sharing of natural resources.</p> <p>2.1.1.4 Prepare position papers and press statement and topical issues at national and county levels.</p>
<p>2.2 Peace -Peaceful coexistence of communities</p>	<p>2.2.1 Enhanced healing and reconciliation</p> <p>2.2.2 Reduced conflict in communities.</p> <p>2.2.3 Improved cohesion among communities</p>	<p>2.2.1.1 Advocate for adherence to the rule of law.</p> <p>2.2.1.2 Strengthen capacity for alternative dispute resolution</p> <p>2.2.1.3 Conduct healing and reconciliation workshops.</p> <p>2.2.1.4 Organize Conflict resolution meetings.</p> <p>2.2.1.5 Draft and sign community peace agreements.</p> <p>2.2.1.6 Roll out peace framework.</p>

Strategic Objective	Strategic Results	Strategic Activities
2.3 Climate Justice -To Enhance Climate action and justice	2.3.1 Responsive climatesmart policies 2.3.2 Increased financing for climate action 2.3.3 Access to rights and responsibility 2.3.4 Increased awareness on environmental conservation. 2.3.5 Increased community resilience	2.3.1.1 Promote Climate SMART policies  2.3.1.2 Advocate for Climate financing 2.3.1.3 Identify and educate on rights and responsibility. 2.3.1.4 Promote Green Anglican Movement strategy in climate change
2.4 Gender Equity -To Increased gender awareness and integration	2.4.1. Reduced gender-based violence (GBV) 2.4.2. Prevent violence against women & Men (VAW&M) 2.4.3. Increased gender equity	1. Roll out Gender Policy 2. Monitor GBV occurrences. 3. Sensitize the church on VAW&M 4. Advocate for Gender equity. 5. Disseminate policy on Safeguarding Policy of Children and Adults at Risks

Pillar 3: Institutional Strengthening and Sustainability

Goal: To position ADSK for relevant, effective and efficient

governance Outcome: A reputable and reliable ADS brand

Table 10: Institutional Strengthening and Sustainability

Strategic Objectives	Results	Strategic Initiatives/Activities
3.1 To undertake systems and Policies stands	3.1.1 Unified policies and frameworks.	3.1.1.1 Review existing and Develop newPolicies. 3.1.1.2 Institutionalize Policies
	3.1.2 ISO certification	3.1.2.1 Roll out ISO Certification Process. 3.1.2.2 Seek KEBS overview on ISO certificationproducts 3.1.2.3 Preparation for the certification 3.1.2.4 Applying for the certification 3.1.2.5 ISO certification audit
	3.1.3 Improved efficiency and effectiveness of management of ADS.	3.1.3.1 Roll out an Enterprise ResourcePlanning software 3.1.3.2 Institutionalization of Policies.
	3.1.4 Increased ADS visibility.	3.1.4.1. Document and Showcase ADS brandand best practices
3.2 To Establish sound Leadership and Governance Teams	3.2.1 Harmonized and vibrantHR management systems. 3.2.2 Improved Governance.	3.2.1.1 Setting up a HR technical reviewcommittee 3.2.1.2 Harmonizing existing HR policies 3.2.1.3. Formulation of new HR policies

Strategic Objectives	Results	Strategic Initiatives/Activities
		3.2. 1.4 Training and adaptation of the policies 3.2.1.1 Operationalization of the HR policies.

	2.2 Effective Governance	3.2.1.2 Review and Develop Board Charters
	2.3 Effective Governance	3.3.2.1. Develop Board training calendar and organize trainings 3.3.2.2. Performance Management and evaluation
	3.1 Sustainable ADS	3.1.1 Develop resource mobilization strategy

#### Pillar 4: Research and Knowledge Management

Goal: To acquire Data and information that Guides decision Making. Outcome: Decisions and Interventions founded on credible information.

Table 11: Research and Knowledge Management

Thematic Area	Strategic Objective	Strategic result	Strategic Initiatives/ Activities.
4.1 Research.	4.1.1 To Strengthen decision Making	4.1.1.1 Evidence Based Interventions	4.1.1.1.1 Develop a Research and Documentation Policy & Unit. 4.1.1.1.2 Co-produce Knowledge on emerging societal issues.
4.2 Communication	4.2.1 To Raise the National Profile of the Anglican Church	4.2.1.1 An Enhanced Anglican	4.2.1.1.1 Develop a Communication Policy.

