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ABSTRACT

A STUDY OF THE "GRASSROOTS INTEGRATED
DEVELOPMENT AGENCY" IN UGANDA

by

John B. D. Kakembo

Adviser: Bruce Bauer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A STUDY OF THE "GRASSROOTS INTEGRATED
DEVELOPMENT AGENCY" IN UGANDA

Name of researcher: John B. D. Kakembo

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Date completed: July 1997

Problem

When poverty in Uganda deepened due to the miseries and destabilization caused by economic mismanagement, turbulent politics, and the incessant civil wars in Uganda up to 1985, all public, private, and religious organizations were adversely affected. At the end of 1985, conditions in the Seventh-day Adventist church were characterized by massive poverty among its rural membership, a slow church-growth annual rate of 4.9 percent--the lowest tithe per capita in the Eastern Africa Division (EAD)--and the lowest remuneration scales for pastors in the EAD.

In 1986, an indigenous, grassroots organization

sprouted in the SDA church under the leadership of a young pastor, James Kaggya. The Integrated Grassroots Development Agency (GRIDA), as it later became known, was established for the purpose of addressing the problem of slow church growth in the SDA church and of widespread poverty in the country. These objectives were accomplished (1) by mobilizing, training, equipping, and empowering lay members to participate in evangelism, church planting, and church construction, (2) by improving the quality of life of poor people in the church and in community by using participatory planning skills and training, to empower participants to plan and execute their own self-help development projects, using locally available resources. Great emphasis was placed on empowering church members (the "grassroots") to stop looking for help from outside but to instead exploit whatever resources were available to them, towards becoming self-reliant. They could accomplish this as individuals or as groups (Action Teams)

This study analyzed the effectiveness and efficiency of GRIDA in achieving its goals, and the challenges it encountered in implementing its programs.

Method

I reviewed all the available literature on GRIDA, visited several grassroots projects, and held unstructured interviews with officers and participants of GRIDA. Findings were analyzed in light of GRIDA's stated goals and also in the generally accepted church-growth and development

principles.

The Results

The study found that, in general, GRIDA has been effective in achieving at least some of its initial goals. The most tangible objectives, such as increased lay participation in church affairs, substantial church growth through lay participation using grassroots methods, and the proliferation of self-help development projects using local resources, have been attained. However, the program has suffered from lack of sustainability. Many of the new members reverted for lack of nurturing, and several communal projects were never completed. This was due to organizational and methodological challenges.

Conclusions

Follow-up, disciple-making, and institutional development principles were recommended to GRIDA. If they are implemented, GRIDA will revolutionize the SDA church in Uganda. The potential of GRIDA on the basis of what has been realized is tremendous. It remains to be unlocked and released.

Andrews University
Seventh-day Adventist Theological Seminary

A STUDY OF THE "GRASSROOTS INTEGRATED
DEVELOPMENT AGENCY" IN UGANDA

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
John B. D. Kakembo

July 1997


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APPROVAL BY THE COMMITTEE:




Adviser,
Bruce Bauer



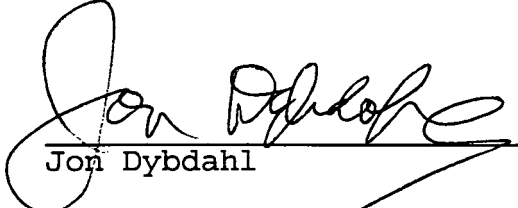
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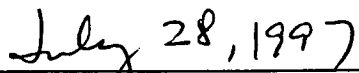
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TABLE OF CONTENTS

LIST OF ABBREVIATIONS	vii
ACKNOWLEDGMENTS	viii
Chapter	
I. INTRODUCTION	1
Background of the Study.	1
Statement of the Task.	6
Justification of the Project	7
Organization of the Project.	9
Limitations.	10
II. DESCRIPTION OF BACKGROUND CONDITIONS IN UGANDA	13
Profile of Uganda	13
Physical Geography	13
Land and Resources.	13
Climate	14
Natural Resources	14
Population.	15
Economy, Society and Politics.	15
Political Upheavals	16
Aids.	16
Poverty in Uganda	18
Factors That Reinforce Poverty.	18
Conditions in the Seventh-day Adventist Church Before 1986	21
Church Growth.	21
Tithe Receipts	22
Shortage of Pastors.	22
Structural Church Development.	23
Communication in the Church.	23
The Ban.	24
Birth of a New Approach to Church Development.	26
Summary	26
III. DESCRIPTION OF GRASSROOTS OPERATION	28
The Philosophy of Grassroots Approach	28
Goals of the GO Philosophy	30

Methods for Implementing GO Philosophy	30
Propagating the Philosophy.	32
Mobilization.	33
The Mobilizers	33
Basic Guidelines for Conducting Seminars.	34
Preparations at District Level	34
Planning Committee.	34
Preparations by GO Officers.	38
Instructors	38
Topics Covered in Seminars.	39
Budget.	40
Evaluation of the Seminar	40
Camping.	41
Camping Committee	41
Camp Code	42
The First Grassroots Operation at Busula.	43
The Second Grassroots Operation at Kiboga	45
The Ripple Effect.	46
The Role of Action Teams in	
Development.	46
Organizing Action Teams	47
Contents of the Contract.	48
Implementing Action Team Projects	49
Action Teams at Work.	49
From GO to GRIDA.	51
Linkage: The Institute of Cultural Affairs.	53
Philosophy and Goal of MAP	54
Underlying Assumptions of MAP	54
MAP and GRIDA Methodologies Contrasted.	56
A Flexible Tool	57
Overview of GO/GRIDA's Impact	58
Overview of Challenges	59
General Concerns.	59
Summary	64
 IV. THE EFFECTIVENESS AND EFFICIENCY OF GO/GRIDA	 65
Review of Goals, Objectives, and Indicators	65
Goals and Objectives	65
Evaluation Indicators.	66
Evaluation Indicators for GRIDA	
Seminars	66
Indicators of Social Development.	67
The Problem of Appropriate	
Indicators	69
GRIDA's Report on Achievements.	70
Thousands of Souls Won	71
"Apostasies" and the Rwanda Exodus.	73
Probable Cause of Apostasies.	74
Busula Crusade.	75
Kiboga Crusade.	76
Passive Districts Reactivated.	77

Nakasongola District	78
Luwero District	86
Maganjo District	94
Interviews	100
Individuals and Church Officers	100
Pastor Henry Kintu	100
Perezi Katamba: Layman	101
Pastor G. W. Kambugu	102
Union Officers	103
Pastor C. S. Aliddeki	106
Summary	115
V. GO/GRIDA VIEWED FROM AN INSTITUTIONAL DEVELOPMENT PERSPECTIVE	118
The SEEP Network and ODI Case Studies	118
Institutional Development Defined	122
Institutions and Organizations	122
The Importance of Institutional Development	123
The Challenges of Institutional Development	125
The General Nature of Institutional Development	126
Framework for Institutional Development	127
Components and Stages	130
Components	130
Stages	130
Stage 1: Development Stage	131
The Development Stage Framework	131
The Vision Component	132
The Capacity Component	134
The Resources Component	147
The Linkages Component	153
Stage 2: Sustainability Stage	155
The Sustainability Stage Framework	156
The Vision Component	156
The Capacity Component	160
The Resources Component	166
The Linkages Component	167
Stage 3: Expansion Stage	172
The Expansion Stage Framework	174
The Vision Component	174
The Capacity Component	175
Policy Formation	181
A Wider Approach to Poverty Alleviation	181
Policy Formation Checklist	183
Summary	184
VI. INSIGHTS ON FOLLOW-UP AND DISCIPLE-MAKING	186
GRIDA's Evangelistic Method	187

The Problem of Follow-up	188
Insights on Follow-up and Disciple-Making . . .	190
The Process of Multiplication.	190
Phase 1: Evangelizing	191
Phase 2: Personal Follow-up	191
Phase 3: Discipling	197
Phase 4: Multiplying.	199
The Principle Applied Today.	199
Training Church Members to Be Ministers.	200
Factors Affecting Personal Follow-up. . .	202
What Can GRIDA Do?.	206
Small Groups.	210
Small Groups and Apostasy.	211
Releasing the Laity for Ministry	212
Small Groups and Relevancy.	212
Advantages of Small Groups	215
The Need for Change	217
Paths to the Future	218
Steps in Restructuring.	220
Problems GRIDA Will Encounter	221
Why Bother	223
Summary	224
VII. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS . . .	226
Summary	226
Conclusions	227
Recommendations	228
To GRIDA	229
To the Uganda Union.	232
To ADRA/Uganda	232
To the Union and ADRA/Uganda	233
Appendices	
A. PHYSICAL MAP OF UGANDA.	236
B. SAMPLE MAP COURSES ON HOW TO TRAIN FACILITATORS AND MAKE FIVE-YEAR DEVELOPMENT PLANS FOR DISTICTS, ZONES, FIELDS AND UNION .	238
C. A JOINT PROPOSAL BY ADRA/UGANDA AND GRIDA TO ADRA/INTERNATIONAL SOLICITING FOR FUNDS TO TRAIN FACILITATORS	246
SELECTED BILIOGRAPHY.	259
VITA.	263

LIST OF ABBREVIATIONS

AAGR	Average Annual Growth Rate
ADRA	Adventist Development and Relief Agency
AT	Action Team
CUF	Central Uganda Field
DGR	Decadal Growth Rate
GO	Grassroots Operation
GRIDA	Grassroots Integrated Development Agency
ICA	Institute of Cultural Affairs
MAP	Methods of Active Participation
NGO	Non-Governmental Organization
ODI	Overseas Development Institute
SDA	Seventh-day Adventist
SED	Small Enterprize Development
SEEP	Small Enterprise Education and Promotion
WUF	Western Uganda Field

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CHAPTER 1

INTRODUCTION

Background of the Study

Humanity, according to Durning, "is losing the struggle for sustainable development."¹ Victims are pushed to act when forest dwellers see their land go in smoke before advancing waves of migrants and developers, when the pressure to feed a growing population intensifies, when productive land becomes desert each year due to the rapid clearing of the tropical forests, when millions of babies die of preventable diseases, especially in Africa, and when environmental decay accelerates in industrial regions. Isolated grassroots institutions sprout when poverty deepens due to the miseries and distabilization caused by economic mismanagement, turbulent politics, and the incessant civil wars of the South, and when a vacuum is created because

traditional tribal, village, and religious organizations, first disturbed by European colonialism, have been stretched and often dismantled by the great cultural upheavals of the twentieth century: rapid population growth, urbanization, the advent of modern

¹Alan B. Durning, Action at the Grassroots: Fighting Poverty and Environmental Decline (Washington, DC: A Worldwatch Paper, 1989), 50.

technology, and the spread of western commercialism.¹

Community groups organize to respond, on the one hand, to felt needs or threats and, on the other hand, to perceived opportunities. "There is, in other words, both a 'push' and a 'pull' to community action."²

Such were some of the conditions that, in 1986, pushed some members of the Seventh-day Adventist church in Uganda to form an organization called "Grassroots Operation (GO)."

By 1985, twenty-five years of civil upheavals and lawlessness in Uganda³ had destroyed the country's economic infrastructure and aggravated the pre-existing problems of poverty and disease. Traditional authority and social values were undermined, leaving the poor demoralized. In the districts where civil war raged for five years (the Luweero Triangle), businesses, farms, and homesteads were destroyed and the people displaced. Once thriving, the nation had become an economic disaster, with an inflation rate of more than 200 percent, no consumer goods, few jobs, rampant thievery, famine in the north, and no effective government in the countryside. A July 1985 coup overthrew the constitutional government; Milton Obote (deposed

¹Ibid., 8.

²Ibid., 22.

³Harry A. Gailey, "Uganda," Microsoft R Encarta (Microsoft Corp., 1994). The population according to the 1980 census was 12,630,000 and therefore about 14,000,000 in 1985.

president) fled the country and settled in Zambia. He was succeeded by National Resistance Army leader Yoweri Museveni after four days of fighting in Kampala in January 1986. The process of rehabilitation started with the people returning to their haunted villages. By 1990, acquired immune deficiency syndrome (AIDS) had reached epidemic proportions: approximately 10,000 cases of AIDS and nearly 1 million people infected with the virus.¹

At the end of 1985, membership in the Seventh-day Adventist church, according to the annual statistical report of the General Conference, was 33,883; total tithe and contributions were \$63,335; total tithe and contribution per capita was \$2.20--one of the lowest in the entire division; there were 43 licensed ministers, and 143 church buildings.² On average the pastors were paid an equivalent of US\$10-30 per month. Several of them pastored districts with an excess of thirty churches each, with only bicycles for transportation.

Most of the church members, like the majority of the population, were poor rural peasants, many of whom had been displaced by the civil war.

Tithes and contributions were low, the pastors were miserably underpaid, church growth was slow for lack of

¹Ibid.

²123rd Annual Statistical Report (Silver Spring, MD: General Conference of Seventh-day Adventists, 1985), 8-9.

funds for evangelism, and there was a critical shortage of ministers. Something had to be done.

James Kaggya, a young minister from the Central Uganda Field (CUF)¹ graduated from Bugema College (the local seminary) in the early 1980s. He conceived a grassroots program for the purpose of alleviating some of these problems. In 1985 he was the director of Church Ministries which included the departments of Lay Activities, Stewardship, Youth, and Church Development.²

The Grassroots Operation (GO),³ as it became known, was founded by Kaggya in 1986 for the purpose of

1. Reactivating "the grassroots"⁴ (passive church members) by equipping them "with appropriate skills and involve them in soul winning and productive activities"⁵
2. Combating widespread poverty in the church and country by

¹Central Uganda Field was, at the time, one of two Fields before Uganda became a Union in 1987.

²James Kaggya, Grassroots: An Alternate Approach to Church Growth in Uganda (Kampala, Uganda: Upper Nile Press, 1990), v.

³Ibid., 2. It is defined by the founder as the "act of mobilizing and training the participants in various practical skills and involving them in crusades, seminars, workshops, construction campaigns, farming and other better-living activities.

⁴Ibid., 1. Kaggya defines "grassroots" as the local people who compose the membership of the SDA church and the local people in the communities.

⁵Ibid., 5.

helping people in each district to start small-scale cottage industries using locally available raw materials in order to produce the basic necessities of life (food, shelter, and clothing), provide employment to the youth and to help them acquire self-development¹

3. Establishing a national center for grassroots operations at Nchwanga (about 115 miles west of the capital Kampala) and four regional centers to serve the four main regions of Uganda.

He fervently appealed to the ministers and church members to

learn to identify our problems and take serious measures to solve them. Let us honestly do the best we can. All we need is determination, patience, and co-operation. It is our duty to search for the resources which are within the limitations of our poverty and make use of them. Given time we will succeed.²

GO operated two programs simultaneously:

1. It mobilized and trained churches to participate in grassroots evangelism--which involved public and personal preaching, planting and building churches, building pastors' houses, and other church-related projects.

2. It also operated social-development programs which involved empowering the poor through training, to establish individual and group income-generating projects, participate in community services, and build schools, etc. Training for both programs was initially conducted in the same seminar.

Since GO's conception in 1986, statistical reports

¹Ibid., 6.

²Ibid., 34.

indicate a vigorous church-growth rate, which may be attributed to enthusiasm ignited by the GO, especially in the CUF and the Western Uganda Fields (WUF). Membership in the Uganda Union grew from 33,883 in 1985¹ to over 93,326 by the end of 1995.² In addition, several groups of Christians (Action Team--ATs) pulled themselves out of abject poverty through self-help income-generating projects.

On April 12, 1992, GO was formally registered as an indigenous Non-Governmental Organization (NGO).³ The name was changed from "Grassroots Operation" to "Grassroots Integrated Development Agency" (GRIDA).

However, since its inception, GO/GRIDA has experienced structural, managerial, and methodological problems which have impeded its effectiveness.

Statement of the Task

The task of this project was to study and analyze GRIDA in an attempt to identify and understand its attributes, and by so doing to make recommendations that will strengthen its capacities to generate more efficient and sustainable programs.

¹123rd Annual Statistical Report, 8-9.

²133rd Annual Statistical Report (Silver Spring, MD: General Conference of Seventh-day Adventists, 1995), 14-15.

³James Kaggya, "Grassroots Approach," Paper presented at ADRA Workshop, September 14, 1993, Arusha, Tanzania, 7.

Justification of the Project

I chose to analyze GRIDA for the following reasons:

1. Statistical reports indicate that GRIDA has been successful in promoting vigorous church growth. Membership grew from 33,883 in 1986 to over 93,326 at the end of 1995. This is a substantial Decadal Growth Rate (DGR) of 175 percent.¹ However, reports also indicate that rapid growth created discipling and leadership problems, which resulted in massive backsliding of new members. Otherwise the membership would have been greater than 100,000 at the end of 1995. There is a critical need to study principles that will reduce convert reversions and raise the growth rate from substantial to phenomenal.

2. GRIDA has inspired the establishment of several self-help development projects by individuals and Action Teams in eight districts, some of which are notable successes. Such a phenomenon has tremendous potential for sustainable development for the poor in the church and community, and therefore warrants investigation and strengthening.

3. GRIDA may be the only organization of its kind operated by the SDA church in Africa. If it can stimulate and sustain vigorous church growth, and combat poverty in

¹Calculations are based on Bob Waymire and C. Peter Wagner, The Church Growth Survey Handbook (Milpitas, CA: Global Church Growth Pub., 1984), 15-17.

Uganda, it can become a model for the rest of Africa. Such a movement needs to be studied, analyzed, and brought to the forefront of church activities and national development programs.

4. By motivating, inspiring, and empowering the hungry, the poor, the homeless, and the hurting, GRIDA is making the SDA religion relevant and tangible. Too often our church emphasizes the transcendent, the invisible, and the impractical. There is a need for a religion that reaches out to heal the hurts and needs of our church and community. Social action will not restore the Kingdom of God in this world, but the message of Adventism will be more valued if it is packaged with social action.

5. By educating and empowering the grassroots, GRIDA is promoting reform from the bottom-up. If a grassroots movement can be fully achieved, it will break down many traditional walls of top-down church hierarchy, and create a grassroots, democratic, communitarian movement--a church without walls, engaged in interface ministries.

6. I have participated in GRIDA's grassroots programs and witnessed the tremendous potential. I am persuaded that this is the biblical way to go. GRIDA, if properly organized and strengthened, is a major, if not only hope for a church with dwindling resources. I intend to commit the rest of my ministry to the strengthening and propagation of the philosophy of grassroots. But as John MacDonald and

John Piggott point out, "no one can become fully committed to something that is not wholly comprehended."¹

Organization of the Project

Chapter 1 presents the general background, the statement of the task, justification, and limitation of this study.

Chapter 2 describes the socio-political and economic conditions of Uganda and conditions in the Seventh-day Adventist church, all of which necessitated the establishment of the Grassroots Operation.

Chapter 3 describes GRIDA--its origins, philosophy, organizational structure, methodology, and a summary of its achievements.

Chapter 4 outlines and analyzes, in some detail, the effectiveness, efficiency, and setbacks of GRIDA on the basis of projects I visited and interviews I held with various people.

Chapter 5 attempts to analyze how GRIDA as an institution measures with the generally accepted requirements of development institutions. It highlights what GRIDA lacks and suggests what it needs to have in place in order to become a more effective and efficient institution.

¹John Macdonald and John Piggott, Global Quality: The New Management Culture (San Diego, CA: Pfeiffer & Co., 1993), 9.

In chapter 6, GRIDA's major setback of convert reversions is tackled by highlighting follow-up and disciple-making principles that experienced disciple-makers use to reduce the rate of apostasies and thus promote vigorous church growth. These general principles are highlighted in anticipation that GRIDA will conduct an in-depth study on how to incorporate them in its program.

Chapter 7 concludes the study and presents a summary of all the recommendations made therein.

Limitations

This study has some limitations. The first is that my personal involvement with GRIDA was limited to the first two years when it was still in its formative stage. I fully participated as an instructor in only one four-week training seminar at Kiboga in 1987 and made two casual visits to two more. Although the exposure was limited, GRIDA made a lasting impression on my mind.