Thematic Area	Strategic Objective	Strategic result	Strategic Initiatives/ Activities.
		Brand in CommunityLife	4.2.1.1.2 Continuously updating the website with relevant Information. 4.2.1.1.3 Strengthen Communication desk.
4.3 Innovation	4.3.1 To enhance the capacity of the church to operate in the Modern technological Dispensation.	4.3.1.1 Innovative Systems that encourage the Church and Communities to effectively Achieve Productivity.	4.3.1.1.3 Develop, partner with and encourage the Establishment of Innovation Hubs.
4.4 Monitoring, Evaluation and Learning (M, E &L)	4.4.1 To strengthen the M, E &L System	4.4.1.1. A functional M, E &L Framework	4.4.1.1.1 Develop and Operationalize M, E &L system
4.5 Documentation	4.5.1 Increase and Enhance Documentation scope within ADS/ACK	4.5.1.1 A Vibrant Documentation System	4.5.1.1.1 Procure Modern Documentation and Information Access Systems. 4.5.1.1.2 Frequently Update Information 4.5.1.1.3 Develop a Harmonized Information repository.

The different activities we intend to implement with strategic milestones and outcomes. A detailed activity workplans with specific deliverables under each strategic priority area will be developed

and implemented on annual basis. These will be reviewed on a quarterly basis and, when necessary, revised to ensure we meet our objectives in a pragmatic and adaptable manner, continually learning from our actions and building on best practices through our planning, monitoring, and learning methodology.

### 5.1 Logical Framework Matrix

Detail description of logical framework in Tables 12- 14 presents the description of the goal, outcome, indicators, means of verification and important assumption of each pillar.

## IMPLEMENTATION MATRIX

### 5.0 Introduction

This section presents the Logical Framework for the implementation of this Strategic Plan.

Key Result Area: Livelihoods

Strategic Objective 1: To build sustainable livelihood for poor and the disadvantaged

Pillar 1: Community Development

Narrative Summary	Indicators	Means of Verification	Important Assumptions
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Narrative Summary	Indicators	Means of Verification	MoA Surveys/studies DHIS Evaluation reports	Important Assumptions	implement the planned interventions
	<ul style="list-style-type: none"> <li>• Proportion of households having balanced meals</li> </ul>	<ul style="list-style-type: none"> <li>• Proportion of target population meeting their basic needs</li> <li>• Proportion of food secure households</li> <li>• Average level of household income</li> </ul>			
Activity 1.1.1.1 Promote Agri-nutrition	<ul style="list-style-type: none"> <li>• Proportion of households who are food sufficient</li> <li>• Proportion of households having balanced meals daily</li> </ul>	<ul style="list-style-type: none"> <li>• Proportion of households who are food sufficient</li> <li>• Proportion of households accessing profitable input and output markets</li> </ul>	<ul style="list-style-type: none"> <li>• Project reports</li> </ul>	<ul style="list-style-type: none"> <li>• Political environment will be conducive</li> </ul>	
Activity 1.1.1.2 Develop and promote sustainable Agriculture and livestock production			<ul style="list-style-type: none"> <li>• Project reports</li> </ul>	<ul style="list-style-type: none"> <li>• Climate will be favorable</li> </ul>	
Activity 1.1.1.2 Linking farmers to profitable input and output markets	<ul style="list-style-type: none"> <li>• Number of farmers selling to organized markets</li> <li>• Number of farmers accessing agricultural inputs</li> </ul>	<ul style="list-style-type: none"> <li>• Number of farmers selling to organized markets</li> <li>• Number of farmers accessing agricultural inputs</li> </ul>	<ul style="list-style-type: none"> <li>• Reports</li> </ul>	<ul style="list-style-type: none"> <li>• The prices for commodities will be competitive</li> </ul>	
Result 2: Increased access to affordable financing	<ul style="list-style-type: none"> <li>• Proportion of households benefiting from financial services</li> <li>• Proportion of households in profitable businesses</li> </ul>		<ul style="list-style-type: none"> <li>• Project reports</li> </ul>	<ul style="list-style-type: none"> <li>• Inflation rate will continue to be manageable</li> </ul>	