Between March and May of 1994, I returned to Uganda and visited several grassroots projects and churches. During the visits I interviewed GRIDA personnel, Action Team members, Union and Field officials, and some casual observers. However, due to time and financial constraints, combined with a limited degree of technical expertise, I could not conduct a detailed analytical study of GRIDA. In addition, these brief visits and interviews were not sufficiently representative of the entire grassroots

program. (An overview of the findings is presented in chapters 3-6.)

The second is that this study was impeded by the lack of appropriate data and an adequate information base--yet both are crucial inputs into any evaluation exercise. As a result, the study was launched from poor data and information bases. Much of the history or memory of projects was limited, often lost in disorganized files, or non-existent.

The third is that, although the concept of grassroots movements is neither a new nor isolated phenomenon, these movements are relatively "newcomers to Africa,"¹ Uganda in particular. As a result there is little known and written about them. This study was limited in its quest for pertinent information.

The fourth is that it was beyond the scope of this study to present a detailed analysis and implementation strategy of the principles of institutional development, follow-up, and discipling. They are inconclusively presented as suggestions and guidelines hoping that GRIDA will use them as launching pads to conduct extensive studies in the areas highlighted. As far as possible, the literature and resources consulted in this study have been made available to GRIDA.

¹Durning, 12.

The knowledge I have acquired from the field visits, interviews, literature, and my own interest in and experience with GRIDA have been used in shaping the recommendations interspersed throughout this study.

CHAPTER TWO

DESCRIPTION OF CONDITIONS IN UGANDA

Profile of Uganda

Physical Geography

The Republic of Uganda, in eastern Africa, is bounded on the north by Sudan, on the east by Kenya, on the south by Tanzania and Rwanda, and on the west by Zaire (see APPENDIX A); it is a member of the Commonwealth of Nations. Uganda has an area of 236,036 sq. km. (91,134 sq. mi.).

Land and Resources

The area of Uganda includes lakes George and Kioga; parts of lakes Victoria, Edward, and Albert; and the Nile River from its outlet at Lake Victoria to Nimule on the Sudan frontier. The land surface is remarkably diversified, with elevated plains, vast forests, low swamps, arid depressions, and snowcapped peaks, the highest of which is Mount Margherita (5119 m./16,795 ft.) of the Ruwenzori group in the Southwest. Much of the South is forested, and most of the North is covered with savanna.¹

¹Gailey, "Uganda."

Climate

Despite being located along the equator, Uganda has a mild, equable climate, mainly because of its relatively high altitude of 3500 feet above sea level. The temperature ranges from about 15.6° to 29.4° C (about 60° to 85° F). The mean annual rainfall varies from about 760 mm. (30 in.) in the northeast to about 1520 mm. (60 in.) near lake Victoria.¹

Natural Resources

Uganda's most important natural resource is its rich soil and all-year-round rainfall, which provides the basis for the diverse agricultural economy of the country. The country is very fertile. This is why, in contrast with many other African countries, "Uganda's deteriorating economic record has not led to widespread starvation or famine,"² and also because of a relatively plentiful supply of land. Landlessness is not a widespread problem in most of Uganda.³ In addition, Uganda has exploitable deposits of gold, copper, tin, and tungsten and ample waterpower resources for producing hydroelectricity.

¹Ibid., 2.

²John de Coninck, Evaluating the Impact of NGOs in Rural Poverty Alleviation: Uganda Country Study, Working Paper 51 (London, UK: Overseas Development Institute, February 1992), 2.

³Ibid.

Population

Uganda has a population of around 19.5 million. Almost all the inhabitants of Uganda are Black Africans. This will soon change with the return of the Indians. The International Monetary Fund (IMF) and the World Bank, through their Structural Adjustment Policies, have forced the government to return and compensate the Asians who were expelled by Idi Amin in 1972.¹

Economy, Society, and Politics

The Ugandan economy is largely dependent on agriculture. However, a good deal of the farming is at the subsistence level. The principal cash crops, cotton and coffee, are dependent on a fluctuating world market.

In 1989, Uganda's gross domestic product (GDP) was estimated to be \$4.46 billion, giving a GDP per capita of \$272 in that year. With such a low level of per capita income, Uganda is classified as one of forty-two least-developed countries. According to World Bank data, it is the twenty-second poorest country in the world and the thirteenth poorest in Africa in terms of GNP per capita.²

The tragedy, according to Coninck, is that

at the time of Independence in 1962 Uganda's relative standing was far higher: in the 1960s, it was viewed as one of the most promising economies of sub-Saharan Africa. From 1963 to 1970, economic growth averaged 6% a year and

¹Gailey, 4.

²Coninck, 1.

Uganda had the fourth highest GDP per capita in the whole sub-Saharan region.¹

Political Upheavals

Since 1970 the country has been racked by political and economic turmoil. A succession of civil upheavals and lawlessness, internal conflicts, and mass killings has had a prolonged and devastating effect on the economic, social, and civil life of the country. Normal life broke down, with neither the government of the day nor the civil service able to run the country as state structure collapsed. Traditional authority and social values were undermined, leaving the people poor and demoralized. The years of war and internal conflict have displaced hundreds of thousands of people and left thousands of children orphaned.

Aids

Acquired immune deficiency syndrome (AIDS), was first diagnosed in Uganda between 1981 and 1982. By 1990, it had reached epidemic proportions: Approximately 10,000 cases of AIDS, nearly 1 million people infected with the virus.² The death of sexually active young and mature adults, left behind an ever increasing number of orphans and elderly people with no one left to support them.³

¹Ibid.

²Gailey.

³Coninck, 1.

The civil war officially ended in the Southern Region¹ with the installation of the Museveni Government in 1986. Since then, not only has the country been charged with a degree of optimism and hope for a better future, but peace has been restored to much of the country, and the economy has been experiencing the most rapid and sustained growth in over twenty years. All the major OECD countries, as well as the leading multilateral agencies, have returned to Uganda to provide increasing amounts of development assistance, while both the International Monetary Fund (IMF) and the World Bank have become the country's major creditors lending the Government many hundreds of millions of dollars. The GDP averaged an impressive growth of 6.6 percent a year in the four-year period from 1987 to 1990, with per capita GDP rising by an average of 3.6 percent a year.²

It was recorded in a monthly journal published for the Uganda Embassy in the US, the Ugabusiness and Africa Pulse of July 1996, that the economic performance in the year 1995/96 has maintained the same high standard. Current estimates indicate a growth of 8.2 percent in GDP. The manufacturing sector is estimated to have grown by more than 18 percent. However, the total external debt as of March 1996 was US\$3.28 billion, which is equivalent to 60 percent

¹Fighting is still going on in the Northern Region where there are several pockets of resistance to the Museveni Government.

²Coninck, 2.

of the GDP.¹

Poverty in Uganda

The economic growth that has so far been achieved, as indicated by these trends of economic growth, has not led to any significant reduction in poverty or to a rise in the real income of poor families and households; in fact it has widened income distribution. So many of the poor appear to be by-passed in this rapid growth.

These average figures also fail to reveal that, as in other countries, poverty tends to be more acute in some rural areas than in others, while within each region there is a spread between poorer and less poor individuals, households, and groups.² The labor force survey as cited by Coninck is a good illustration

The Manpower Survey estimated that 6.6 million (92%) of the total labor force of 7.2 million lives in the rural areas, and of these, almost 80% are engaged in agricultural activities or 'attending to domestic duties. . . . Overall, some 70% of the rural population is made up of poor peasants, 20% middle peasants, living at levels more or less above the poverty line, and 8% richer groups, capable of 'substantial accumulation.'³

Factors That Reinforce Poverty

Besides those factors directly related to civil strife, Coninck cites what he calls a complex relationship between

¹"1996/97 Budget Consolidates Past Reforms," Ugabusiness & Africa Pulse 2, no. 5 (July 1996): 1, 15.

²Coninck, 5.

³Ibid., 9.

three dominant factors, namely: "lower levels of education, limited access to land (in some parts of the country), and absence of credit."¹ To these should be added lack of marketing, transport problems, and limited access to other productive assets needed to raise agricultural productivity levels, which this study found to be common complaints among interviewees.

The problems of poverty in Uganda, according to Coninck,

extend well beyond the lack of essential services. A generation and more of war, civil disturbance and social breakdown has left hundreds of thousands of people physically, mentally and psychologically scarred. Precise numbers are unknown, but the World Bank has suggested that some one million people (5% of the country's population) are physically disabled in Uganda.²

A general rural survey that was not available to the author but was quoted by Kaggya, outlined the following fourteen factors which tend to reinforce poverty:³

1. Unemployment
2. Stringent economic reforms introduced by the World Bank and the International Monetary Fund (IMF) to revamp the economy
3. Ignorance about better and efficient methods of production--poor farming methods like burning bushes, destruction of forests, land fragmentation, overcropping,

¹Ibid., 5.

²Ibid., 7.

³Kaggya, Grassroots: An Alternate Approach, v-5.

undercropping, overgrazing, and other vices which result in poor crop yields and environmental degradation

4. Among the people, a lack of motivation to work

5. A lack of vision for bigger and better possibilities

6. Poor management of time, money, and natural resources

7. A lack of communal or cooperate action

8. Ignorance about how to identify and exploit locally available resources

9. A deeply ingrained dependency syndrome that breeds indifference, laziness, and an inability to recognize the locally available resources

10. A lack of exposure to technological advances available in developed countries

11. Speculative trade and black-marketeering that has lured many, especially the youth, from the land and other menial jobs, to towns and cities in search of the elusive quick returns

12. Lack of capital for investments

13. High inflation with significant devaluation, which has had a severe adverse effect on poor people not producing cash and/or export crops, even if inflation rates have rapidly fallen in recent months

14. The bulk of Uganda's population is made up of youth and women most of whom have neither educational

opportunities nor vocational training.

Conditions in the Seventh-day Adventist
Church Before 1986

Church Growth

According to the General Conference annual statistics, church membership at the end of 1975 was 11,571,¹ and 17,657² at the end of 1984. This yielded a low Average Annual Growth Rate (AAGR) of 4.9 percent and an equally low Decadal Growth Rate of 55 percent.³ Kaggya attributed the low growth rate in membership to "disorganized, non-involved [passive], and non-productive congregations."⁴ He claimed that most members were not sufficiently motivated to get involved in church activities, because the ministers lacked skills to mobilize them into action.⁵ He was the director of church ministries at that time and was therefore very familiar with the conditions. It should be noted, however, that the lowest growth rate of 1.11 percent (between 1977 and 1983) coincides with the ban imposed by Idi Amin from September 1977 to May 1979 on all Protestant churches with their headquarters in the United States.

¹113rd Annual Statistical Report, 1975, 8-9.

²122rd Annual Statistical Report, 1984, 8-9.

³Calculations are based on Waymire and Wagner, 15-17.

⁴Kaggya, Grassroots: An Alternate Approach, 2.

⁵123rd Annual Statistical Report, 1985, 8-9.

Tithe Receipts

In 1985 the tithe per capita of \$2.20 in Uganda Field, was the lowest in the entire Eastern Africa Division.¹ This was partly attributed to very high inflation and the devaluation of the shilling against international currencies. Kaggya, on the other hand, attributed low tithe receipts to the fact that the majority of the church members were rural peasants, most of whom were "under the bondage of poverty."² He further argued that, besides the poverty-intensifying factors mentioned above, the church had not emphasized the spirituality of menial work and the dignity of labor to the church members.

As a result of low tithe income, the ministers were very poorly remunerated (\$10-30 per month), and the church's evangelistic program was handicapped.³

Shortage of Pastors

Most pastors, beside being poorly paid, had very large districts (20 to 40 churches each) to take care of and only bicycles for transportation. This was further due to a critical shortage of trained pastors. At the end of 1985, there were only forty-eight ministerial workers pastoring

¹Kaggya, Grassroots: An Alternate Approach, 2.

²Ibid., 4.

³Ibid., v.

20,443 members in the Central Uganda Field.¹ Because of this critical need, the Uganda Field in 1984, had established a three-month training course for lay volunteers as an emergency measure to equip them to run their local churches.

Structural Church Development

There was also a shortage of good church buildings and pastors' housing. This too was attributed to poverty, passivity, and, to some extent, dependence on appropriations that in actual fact were dwindling every year because of cutbacks. Most church members, especially those in rural areas, did not know how to build decent churches and personal houses using locally available material.²

Communication in the Church

There was no efficient means of communication between the administration and the believers, especially those in rural areas. Information and instructions were trickled down from the Union, through the Field office to the district pastor or local elder, and finally to the believers. It was a one-way street: from Union and Field officers at the top, to believers at the bottom. There was no feedback from the grassroots to the top administration. "Therefore the leaders were usually not aware of those basic

¹123rd Annual Statistical Report, 1985, 8-9.

²Kaggya, Grassroots: An Alternate Approach, 3.

social and economic factors which affected the implementation of their decisions."¹

Moreover, most district pastors were so thinly spread over very large territories with numerous churches and companies that they could not effectively communicate or sustainably mobilize members into activity.

The Ban

In September 1977, Idi Amin, the former President of Uganda (1971-1979), banned all American-based Christian denominations from operating in Uganda. The Seventh-day Adventist church was first on the list. The dubious decree did not make specific prohibitions, giving rise to suspense and confusion. After about two weeks it was secretly communicated from the church's headquarters that members should abstain from congregating in church buildings out of fear for Amin's reprisals.

The church went underground! Members began to congregate for Sabbath worship in small groups behind closed doors, in banana plantations, and a few, especially in rural areas, dared to do it inside church buildings. Most groups moved to a different venue every Sabbath.

Church elders and deacons assumed fuller control of their churches with assistance from their pastors. Lay participation in church life increased and home churches

¹Ibid.

flourished. When the ban was lifted at the end of the civil war, which ousted Amin in May 1979, there was some kind of a revival spawned by increased lay participation in church life and in evangelism.

Between 1981 and 1985 several youth organizations sprouted. District councils were formed for the first time. In 1981, United Lay Gospel Workers (ULAGO), a powerful lay evangelistic organization, was formed in the Central Field with the full backing of the church administration.

Lay members of this organization, especially from the Central Field, raised funds and held evangelistic efforts from district to district. Unfortunately after four years funds became harder to raise, the zeal waned, and most of these organizations either disbanded or lost their zeal.

During the same period (1980-1985), the second civil war--this time between the 'Second Obote' regime and Museveni's National Resistance Movement intensified, and so did poverty. Due to a critical shortage of operational funds, the Uganda Field administration turned to church members to raise funds for all its operations including the three-month lay ministerial training training.

By 1986 the Field too was experiencing difficulty in raising funds from impoverished people. All these and other hardships put together, pushed Pastor James Kaggya, to develop the vision of a grassroots movement in 1986.

Birth of a New Approach to Church Development

In 1986 Kaggya observed that there was a great need for a strong program of

mobilization to create awareness of the need for involvement of the members in community outreach . . . beginning with rural areas. There is a need to instill in the youth a spirit of self-help . . . to promote local initiative and to train youth leaders as extension agents for rural . . . development projects.¹

He accordingly conceived an idea that would become popularly known as the Grassroots Operation (GO). It was not possible either through casual interactions or formal interviews to establish the process by which Kaggya acquired the vision, insights, and skills he used to develop the GO program. It is likely, however, that his vision and course of action were informed by some of the sources he quotes or alludes to in his more recent papers.²

Summary

Chapter 2 describes the harsh socio-political and economic conditions in Uganda as a whole and those in the Seventh-day Adventist church in particular, which pushed

¹Ibid.; idem, Extension Training for Youth and Women Mobilizers, iv, TMs, Kampala, Uganda, in my possession.

²Sources such as : Interface 9, no. 7 an ADRA International Training Journal; Thaddeus Golas, The Lazy Man's Guide to Enlightenment (1980); Kiley John Cantwell, Self-Rescue (1977); Romesh K. Diwan & Denis Livingstone, Alternative Development Strategies and Appropriate Technology; Ellen G. White, Ministry of Healing, Appropriate Technology Source Book: Volunteers in Asia, by Saxenian Ken Darrow (1986).

pastor Kaggya to act. He established a program that was intended to address the problem of passivity among church members, low church-growth rates, and poverty within and outside of the church.

Chapter 3 describes the origins of the grassroots program, its philosophy, organizational structure, methodology, and a summary of its achievements. This is in agreement with Peter Oakley who, in his book Measuring the Process, emphasizes the importance of identifying as far as possible "the conceptual, theoretical and even ideological foundations or origins from which the program has emerged."¹

Chapter 3 is based on: (1) a pamphlet written by Kaggya four years after the founding of GO, (2) a few dated and undated papers (unfortunately none of them includes a detailed historical documentation of events from the beginning), and (3) my personal recollections.

¹Peter Oakley, David Marsden, and Brian Pratt. Measuring the Process: Guidelines for Evaluating Social Development, (Oxford, England: INTRAC Publications, 1994), 119.

CHAPTER THREE

DESCRIPTION OF GRASSROOTS OPERATION

The Philosophy of Grassroots Approach

In chapter 2 (p. 26) it was suggested that Kaggya's vision and philosophy of Grassrootology¹ may have been influenced by the literature he read. Among these was Ministry of Healing by Ellen. G. White. He quoted pp. 192 and 194, from the chapter "Help for the Unemployed and Homeless,"² and used it to justify the struggle against poverty as a legitimate part of Christian ministry³

He also used scripture, as the following quotation will show, to justify group action (through the formation of Action Teams) as a means of accomplishing this ministry.

The early Christian church began as care groups. The first gatherings took place in homes (Acts 2:46; 12:12; Rom 16:5; 1 Cor 16:19; Col 4:15). The elements of mutual care and edification matured the Christians and made them strong and productive in their ministry.⁴

¹Grassrootology is a term coined by Kaggya to describe the totality of the GO program.

²Ellen G. White, Ministry of Healing (Mountain View, CA: Pacific Press, 1948), 183-208.

³Kaggya, Grassroots: An Alternate Approach, 6.

⁴Ibid., 35.

In his paper "Grassroots Approach," which he presented to an ADRA Workshop in Arusha, Tanzania, Kaggya outlines what could be called his philosophy of Grassrootology:

The term grassroots is used to mean the basic strength of a family, or a church or an entire community which many people either ignore or are not aware of. Grassroots are the people, the members of a community. They are the "power blocks" that we initially need to build a strong economic base for our societies in Africa. Many are not aware that grassroots are the "inexhaustible power base," the "germ" or spark of all forms of development which our societies aspire to get.

We need to remember that grassroots have ideas, determination, enthusiasm, unity, muscle and mental power as well as time. These form part of our undocumented wealth which Africa desperately needs to utilize in the initial stages of funding projects of reform. In Genesis 11:6 the Bible is referring to such a great potential in the grassroots. It says, "what these people are planning to do they will not fail. . . ." The grassroots approach focuses on mobilizing, empowering and motivating the masses so that they can build for themselves a prosperous society.¹

The participation of the people at the grassroots level in decision making, planning, and actual implementation of the plans

utilizes the above potential for evangelistic and better-living programs of the church. . . . By the word "Operation" we mean the demonstration of a spirit of patriotism, the ability to identify priority, grasping the concept of commitment, love and care for one another, as well as a responsibility to duty and zeal for the work of God. When combined, the two terms "Grassroots" and "Operation" mean the act of mobilizing and training the participants in various practical skills and involving them in crusades, seminars, workshops, construction campaigns, farming and other better-living activities.²

¹Kaggya, "Grassroots Approach," 3.

²Ibid.; idem, Grassroots: An Alternate Approach, 1-2.

Goals of the GO Philosophy

On the basis of this philosophy he developed the following four goals and objectives for the grassroots movement:¹

1. To equip people at the grassroots with appropriate skills and involve them in soul winning and structural church development, by training them in evangelism, church planting, construction of churches, and community development programs.

2. To improve the quality of life among the poor in the church and communities by training and empowering them to increase food production, plan and execute their own self-help development projects to improve their income, and by so doing to increase their tithe returns.