<p>Activity 1.1.2.1 Promotion of appropriate saving and credit schemes</p>	<ul style="list-style-type: none"> <li>• Number of savings and schemes</li> </ul>			
<p>Outcome: Improved household food security and income</p>				
<p>Result 1: Increased access to quality food</p>	<ul style="list-style-type: none"> <li>• Proportion of household who are food sufficient</li> </ul>	<ul style="list-style-type: none"> <li>• Evaluation reports</li> </ul>	<ul style="list-style-type: none"> <li>• Climate will be favorable</li> </ul>	

Narrative Summary	Indicators	Means of Verification	Important Assumptions
Activity 1.1.2.2 Promotion of business innovations and enterprise development	Number of communities who have establishing business and enterprises	<ul style="list-style-type: none"> <li>• Project reports</li> </ul>	<ul style="list-style-type: none"> <li>• Communities will be embracing innovations</li> </ul>
Result 3: Increased water accessibility	<ul style="list-style-type: none"> <li>• Proportion of communities accessing water</li> <li>• Proportion of communities reporting reduced walking distances</li> </ul>	<ul style="list-style-type: none"> <li>• Evaluation reports</li> <li>• Case studies</li> </ul>	<ul style="list-style-type: none"> <li>• The invested will be utilized by the community</li> </ul>
Activity 1.1.1 Promotion of appropriate water harvesting technologies	<ul style="list-style-type: none"> <li>• Number of waters harvesting structures constructed</li> <li>• Number of households accessing water for domestic, irrigation and livestock</li> </ul>	<ul style="list-style-type: none"> <li>• Reports</li> </ul>	
Result 4: Increased employability among the youth.	<ul style="list-style-type: none"> <li>• Proportion of youth engaged in business initiatives</li> </ul>	<ul style="list-style-type: none"> <li>• Evaluation reports</li> </ul>	<ul style="list-style-type: none"> <li>• The youth will be innovative to embrace their skills</li> </ul>
Activity 1.1.1 Support skills and Enterprise development	<ul style="list-style-type: none"> <li>• Number of youths supported on enterprise development</li> </ul>	<ul style="list-style-type: none"> <li>• Reports</li> </ul>	
Activity 1.1.2. Support mentorship and leadership initiatives for youth.	<ul style="list-style-type: none"> <li>• No of youth reached on mentorship and leadership initiatives</li> </ul>	<ul style="list-style-type: none"> <li>• Reports</li> </ul>	

Narrative Summary	Indicators	Means of Verification	Important Assumptions
1.1.3 Increase access to micro finance Institution by the youth	<ul style="list-style-type: none"> <li>• Number of youths linked to affordable financing options</li> </ul>	<ul style="list-style-type: none"> <li>• Reports</li> </ul>	
<p>Key Result Area: Health and HIV  Strategic Objective: To promote access to quality health care and well- being among the targeted</p>			
Outcome: Improved access to quality life services community members	Proportion of community members accessing quality health services	Health records Evaluation reports	The Health sector will avail the necessary services
Result 1: Increased access to quality health services	Proportion of community members reporting improved community health services	Evaluation reports	The community members will be willing to share information on the progress made
Activity 2.2.1.1 Support Health Promotion Activities (NCD's, Communicable Diseases, Mental Health, Drug and Substance Abuse, Sexual Gender Based Violence	Number aware of health support programs	Project report	
Activity 1.2.1.2 Support Functionality of Community Health Service Systems / Structures	Number of functional health structures	Project reports	

Narrative Summary	Indicators	Means of Verification	Important Assumptions
Activity 1.2.1.3 Support Operationalization of Universal Health Coverage (UHC) Initiatives	Number of community members accessing UHC	Health records	
Result 2: Reduced Morbidity and Mortality among women, children and adolescents	Proportion of community members reporting reduced mortality and morbidity rates	Health records Evaluation reports	
1.2.3.1 Support High Impact Interventions along Continuum of Care at community level.	Number of community members reached through continuum care	Project reports	
1.2.3.2 Support initiatives to access preventive and emergency care for children	Number of children accessing preventive and emergency health care	Project reports Health records	
1.2.3.3 Support Nutrition interventions	Number of community members reached through nutrition interventions	Project reports	
1.2.3.4 Support access to quality SRH information and services for Adolescents and Youths	Number of youth and adolescents accessing SRH education	Health records Project reports	