3. To establish a coordinating office at the Union headquarters, a national center for grassroots programs at Nchwanga, and four regional centers to serve the four main regions of Uganda.

Methods for Implementing GO Philosophy

A program was designed to implement this philosophy in workshops and training seminars lasting between three to four weeks each. Emphasis was placed on the dissemination of knowledge through short lectures, group discussions, field trips, and communal activity. During these workshops

¹Kaggya, "Grassroots Approach," 5,6.

people shared skills and inspiring experiences. Skills were shared in small enterprise development, included brick/tile-making and laying, better farming methods, garden planning, animal husbandry, domestic weaving, fuel-conserving cookstoves, etc. Skills shared in the line of church development included public and personal evangelism, personal bible studies, construction of church buildings, home-making, etc. The lessons were practical and hands-on in the sense that the participants actually participated in the implementation of these new skills in actual life settings on the camp grounds or in the surrounding communities.¹

The second emphasis was on the importance of self-help through communal or group activity at grassroots levels.² Participants were encouraged to form and work together in solidarity groups known as Action Teams (ATs).

Kaggya's approach to church and community development, in contrast to the customary approach of the Field and its programs, was that the people would achieve these goals without substantial external funding. The participants and host districts where seminars were to be held, were expected to contribute most of the expenses involved in running GO programs.

¹Kaggya, "Grassroots Approach," 7.

²Ibid.; idem, Extension Training, 62.

Propagating the Philosophy

After Kaggya developed his philosophy, his next task was selling the vision to the "Field officers, departmental directors, district leaders, local church leaders, lay activities leaders, youth and women leaders."¹ He made personal visits, held open discussions, and seminars, and wrote letters and circulars contending that

three or four week mobile training programs which can be organized on district, Field, or Union level will promote evangelism and initiate development projects, which will result in a radical socio/economic transformation of our local congregations.²

It was not easy, but he knew that it would be possible "to recruit participants for grassroots activities unless the church leaders were convinced and inspired by the philosophy of GO."³

He later confessed that "motivating people was a slow and tedious process that took a lot of time and patience."⁴

In 1986 his proposals were accepted by the Field executive committee. An organizing committee consisting of two pastors, a nurse, a professional agriculturalist, a prosperous farmer, and three community members was formed.⁵ The committee laid down comprehensive guidelines for

¹Kaggya, Grassroots: An Alternate Approach, 11.

²Ibid., 19.

³Ibid.

⁴Ibid.

⁵Kaggya, "Grassroots Approach," 4.

conducting workshops and seminars.

Mobilization

The Mobilizers

Before the program started, carefully selected volunteers from interested districts were sent to the Field headquarters to be trained by GO officers, to become mobilizers. They were expected to develop and personalize a clear vision about the grassroots program. Mobilizers had to have a

deep and sincere interest in the lives and problems of the people and the church--ones who would strive to know the interests, spiritual gifts, talents, and the future plans of those who participate in workshops--and ones who would be good communicators able to inspire participants.¹

Furthermore the training was intended:²

1. To enable them to acquire a clear understanding of evangelism and church development, rural development principles, and the relationship between local, national, and international socioeconomic policies

2. To develop leadership and interpersonal skills required in working with poor people

3. To learn about group dynamics

4. To learn how to identify and analyze community problems, needs, availability of local resources, and the possibility of external funding.

¹Kaggya, Grassroots: An Alternate Approach, 6.

²Kaggya, Extension Training, 62-64.

5. To learn how to organize Action Teams.

A lot was invested in the organizers because the success of the programs depended upon them.

Basic Guidelines for Conducting Seminars

The primary prerequisite for any district to participate in GO crusades and seminars is that the district pastor and his council has to be convinced about the grassroots approach, not only to be willing to cooperate but also to be entirely supportive of the program.

Preparations at District Level

Planning Committee

For seminars planned on the district level, the hosting district appointed a committee of seven members, at least six months in advance. The chair person would be someone who had been "thoroughly indoctrinated in [the] training programs."¹ The committee, sometimes with help from the director of GO, prepared plans and reports to the GO executive council for approval and implementation. Plans included, selecting and organizing a camp site, mobilizing campers, organizing food supplies, organizing missionary activities and community services, seeking permission from local authorities and finding or organizing accommodations.²

¹Kaggya, Grassroots: An Alternate Approach, 22-4.

²Ibid.

Selecting and organizing a camp site

Selecting a camp site usually involved selecting a strategic site in the district (close to people, near water sources, easy access to transportation, etc.), clearing the ground (usually rented or church land with or without pre-existing buildings), making a layout plan to accommodate several huts, building a kitchen and pit latrines, and locating the nearest source of water and building materials (grass and sticks) for constructing huts. All these had to be ready at least three weeks before the seminar began.

Mobilizing campers

The district pastor and his committee were expected to encourage as many members as possible from each congregation to come and attend or at least send representatives to these camps. They were also encouraged to fundraise towards the seminar expenses. Non SDA members of the community were encouraged to come and attend some of the programs which were not exclusively Adventist in content.

Organizing food supplies

Congregations, with the help of the organizing committee, divided their membership into small groups of five. These groups were known as Action Teams (ATs). The ATs utilized church, private, borrowed, and rented land to grow food for the seminars. A grassroots coordinator from every congregation had to go around to make sure that the

food will be ready when the seminar begins. It is very important to do this right, since almost all the food used in most seminars must be supplied by the hosting district. The funds raised are usually far too little to meet all the needs.

Organizing missionary activities

Missionary activities involved building churches, pastors' houses, schools, and growing gardens on church premises. If any buildings were to be constructed during the seminar, the district was required to have all building materials (sand, cement, bricks) and tools on hand at least a month before the seminars began. Gardening tools and seeds should also be made available.

Community services

Within a radius of at least three miles from the camping site the district also identifies several community service projects. These usually include:

1. Digging latrines, constructing houses and kitchens, or establishing gardens for the old and disabled in the vicinity
2. Repairing broken bridges, dilapidated wells and cisterns in need of repair
3. Cleaning up areas in nearby villages and towns.

Wherever possible, the district organizing committee, with the assistance of local administrations, mobilizes the

community members to participate together with the camp members in community service projects and other development programs.

Seeking permission

Leaders not only apply for all the necessary permission from the local authorities but also solicit for their full support and cooperation in implementing community service projects.

Finding accommodation

Unless conditions warrant otherwise, campers, who usually average about one hundred per seminar, construct their own grass huts and live in them for the following reasons:

1. Huts or tents are cheaper than renting halls and schools.
2. It has been observed that they tend to foster a team spirit.
3. It is easier to assign duties to campers in small units and divisions. (Five people in a hut form one unit and twelve units form one division).
4. Separate units (huts) make it easier to control communicable diseases.
5. When campers go through villages gathering building materials, they arouse curiosity, make contact with people, and thus enhance the communication process. However, in

towns this is not possible and cheaper alternative accommodations should be considered by the organizing committee.¹

Preparations by GO Officers

Instructors

The instructors who are usually appointed by GO officers are requested to volunteer their services. Some of them have professional skills and long-time experiences. The first role of these instructors is to present short lectures in the areas of their expertise, guide group discussions by asking questions. These discussions allow sharing of knowledge, skills, and inspiring experiences. The content of these lectures, discussions, and proposed solutions are directly related to the actual problems and needs of the participants.

The second role of the instructors is to give an opportunity to the participants to try out their new skills either on the workshop grounds or in the surrounding community.

Depending on the needs of the district, the GO committee determines the number of instructors and courses to be offered. The instructors are usually given six months to prepare their lessons before the seminars begin.

¹Ibid., 26, 29-30.

Topics Covered in Seminars

The courses initially covered the following three areas:¹

1. Religion. Subjects included Bible doctrines, church practice, personal and public evangelism, visitation, how to invite people to efforts, pray with people, preach, conduct Bible studies, construct shelters for preaching, and church planting.

2. Development. Subjects included brick making and laying, small-scale farming, small enterprise development (SED), dynamics of self-help through Action Teams, time and money management, bookkeeping, cooking, etc.

3. Social responsibility. Subjects included home improvement, rural health programs, child-survival, and appropriate village technology.

But as GO grew and became more exposed to broader concepts of development so did the list of courses. New ones included such topics as:

1. Causes and forms of poverty
2. Definitions of development
3. Principles of rural development
4. Social and cultural transformation
5. Human development and awareness-building
6. The role of the youth in development projects
7. The role of women in development

¹Ibid., 20.

8. Participatory planning development
9. The sociology of extension
10. Ethical problems related to development
11. The biblical concept of development
12. The role of the church in social change
13. Resource mobilization and planning
14. Small enterprise planning and funding
15. Dynamics of action teams.

Budget

In district seminars a budget is needed to cover first-aid kits, transportation for instructors, print-outs, charts, and other instructional materials. If the seminars are organized at the Field level the budget may also include money to cover food, fuel, and accommodation since on the Fields level the church has no constituencies. Unnecessary expenditures are avoided.¹

Evaluation of the Seminar

Records of all the camp activities and events were kept. Some quantitative indicators were developed for evaluation purposes. At the end of the seminar GO officers and some other camp leaders meet and evaluate the seminar. The success of a grassroots seminar is measured by the following indicators:²

¹Ibid., 26.

²Ibid., 27.

1. The number of participation from the districts
2. The number of skills exchanged among the participants
3. The number, size, and monetary value of the missionary and community service projects
4. The effectiveness of the methods of instruction (No desired qualities and duration expressed.)
5. The number of baptisms.

Camping

Camping Committee

As soon as the camps begin, an administrative committee composed of a camp director, instructors, and officers is formed to review and enforce camp discipline. The committee meets every day at 5:00 a.m.

Camp director

This person is the overall camp administrator, appointed either by the Field Committee, if it is a Field seminar, or by the district committee if it is a district seminar. The success of the seminar partly depends on this person's temperament and management style. Great care is taken in choosing who should be a camp director. Kaggya enumerates several qualities that should be looked for, in such a person such as humility, strength, decisiveness, etc.¹

¹Ibid., 27-28.

Camp planner

This person makes the layout plan of the camp, several days before the camp starts. He/she is a member of the district planning committee.

Camp secretary

He/she keeps records of all the daily activities, minutes of every meeting, roll calls every morning and evening, and submits a report at the end of the seminar. (Unfortunately none of these reports were filed for future reference).

Other officers include a duty master who assigns and supervises daily duties to groups, a camp nurse, a timekeeper, a camp pastor, and a kitchen master.

Camp Code

1. All participants report to the camp within the first four days of camping. After that there is no more registration.

2. Only those participants intending to stay to the end of the camp are registered.

3. Any behavior unbecoming of a Christian is forbidden and anyone who gets involved in such is requested to return home.

4. Any camper who disobeys the camp code or sows seeds of rebellion, division, complaint, or dissatisfaction is dismissed from the camp right away, because these elements

destroy the team spirit.

5. A camp is not a place for making marriage arrangements or promoting girl-boy friendships. (Marital arrangements and love-making are not allowed in the camp).

6. Political debates and arguments are not allowed in the camp.

7. Every participant is expected to conduct himself/herself in a respectful manner.

8. Children below fifteen are not allowed in the camp.

9. All participants are expected to be responsible with their camp assignments and faithfully uphold the standards of the church. Any form of dishonesty and disrespect for the property of other campers cannot be tolerated on the campground.

The First Grassroots Operation at Busula

The first operation was held at Busula in Katikamu district, toward the end of 1986. Busula is twenty-one miles northwest of the capital Kampala, and is strategically situated on one of the country's main thoroughfares. The participants, eighty in all, included church leaders, elders, youth, and women leaders. They came from several districts in the Central Uganda Field. The campers spent the first night cramped up in a shop offered by a community member. Next morning they were divided into groups of five, and each group constructed its own grass hut in spaces

allocated by the camp master. A large meeting place was constructed with poles and thatched with grass. This was a radical departure from the conventional method of renting school buildings, tents, and private houses to accommodate evangelistic seminars.

The participants were organized into teams which visited the surrounding communities to invite people to meetings and to conduct pre-planned community outreach programs with the help of local community members.

The morning (5:00 AM to 1:00 PM) and evening (7:30-9:30) sessions were given to devotionals, training programs, missionary, and community activities. The afternoon (2:00 to 6:00) was allocated to personal and public evangelism.

On opening night the place was packed. All the local administrators were present including the District Commissioner. I visited the camp in the second week. It was orderly and the enthusiasm was high. The whole place was buzzing with activity. Most amazing were the neatly constructed grass houses! Every unit on camp ground had been constructed with reeds and thatched with grass. This included a clinic (with qualified medical personnel), the operations office, the pastors' residences, the meeting hall, etc.! It was a spectacle to passersby who could not help but stop and look.

The seminar was concluded at the end of three weeks. Kaggya later reported that after three weeks,

they had cleared bush and opened up gardens for widows who had survived the civil war. When put together these gardens totaled 10 acres of land. They built 6 houses and a church in the community (not roofed) and made 20,000 bricks for a community clinic.¹

At the end of the seminar about 100 people were baptized, and several others were undecided. After the baptism all the campers left except one lay volunteer who stayed behind to nurture the new members and follow-up the interests and unfinished projects.

About one year after this effort, I revisited Busula and was disappointed at what I found. Out of 100 baptisms only 32 remained according to records. The church building was still unroofed as it was at the end of the effort. The mud-brick walls were being washed away by the rain.

The Second Grassroots Operation at Kiboga

The second operation, following the same plan as the one used at Busula, was held the next year (1987) at Kiboga, eighty miles west of Kampala. Over 150 participants registered for the camp for five weeks. This time I was present from the beginning to the end. The major emphasis of this seminar was: (1) self-help through cooperative action, (2) good farming methods, (3) instruction on how to make one's own roofing tiles, and (4) five open-air evangelistic campaigns held simultaneously in a radius of about seven miles. This, too, was a new innovation.

¹Kaggya, "Grassroots Approach," 5.

At the end of the seminar

2000 community members were exposed to the gospel and to the concept of grassroots self-help development. Participants built a pastor's house, a church, a clinic, and three houses for the needy in the community."¹

The Ripple Effect

Enthusiastic participants from these and subsequent seminars returned to their home districts and inspired their churches to form self-help Action Teams. An Action Team as defined by Kaggya is

a group of people (preferably between five and ten) who out of love, commitment, and determination, pool their brain, muscle, and other resources together in order to accomplish a certain task that will benefit their church, their own well-being and that of their community.²

The Role of Action Teams in Development³

In the GO, as is the case with other Non-Governmental Organizations (NGOs), emphasis is increasingly placed on group formation and group dynamics for the following reasons:

1. Two or more people working together as a team or group can accomplish much more than individuals working alone (Eccl. 4:9-13).

2. Through Care Groups it is possible to break down big-government policies or church programs into bite-size

¹Ibid.

²Ibid.; idem, Extension Training, 13.

³Kaggya, Grassroots: An Alternate Approach, 35-6.

pieces, which can easily be implemented.

3. Groups provide an opportunity for everyone, especially the unemployed, to participate in his or her own development.

4. "They lower production costs, increase productivity per man-hour, due to higher motivation, and increased self-worth."¹

5. They are an administrative convenience because dealing with individuals would require considerably more staff time.

6. Action teams promote group solidarity.

7. When they meet and study the Bible, pray and work together, they learn to trust, love, and support one another as well as the entire community.

Organizing Action Teams

The GO executive committee laid down the following three guidelines on the organization of Action Teams:²

1. They may be formed on the basis of the geographical location of the interested members or on any other common interest among them.

2. Under the guidance of a mobilizer they should (a) develop a vision and translate it into realistic goals and objectives, (b) formulate an implementation plan and put it

¹Ibid., 36.

²Ibid., 38, 42-43.

into a time frame indicating when the project will start and schedule all the subsequent events up to the time of completion, and (c) determine the resources needed to achieve the goals. (Resources such as space, land, type of equipment, money needed, and money available, etc.).

3. They must make an open-ended binding contract subject to expansion and reviews as the group progresses.

Contents of the Contract¹

The following was recommended by the committee as a general opening statement to all the contracts made: "We the undersigned agree to follow the rules set forth to manage our care group. . . ." The rest of the format may vary from group to group, but the following contents should be reflected:

1. A pledge to be loyal to God, from whom we derive our existence and power to operate
2. A pledge to be law-abiding and loyal to one's country
3. A statement of what the members believe about their group
4. A calendar of all the scheduled activities
5. Ground rules, by-laws, and regulations, spelling out the responsibilities for each member.

¹Ibid., 39.

Implementing Action Team Projects

According to Kaggya, implementing a project has proved to be the most difficult aspect of the grassroots program. It takes tremendous courage and commitment to step out in faith and implement what has taken weeks to plan. The following concepts have been helpful:¹

1. Get more information about what you are going to do
2. Do not postpone the implementation. Start right away with what is available.
3. Meet regularly to assess the progress, review the contract, and encourage one another.
4. Keep a faithful records of all events, and everything noteworthy in a book, not loose pieces of paper.

Action Teams at Work

Samples of Action Team (AT) Activities

The Action Teams are taught that together they have the brains, the muscles, and all available resources they need to transform each other's spiritual and economic well-being, as well as that of the churches and communities.² The following are samples of the various things they did between 1987 and 1993.³ (Unfortunately the sources from which this information was found did not always contain

¹Ibid., 44-45.

²Ibid., 15-7.

³Ibid.

specific dates for each event.

1. During a seminar held in Kikajjo district in January 1989, 15,000 mud bricks were baked and used to build a pastor's house.

2. A ladies' AT from Makerere district attended every grassroots seminar throughout the Union and taught people new, simple and less expensive techniques of food preparation and fuel conservation technology.

3. Several ATs in Katikamu district engaged in evangelism, farming, house construction, and road repair.

4. In Lira district a ladies' ATs were involved in evangelism and oil extraction.

5. In Rakai district an evangelistic effort was conducted by an AT resulting in fifty baptisms and the planting of a new church. They also grew forty-two bags of peanuts and used the proceeds to build a new church.

6. In 1990 a massive seminar was held in Kampala district (capital). 1,000 campers composed of several ATs from all over Central Uganda Field converged on the capital and camped in different sections of the city and its suburbs for four weeks, at their own expense. They conducted thirty evangelistic efforts simultaneously. No records of the baptisms was kept. Some of the ATs made 20,000 large blocks for a development project.

7. Between December 1992 and 1993, ten ATs at Kiyenje in Luwero district made 77,000 bricks of which: (a) 10,000

were used for the construction of Luwero primary school, (b) 20,000 were sold and the proceeds used to buy land for a new church, (c) 10,000 were sold to buy iron sheets for a pastor's house, (d) 25,000 were used for constructing six houses for the needy in the community, and (e) 12,000 were sold and the money used to buy five acres of land for a grassroots training center. By the end of 1993, 7,000 bricks were on site ready for building classrooms for the center.¹ A clinic and a shop were two other projects supported by these ATs in this district.

By 1992 GO had organized 100 Action Teams of at least five people each in the following districts:² Mpigi, Masaka, Rakai, Mukono, Luwero, Iganga, Kaliro, Lira, and Apach.

In the same year the "Uganda Union took an action to make 'Grassrootology' part of the curriculum for the two year ministerial in-service institutes in the four Fields."³

From GO to GRIDA

As more and more people became mobilized and Action Teams multiplied, it became necessary for GO to become better organized and coordinated. Therefore on April 12,

¹Kaggya, "Grassroots Approach," 6.

²These districts are large political subdivisions not to be confused with the smaller church districts commonly referred to in this project. All, except two (Apach and Lira) are found in the central region.

³Ibid., 7.