Narrative Summary	Indicators	Means of Verification	Important Assumptions
Result 3: Reduction of New HIV Infections	Percentage reduction of new HIV infection in the target areas	Health survey	
Activity 1.2.4.1 Support 90:90:90 HIV Cascade at Community Level	Number of community members reached through the cascade model	Health records	
<p><b>Key Result Area: Climate Change and Environment Management</b>  <b>Strategic Objective: To build community resilience to adapt to the effect of climate change through environmental conservation</b></p>			
Outcome: Increased community members resilience to the effects of climate change	Proportion of community members adapting to the changing climate	Evaluation reports	The Governments and stakeholders will invest to support the communities
Result 1 Increased forest cover	Percentage increase in forest cover	Evaluation reports	The communities will take care of the trees to maturity
Activity 1.4.1.1 To grow 15 million trees, encourage afforestation and promote effective forestry	Number of trees planted Survival rate of the planted trees	Project reports Evaluation reports	

Narrative Summary	Indicators	Means of Verification	Important Assumptions
Result 2 Reduced Degradation of Fragile Environment	Proportion of community members reporting reduced environmental degradation	Evaluation reports	Communities will invest in conservation measures
Activity 1.5.1.1 Promotes soil and water conservation initiatives	Number of farmers practicing soil and water conservation initiatives	Project reports	
Result 3 Increased use of clean energy solutions	Proportion of community members using clean energy initiatives	Evaluation reports Case studies	
Activity 1.6.1.1 Promote and access to clean energy solutions	Number of community members using clean energy	Project reports	
Result 4: Increased community members resilience to the effects of climate change	Percentage of community members adapting to the effects of climate change	Evaluation reports Surveys Case studies	The community members will be willing to invest in the initiatives
Activity 1.8.1.1 To promote climate adaptation practices among farming communities	Number of community members practicing climate adaptation initiatives	Project reports	

Table 13: Pillar 2: Advocacy

Narrative Summary	Indicators	Means of Verification	Important Assumptions
<p>Key Result Area: Governance                      Strategic Objective: Enhanced transparency accountability and access to quality service delivery</p>			
<p>Outcome                      Improved access to justice, public participation and peacefulcoexistence</p>			
<p>Result 1 Enhanced transparency, accountability and accessto service delivery</p>	<p>Evidence of communities accessing rights to services (# of memos)</p>	<p>Surveys from Ministryof Devolution  Social audit reports</p>	<p>Communities activelyparticipate in social accountability                      Conducive political andMacro-economic stability                      No major disasters                      Stable financial markets</p>
<p>Activity 2.1.1.1 Advocatefor improved service delivery in public offices</p>	<p>Evidence of improvedservice delivery</p>	<p>Social audits</p>	
<p>Result 2 Sustainable Natural Resource Management (NRM)</p>	<p>Evidence of functional community-managed natural resource</p>	<p>Case studies                      MSC stories                      Surveys</p>	<p>Communities activelyparticipate in stewardship of resources</p>

Narrative Summary	Indicators	Means of Verification	Important Assumptions
Activity 2.1.1.2 Natural resource management	# of community members involved in NRM campaigns	Progress reports Social audit	
Result 3 Improved participation of citizens in democratic public process	# of citizens actively participating in decision making structures	Progress reports  Social audit reports	Communities actively participate in social accountability
Activity 2.1.1.3 Prepare position papers and press statement and topical issues at national and county levels.	# of papers prepared and press statements issued on topical issues	Social audits	
<p>Key Result Area: Peace</p> <p>Strategic Objective: Peaceful coexistence of communities</p>			
Result 1: Enhanced healing and reconciliation	Evidence of reduced conflict incidences among communities	Social audits surveys	Political stability
Activity 2.2.1.1 Contact healing and reconciliation workshops	Number of community members reached through reconciliation workshops	Progress reports	

Activity 2.2.1.2 Draft and sign community peace agreements.	Number of communities reconciled and peace agreements made	Progress reports Social audits	
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Narrative Summary	Indicators	Means of Verification	Important Assumptions
Key Result Area: Climate action and justice			
Strategic Objective: To Increase/ strengthen community resilience			
Outcome Increased community resilience	Percentage community members with increased resilience	Social audits	Community members will be willing to share information
Result 1: Responsive climate smart policies	# of policies regulating climate governance	Policy review reports	Community members will be willing to share information
2.3.1.1 Promote Climate SMART policies	No of climate smart policies developed at County and national levels	Policy review reports	
Result 2: Increased financing for climate action	% of resources allocated to climate governance	County annual budgets Cases studies Progress reports	Governments will be willing to allocate resources