1992, a general meeting of grassroots Action Team representatives and sponsors voted to formally register "Grassroots Operation" as a local Non-Governmental Organization (NGO), under a new name "Grassroots Integrated Development Agency" (GRIDA).¹

The new resolutions reiterated the original goals and objectives but were broader and more biased towards socio/economic development than they were towards evangelism and church development:

We the people assembled here at the Adventist Center on April 12, 1992, recognizing the importance of fostering sustainable development from the grassroots . . . and the necessity of self-reliance and self-support in mobilizing local resources to support development projects among the grassroots, determined to enhance and strengthen unity and development activities of grassroots Action Teams which started in 1986. We do hereby resolve to consolidate the Grassroots Operation program into a local development agency (NGO) called Grassroots Integrated Development Agency (GRIDA) with the following objectives:

1. Break isolation, create dialogue and provide a forum for development groups to generate ideas, exchange of experiences and information about recovery and development in Uganda.
2. Promote the philosophy of development and self-reliance through grassroots by creating Action Teams or Care Groups.
3. Build strong partnership (linkages) between Action Teams and national/international NGOs especially ADRA/Uganda.
4. Mobilize (*acquire, solicit*) resources (natural, human, tools etc.) from the Uganda Government, private citizens, companies and other NGOs to support development projects.

¹Ibid., 8.

5. Enhance social and economic advancement of the grassroots through training and technological transfer.

6. To do any other things which are incidental or conducive to the attainment of the said objectives.¹

In my interview with Kaggya two years after GRIDA's registration, he expressed the following reservations on the operation of GRIDA as an NGO:

We fear to operate (present) GRIDA differently from the original Grassroots Operation lest it be mistaken for a type of ADRA. . . . ADRA is perceived as having millions of dollars to dish around. . . . Grassroots is still commonly understood to mean "self-help" without looking to outside resources."²

Linkage: The Institute of Cultural Affairs

Between 1991 and 1992 GO got in touch with the Institute of Cultural Affairs (ICA), and was, for the first time, introduced to a more comprehensive approach to rural development, known as Methods for Active Participation (MAP). The MAP Research and Development Project was initiated by the Swedish Cooperative Center with funding from the Swedish International Development Authority (SIDA) for work in Kenya, Tanzania, and Zambia from 1988 to 1991.³

The participatory approach itself was developed in 1976 by ICA when it started the Kawangware Human Development

¹Kaggya, Extension Training, 67-68.

²James Kaggya, interview by author, 21 April 1994, Kireka, Uganda, tape recording.

³Terry D. Bergdall, Methods for Active Participation: Experiences in Rural Development from East and Central Africa (Nairobi, Kenya: Oxford University Press, 1993), vii.

Project (HDP) in an urban slum in Nairobi, Kenya. The methodology was created for urban and rural community development.¹ ICA, which is based in Nairobi, Kenya, is one of the institutions that was involved in the development of the MAP programs and was directly involved in field-implementation activities at different stages of the MAP Research and Development project.²

Philosophy and Goal of MAP

The following quote briefly summarizes the inherent philosophy and goal of the MAP methodology:

Through the interactive learning process of discussing problems, planning activities, and successfully implementing projects, participants can acquire a new self-perception. They begin to see themselves as agents of their own development rather than as passive victims who are merely dependent upon the generosity of others. *If MAP contains an inherent aim in its methodology, it is to serve as a catalyst for enabling this new awareness and self-confidence to emerge. Rather than lecture rural people on how they "ought to think and act," MAP sets the stage for people to experience a new reality of themselves.* (italics supplied)³

Underlying Assumptions of MAP

The participation methodology was developed with the following seven underlying assumptions:⁴

1. Rural people can be agents of their own

¹Ibid., 24-26.

²Ibid., x.

³Ibid., 17.

⁴Ibid., 15-17.

development. Development "by the people" has a much greater potential for sustainability than development "for the people."

2. Short-term seminars can be a means to many ends.

They enable new awareness among participants, build practical action plans, and reinforce patterns of effective teamwork. MAP assumes that everyone, even illiterate participants, can effectively participate in a rational process of a structured seminar when workshop techniques have been appropriately adapted.

3. Map seminars are a forum for farmers. Farmers use them to express their concerns, to ask their questions, make their demands, and state their desires. These seminars also provide an opportunity for local leaders to face ordinary villagers in an open-ended question time, and since all ideas and suggestions are recorded and displayed for all to see, it allows for all social strata within the community to advocate their interests.

4. Participants are treated as the experts.

Participants are treated as people who have gained a wealth of latent knowledge, through years of practical experience. The workshop leaders play the role of "facilitators," guiding the group through a structured process of digging insights out of their accumulated wisdom. This involves a mix of individual brainstorming, where participants do their own solitary thinking, small-team discussion, and larger

group dialogue where issues are explored in great depth and a broad consensus is reached.

5. MAP participants analyze problems and plan self-help projects. These are two complementary dynamics by which people plan projects based on locally felt needs and implemented with locally available resources.

6. Practical management. The projects planned in MAP workshops are often small projects that people can accomplish by themselves and, by so doing, villagers can gain experience in the practical management of organizational details like budgeting time, working together, and accounting for funds. Important organizational skills can develop slowly but substantially on a solid foundation of local project implementation. Small successes can breed confidence for bigger undertakings.

7. A new self-perception. MAP contains an inherent aim in its methodology to serve as a catalyst for enabling new awareness and self-confidence to emerge in the participants through the interactive learning process of discussing problems, planning activities, and successfully implementing projects.

MAP and GRIDA Methodologies Contrasted

Initially GRIDA developed all the topics for the seminar courses and presented them in the form of short lectures. Most of the project ideas were also initiated by

GRIDA. MAP on the other hand derives all the topics and project ideas from the participants. The main task of the MAP facilitator is to mobilize people and guide the participants' discussions through needs assessment and problem identification to possible solutions. The program is participant-centered.

A Flexible Tool

MAP is defined by Bergdall as "a flexible tool that can be applied in many different circumstances to enhance rural participation."¹ Upon realizing this, GRIDA, in 1992, adopted MAP as a more comprehensive approach to church and community mobilization.

Although the language in Kaggya's writings subsequent to 1992 indicates that the exposure to MAP may have indeed shifted GRIDA's approach to mobilization, it is not documented how GRIDA applied MAP methods at the grassroots levels. It is therefore difficult to assess the difference in impact between the grassroots projects generated through the MAP and those generated through GRIDA's initial approach.

It is, however, known how this approach was used at the zonal,² Field, and Union levels, to develop five-year

¹Ibid., 15.

²Zones are subdivisions in the Central Uganda Field created to foster closer cooperation among neighboring districts. A zone comprises an average of 10 districts.

development plans (see APPENDIX B). In a fund-raising proposal jointly written by ADRA/Uganda and GRIDA to ADRA/International, it was pointed out that "GRIDA had successfully used these methods in District Strategic Church Growth Planning Seminars to develop similar five-year plans."¹ (See APPENDIX C.)

Overview of GO/GRIDA's Impact

According to Kaggya the following achievements were realized by 1990 when his first booklet was published:²

1. Passive churches had been revived and activated especially in the Central Uganda Field where 2,000 participants had been trained.

2. Thousands of souls had been won to Christ through grassroots evangelistic crusades. (See chapter 4)

3. By the end of 1993, 116 churches had been planted in the Central Uganda Field alone through the direct action of ATs in grassroots efforts. In addition, an unspecified number of church buildings, pastors' houses, clinics, kitchens, cookstoves, and mud-brick ovens had been built.

4. The Adventist church had been advertised, publicized, and popularized. There were grassroots posters displayed in government offices in six districts. News

¹James Kaggya and John F. Palmer, "Facilitating Strategic Community Planning in Five Districts" TMs, February 9, 1995, Kampala, Uganda, 4, in my possession.

²Kaggya, Grassroots: An Alternate Approach, 33.

articles had been written about the programs.

Overview of Challenges

General Concerns

GO/GRIDA has encountered several challenges some of which are expressed by Kaggya as follows:¹

1. There is a scarcity of qualified and skilled instructors. The few who are available are scattered all over the country, which makes it difficult and expensive to communicate with them and coordinate their programs, in order to accommodate them into GRIDA's schedules. It is also very expensive to transport them to and from seminars.

2. There are no funds to publish manuals, handouts, and other educational materials.

3. The follow-up and monitoring aspects of the program are very insufficient due to a shortage of full-time personnel and reliable transportation.²

Cultural and traditional practices

According to an unspecified sociological survey of eighteen districts in Uganda, there are certain cultural practices and beliefs which in some instances become hindrances to social and community development. Kaggya, who quoted this survey, contends that in order to achieve the desired goals of development, the participants who practice

¹Ibid., 34.

²Ibid.

these traditions and beliefs must be motivated to develop a positive attitude toward change. The following are some of these cultural hindrances to development:¹

1. Wrong attitude towards work. Many youths and landlords interviewed, described menial work as an instrument of torture. They considered it degrading to dig or do any kind of menial labor. They preferred speculative trade over work because it yielded quick turnovers. Menial work is left for aliens who provide hired labor.

2. Lack of patriotism. In many villages people expect someone else to pay them to repair their own roads, fix their wells, build community schools, and repair public health centers.

3. Dependence. It is culturally acceptable for poor people to beg from their children or from prosperous relatives. The dependents rarely make efforts to fend for themselves. Similar sentiments are expressed in the church when members look for external funding instead of fighting to become self-supporting. This dependence syndrome was reinforced by missionary activities, NGOs, and misplaced aid from foreign governments.

4. Ethnic conflicts. Ethnic hostilities create instability, block co-operation, and reduce people's capacity to produce. Time, life, and resources are either misallocated or wasted in incessant wrangling and civil

¹Ibid.; idem, Extension Training, 17-25.

animosities.

5. Female illiteracy. According to a United Nation's survey quoted by Kaggya, Africa and Asia have the highest percentages of illiterate females. Only 22-45 percent of females are literate in Africa. Some people groups in Uganda do not believe in female education for various reasons. However, there is a close relationship between female literacy and increased family and national income. The more women become educated the more they contribute to social progress. It is therefore necessary to "reduce restrictions inhibiting the release of the educational, economic, political and social power of women"¹

Funding care group projects

GRIDA has no major funder for its program. The scarcity of funds to cover overhead costs, to finance projects, and to provide credit to beneficiaries has become a major setback. The Action Teams interviewed indicated that they could do better with a financial boost if it were available. But this is not the case. ATs, individuals, and grassroots churches are instead advised to follow the following recommendations:²

1. Wisely exploit whatever little they have and build on that

¹David C. Korten, Getting to the 21st Century (West Hartford, CT: Kumarian Press, 1990), 78.