2.3.2.1 Advocate for Climate financing	No of consultative meetings held to influence	Progress reports	
Result 3: Access to rights and responsibility	Evidence of communities accessing rights	Cases studies Progress reports	Communities will be willing to demand for their rights

Narrative Summary	Indicators	Means of Verification	Important Assumptions
2.3.3.1 Identify and educate on rights and responsibility	No of community members sensitized on rights	Progress reports	
Results 4: Increased awareness on environmental conservation	Evidence of functional GA initiatives in communities around environmental conservation	Cases studies Progress reports	Communities will invest in the initiatives
2.3.4.1 Promote Green Anglican Movement strategy in climate change	Number of congregation s reached	Progress reports	
<b>Key Result Area: Gender Equity</b>			
<b>Strategic Objective: Increased gender awareness and integration</b>			
Outcome			

Result 1 Reduced gender-based violence (GBV)	Evidence of GBV issues addressed conclusively	Progress Reports	Community members will be open to share information related to GBV
2.4.1.1 Roll out Gender Policy	Level of adoption of the gender policy	Reports	
Result 3 Increase gender equity	Proportion of men, women, boys and girls in governance structures	Evaluation reports Social audit	Communities will support gender programs

Narrative Summary	Indicators	Means of Verification	Important Assumptions
Activity 2.4.3.1 Sensitize the church on VAW Sensitize church leadership on Gender Equity	Number of congregation sensitized	Progress reports	

Table 14: Pillar 3: Institutional Strengthening and Sustainability

Narrative Summary	Indicators	Means of Verification	Important Assumptions
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Key Result Area: Systems and Policies			
Strategic Objective: To undertake systems and Policies standardization for National and Regional ADS			
Outcome A reputable and reliable ADS brand			
Result 1 Unified policies and frameworks	Number of policies and frameworks reviewed/developed	Policy review reports Policy adoption resolutions	Availability of financing Willingness by the regions
Activity 3.1.1.1 Review and develop policies	No of policies reviewed Number of new policies developed	Board report	

Narrative Summary	Indicators	Means of Verification	Important Assumptions
Activity 3.1.1.2. Institutionalize policies	No of working policies	Management reports Staff minutes	
Result 2 ISO certification	Improved service delivery	ISO Compliance Certificate	Availability of funds Goodwill from all the participants

3.1.2.1. Seek KEBS overview on ISO certification products	Evidence of consent sought	Board of Directors minutes	
3.1.2.2. Preparation for the certification		Progress reports	
3.1.2.3. Applying for the certification	Evidence of application		
3.1.2.4. ISO certification audit	Evidence of audit		
Result 3 Improved efficiency and effectiveness of management of ADS	Proportion of ADS with efficient systems	ERPs at regional ADS	Availability of financing
3.1.1.1 Roll out and Enterprise Resource Planning software	Evidence of ERP system in use	Evidence of existence of ERPs in the regions	

Narrative Summary	Indicators	Means of Verification	Important Assumptions
		Training BOD / management reports	
3.1.3.2. Institutionalization of Policies.	Evidence of policies being implemented	Organizational Capacity assessment reports	

Result 4 Increased ADS visibility.	Evidence of ADSE brand	Customer satisfaction surveys	Budgetary allocation by ADS
3.1.4.1. Document and Showcase ADS brand and best practices	Evidence of documentation	Evaluation reports Case studies ADSE website	
3.1.4.2 Participation in stakeholder forum	Number of forums / symposiums organized / participated	Progress reports	
Key Result Area Leadership and Governance Strategic Objective: Establish sound Leadership and Governance Team			
Outcome			
Result 1 Harmonized and vibrant HR management system	Organization performance	- Appraisal reports - HR review committees - report	- Adaptation of the HR Policies and Systems - ADS Kenya will spearhead the review

Narrative Summary	Indicators	Means of Verification	Important Assumptions
	- Staff morale / motivation (satisfaction)	- Minutes and resolutions of the Boards, AGMs and	and harmonization process.

		Synods.	
3.2.1.1 Setting up a HR technical review committee	Evidence of Committee in place	Board minutes	
3.2.1.2 Harmonizing existing HR policies	Number of reviewed <del>policies</del>	HR committee reports	
3.2.1.3. Formulation of new HR policies	Evidence of policies formulates	Polices	
3.2.1.4. Training and adaptation of the policies	Evidence of implementation procedures developed		
Result 2 Effective Governance	Evidence of effective board	<ul style="list-style-type: none"> <li>- Review Committee reports</li> <li>- Minutes of the board and provincial synod</li> <li>- Adoption resolution from the regions</li> </ul>	<ul style="list-style-type: none"> <li>- ADS will drive the process</li> <li>- ADS will adopt</li> </ul>

Narrative Summary	Indicators	Means of Verification	Important Assumptions
3.2.2.1 Develop Board training calendar and organize trainings	Board charter	Minutes	- ADS will drive the process
3.2.2.2 Performance Management and evaluation	Performance review meetings	Minutes OCA report	- ADS will drive the process
Result 3 Diversified financing mix		Finance reports	ADS will drive the process
<b>Key Focus Area: Financial Sustainability</b> <b>Strategic Objective: 3 Establishment of a diversified and viable financing mix for a sustainable ADS</b>			
Outcome			
Result: A self-sustaining ADS Kenya that is financially sustainable	- Evidence of increased financing options	Management and financial reports	- ADS will contribute - Conducive business environment - Shift in funding patterns by development partners.
3.3.1.1 Develop resource mobilization strategy	Resource mobilization strategy place	The strategy	

Table 15: Pillar 4: Research and Knowledge Management

Narrative Summary	Indicators	Means of Verification	Important Assumptions
Key Focus Area: Research Strategic Objective: To Strengthen decision Making			
Outcome			
Result: Evidence Based Interventions	Informed policy decisions Evidence based interventions in program work	No of research reports that influence program work	Budgetary allocation to support program work Management goodwill that supports research as a key component of program work
Activity 4.1.1.1.1 Develop a Research and Documentation Policy	Policy in place	The policy	
Activity 4.1.1.1.2 Carryout Research on Social, Political, Economic, geographical and Environmental Issues.	Evidence of the research work	Report	
Key Focus Area: Communication Strategic Objective: To Raise the National Profile of the Anglican Church			
Outcome			
Result: An Enhanced Anglican Brand in Community Life	Association of ADS Projects with the Anglican Church	Number of ADS Branded projects in the regions	Adequate funding to facilitate purchase of communication

Narrative Summary	Indicators	Means of Verification	Important Assumptions
	Recognition of ADS as a development partner within the Counties	Number of awards/recognition letters by County Governments of ADS Regions	equipment and training of staff Availability of communication staff in ADS regions
Activity 4.2.1.1.1 Develop a Communication Policy	Evidence of policy	The policy	
Activity 4.2.1.1.2 Continuously updating the website with relevant Information	Up to date website		
4.2.1.1.3 Strengthen Communication desk.	Equipped communication desk	Equipment and personnel	
<b>Key Result Area: Innovation</b> <b>Objective: Enhance the capacity of the church to operate in the Modern technological Dispensation.</b>			
Outcome			
Result: Innovative Systems that encourage the Church and Communities to effectively Achieve Productivity.	Adaptation of innovations that can promote youth participation in development programs	No of innovations incorporated into development programs by ADS  No of community-based innovation	Interest in innovation uptake by the communities Adequate budget and personnel to support the community-based innovation centers

Narrative Summary	Indicators	Means of Verification	Important Assumptions
	Community based innovation centers that promote economic wellbeing and job creation among the youth  Innovation in value addition chains	centers established in ADS regions	Unique projects in the regions that attracts innovation from the youth.
4.3.1.1.1 Develop, partner with and encourage the Establishment of Innovation Hubs	Evidence of partnerships with innovation hubs	Reports	
Key Result Area: Monitoring, Evaluation and Learning (MEL) Strategic Objective: Have a Functional M, E & L Framework			
Outcome			
Result: An Elaborate M, E&L Framework	Timely M, E & L Schedules  Timely M, E & L reports	M, E & L Schedule  No of M, E & L reports produced	Staff with capacity to head the M, E & L unit  Availability of resources to support the M, E & L unit
4.4.1.1.1 Develop and Operationalize an M, E & L Framework.	Functional M and E	System audit	

## **THE MONITORING FRAMEWORK**

### **6.0 Introduction**

This Plan will be implemented within the organization structure of ADS Kenya with every functional department developing its Plans of operation with detailed activities for implementation. Every functional unit will be expected to provide regular progress reports on implementation against established deliverables and timelines. Monitoring progress and evaluating results are key management function which must be undertaken. Under this Strategic Plan, performance monitoring will be undertaken as an on-going process that will enable the management to assess whether activities are being implemented as planned. The monitoring framework will therefore be the basis for tracking performance.

### **6.1 The Framework**

The monitoring framework will contain the results to be monitored, the key indicators selected to track performance and the baseline data which describes the current status of each indicator. The framework will also provide targets under each indicator and the critical information to be collected to describe the change in the status of the indicator. It will provide the frequency of collecting information and reporting on the indicators. Lastly, the persons responsible for monitoring and the resources needed will be identified. The monitoring plan will establish the means of providing critical information around the key indicators selected. It is expected that staff will provide periodic monitoring reports that will be used for decision making and to steer the implementation of the Strategic Plan. The Plan is, therefore, a management tool for systematically reviewing progress and trouble -shooting problems during implementation.

## **6.2 The Process**

Under this Strategic Plan, quarterly programme meetings will be held to monitor implementation process. To facilitate the process, the Program and Monitoring Officer will have responsibility to prepare quarterly progress reports of the Strategic Plan. This will be collated from the monitoring reports of the respective functional units including ADS Regions. The reports will be tabled and discussed by the Board. In addition, all reporting will be done according to the 4 Pillars. Subsequently, these reports will be posted on the ADS website and information shared with stakeholders through the ADS E-journal and annual reports. Other key areas of reporting include the mandatory quarterly reporting to the Board and annual general meetings of ADS Kenya. This will include narrative and financial reports and routine audit. The reports will form the basis for both mid-term and summative evaluation of the Strategic Plan. In order to strengthen the quality of results being tracked, the Monitoring framework will be reviewed periodically. This will enable ADS to adjust interventions where need be and communicated effectively with stakeholders.

## **HUMAN RESOURCE, RESOURCE MOBILIZATION, RISKS AND MITIGATION**

### **7.0 Human Resource**

ADS Kenya does envisage major changes due to increasing funding portfolio. The organization will continue constituting and outsourcing consultants from time to time to complement existing staff. The organization will maintain lean staff and remunerate them well. The span of control will be adhered to ensure that staff are properly supervised. Annually, staff will be appraised under staff performance measurement.

## 7.1 Resource Mobilization

Through a program -led approach resource mobilization strategy, ADS Kenya will ensure that fundraising is congruent with the Strategic Plan and program strategies. The organization will mobilize resources through grants from local and external institutions, corporates, foundations and partnerships. The grants portfolio will be expected to grow by at least 25% every year. The estimated budgets would include both program and administration costs. The program budget will be distributed among the 4 ADS Program areas. The purpose of resource mobilization strategy is to grow and maintain a diversified funding base for successful implementation of programs in this Strategic Plan cycle.

The resource mobilization strategy objectives will be to:

- (i) Build and retain the current partners.
- (ii) Ensure diversified resource base of stable income
- (iii) Identify partners in America and Europe and open satellite offices for resource mobilization.
- (iv) Strengthen engagement with individual partner organizations or consortium for joint resources mobilization initiatives and implementation of programs.
- (v) Undertake joint feasibility study with regions on joint investments.
- (vi) Improve on cost recovery of new projects.
- (vii) Identify ADS Kenya Champions.

## **7.2 Assumptions and Risks**

The ADS Kenya Strategic Plan 2020-2024 will be realized fully if the current prevailing conditions do not change significantly, both within external and internal environment. However, given the global trends, it is highly difficult to predict the future. The following are some of the key assumptions and risks that are likely to affect implementation of the new Plan: full funding of the plan, stability of Kenya's political environment, a stable economy, optimum staffing and the new middle -income status Kenya has acquired. Risk identification and management is a key pillar of corporate governance. The purpose of strengthening risk management in ADS Kenya is to identify the risk factors and link them to the implementation of the ADS Kenya's Strategic Plan. Table 15 presents a summary of the types of risks likely to be faced by ADS Kenya while implementing this strategy.

## ADS KENYA ORGANIZATIONAL CHART