²Kaggya, Extension Training, 58.

2. Make a monthly subscription and open a bank account; seek for bank loans
3. Organize short-term projects with quick turnovers
4. Wherever possible start with projects that do not require initial money investments, such as brick-making for those who live in rural areas
5. Seek for assistance from Parastatal bodies, ADRA, and other NGOs in the area.

Opposition

Experience has taught GRIDA that every mobilizer must expect some kind of opposition and must be ready to meet it. The following are some of the common causes:¹

1. When projects fail, the participants who had a bad experience usually tend to reject participation in subsequent projects. They sometimes become critical and will take it upon themselves to discourage anyone who shows interest in subsequent grassroots programs.
2. Sometimes the mobilizer fails to clearly and effectively communicate what the program is all about. As a result the community members will not participate, making it difficult to reintroduce another program in the same area.
3. In some instances the mobilizers have been involved in shady dealings that have destroyed their credibility. Reasonable people will not participate in programs

¹Ibid., 66-67.

perpetuated by these mobilizers.

4. In some parts of Uganda denominational prejudices and bigotry prevent people from participating in programs that are not operated by their denomination however good the program may be. Their religious leaders are sometimes a source of opposition to grassroots programs to the extent of being hostile. In Luwero District, members of a Christian denomination burned down a grassroots primary school because it did not belong to their denomination.

5. There have been instances where grassroots programs have brought to the surface the corruption of the local authorities. Wherever this happens, these embarrassed authorities become stumbling blocks to development programs.

6. Some opposition stems from mere ignorance on the part of those who have no courage to come and attend seminars but criticize them anyway.

Guidelines for meeting opposition

1. Faced with bitter opposition, a good mobilizer does not respond to abuse by losing his/her courage or temper, or by denouncing his opponents. He controls his/her emotions by exercising patience, meekness, and long-suffering perseverance. He makes no complaints in public.

2. Mobilizers should love and respect everybody including those who oppose them. This is partly achieved by developing a positive attitude towards everybody.

3. Mobilizers must avoid unnecessarily claiming

credit for achievements made.

Summary

Chapter 3 has described the origins of the Grassroots Operation, its philosophy, methodology, some of its activities and concluded with an overview of its achievements and challenges. Chapter 4 will outline and analyze, in greater detail, the effectiveness, efficiency, and setbacks of GRIDA on the basis of projects I visited and interviews I held with various people.

CHAPTER FOUR

THE EFFECTIVENESS AND EFFICIENCY OF GO/GRIDA

Chapter 3 dealt with the background and description of GO/GRIDA. It concluded with a brief report on the impact of the program. This chapter continues with a more detailed report of this impact and a general analysis of the effectiveness and efficiency of GO/GRIDA. Both the report and the analysis are based on GRIDA's own reports of its achievements, a select number of action team projects I visited, and interviews I held with beneficiaries and church officers.

This chapter seeks to answer the question: To what extent has GRIDA achieved its goal of promoting church growth and alleviating poverty? But before proceeding with the quest for answers, it is necessary to review GRIDA's goals, objectives, and evaluation indicators.

Review of Goals, Objectives, and Indicators

Goals and Objectives

The first fundamental step in seeking answers to the above-mentioned question is to determine and to be sure that GRIDA has a firm and clear understanding of its goals and objectives. These goals have been stated above in chapter

3. This study found no reason to doubt that GRIDA had a clear understanding of its goals and objectives; however, it found that GRIDA did not sufficiently demonstrate how it would measure its achievements against these goals and objectives.

Evaluation Indicators

The second step, which is as fundamental as the first, is to identify GRIDA's predetermined indicators that form the basis for judgment in the evaluation of its effectiveness and efficiency. In one sense, indicators, as Oakley points out, "are the issue; without them any process of evaluation will lack a set of reference points for data collection and analysis."¹ GRIDA provided the following indicators that would be used to measure the effectiveness of grassroots seminars:

Evaluation Indicators for GRIDA Seminars

The success of a grassroots seminar would be measured by the following indicators:²

1. The degree of participation from the districts
2. The number of skills exchanged among the participants
3. The number, size, and monetary value of the missionary and community service projects

¹Oakley, Marsden, and Pratt, 107.

²Kaggya, Grassroots: An Alternate Approach, 27.

4. The effectiveness of the methods of instruction.

Attempts were made during this study to find out whether GRIDA, by the use of these indicators, had ever conducted a formal self-evaluation on any of its seminars. Unfortunately no formal evaluation had ever been conducted and this made it difficult to determine whether these indicators were precise enough to be effective.

Compared to the Social Development Indicators proposed by Oakley (see below), GRIDA's indicators lacked some of the essential elements such as:

1. Specific quantifiable expectations
2. Provisions to measure the qualitative impact of the program as an ongoing process of gradual development
3. Provisions for the overall evaluation of the entire organization and not just individual seminars.

Indicators of Social Development

The following twenty-three indicators represent a mixture of the more commonplace, quantitative aspects of social development:¹

1. Income Indicators
 - a. Increased income in cash and kind
 - b. New sources of income
 - c. Greater stability and regularity of income

¹Oakley, Marsden, and Pratt, 109.

d. Reduced work requirement with regard to water, fodder, and fuel

2. Consumption Indicators

a. Change in food consumption patterns; quality and regularity

b. Increased expenditure on education, health, and non-food items

c. Improvements in living environment, e.g., dwelling, sanitation, etc.

d. Asset creation, e.g., land, implements, animals

e. Acquisition of non-essential items/luxury goods

3. Indicators of Self-Reliance

a. Greater independence in economic decision making

b. Better knowledge of marketing opportunities

c. Higher level of household savings

d. More use of public and private transport facilities

e. Reduced debt obligations to moneylenders

f. Less dependence on and increased bargaining power vis-a-vis dominant social groups

g. Reduction in seasonal out-migration

h. Improved ability to cope with

contingencies such as illness

4. Indicators of Social Mobility

- a. Greater willingness to approach public officials
- b. Breaking down of traditional caste barriers
- c. Higher level of electoral participation
- d. Increased participation in decision making by women
- e. More mobility for women.

The Problem of Appropriate Indicators

The lack of clearly defined goals and appropriate indicators to measure them is a common problem to most of the indigenous NGOs in Uganda. Coninck explained that most of these NGOs are "constrained by lack of information and uncertainty surrounding precise quantifiable objectives, costs incurred, and program benefits."¹

Oakley makes similar observations about case studies conducted in other parts of the world. He points out that essentially the problem encountered by the case studies was that, in most instances, the whole key area of objectives and appropriate indicators had not been dealt with satisfactorily before the project began; hence, for many it was an exercise of determining indicators only at the time of formal evaluation.²

This observation succinctly describes the problem

¹Coninck, 112.

²Oakley, Marsden, and Pratt, 107.

encountered by this case study. However, the absence of clearly defined goals, appropriate indicators, and quantifiable hard data does not mean that comments on the efficiency and effectiveness of GRIDA cannot be made.

Recourses were made to:

1. The available GRIDA reports on its achievements (Evaluative comments are based on [a] the face value of what was reported, and [b] on what was reported but in the light of available data.)

2. Representative quantifiable and qualitative indicators commonly used to assess project progress. I visited some of the projects and held interviews with some of the participants. Evaluative comments are based on what I saw and heard. The reports and interviews are not treated as separate items but are used to compliment each other as the context demands.

GRIDA's Report on Achievements

The following achievements were reported in (1) a booklet that was first published in 1990 by James Kaggya,¹ (2) an undated and unpublished report, and (3) an interview with James Kaggya.² It was reported that as a result of the GO program:

1. Thousands of souls were won to Christ in

¹Kaggya, Grassroots: An Alternate Approach, 33.

²Kaggya, interview, April 21, 1994.

evangelistic crusades.

2. Passive churches were revived and activated.

3. One hundred sixteen churches were planted by the end of 1993, in the Central Uganda Field alone, through the direct action of ATs in grassroots efforts. In addition, an unspecified number of church buildings, pastors' houses, clinics, kitchens, cookstoves, and mud-brick ovens have been built.

4. The Seventh-day-Adventist church has been popularized.

Lack of quantifiable data made it difficult to satisfactorily substantiate each of these claims, howbeit the annual statistical reports generated by the General Conference shed some light on what may have really happened, especially on the number of souls won.

Thousands of Souls Won

The annual statistical reports generated by the General Conference affirm that indeed there was substantial church growth in the Uganda Union in the time frame during which GRIDA was active. Membership grew from 33,883 in 1985¹ to over 93,326 at the end of 1995.² This is a substantial Decadal Growth Rate (DGR) of 175 percent.³

¹123rd Annual Statistical Report, 1985, 8-9.

²133rd Annual Statistical Report, 1995, 14-15.

³Waymire and Wagner, 15-17.

Membership in the Central Uganda Field (CUF), where GRIDA was founded and more accepted, doubled from 20,443 to 42,771 between 1985 and 1995--an increase of 22,328. This is a moderate Decadal Growth Rate of 109.2 percent. However, the statistics report also indicates that the total number of baptisms for the same period (from 1985 to 1995) was 46,317.¹ This implies that out of 46,317 people who were baptized, only 22,328 were retained in the church and 23,989; about fifty percent were not. It is estimated that in a given year a church will lose "up to two percent of its attendance due to death, three percent to transfer, and six percent to reversion,"² but all this put together is still low compared to fifty percent seen in the CUF. Unfortunately due to lack of detailed data, there is no objective way of attributing all the baptisms and the apostasies to GRIDA by the use of these statistics.

It is known, however, that (1) during the decade in question GRIDA was very active in CUF, and (2) in 1992, the Uganda Union took an action to make "Grassrootology" part of the curriculum for the two-year ministerial in-service institute in the four Fields.³ It was also adopted as the best method of evangelism for the entire Union even in

¹123-133rd Annual Statistical Report, 1985-1995.

²Thom S. Rainer, The Book of Church Growth: History, Theology, and Principles (Nashville, TN: Broadman Press, 1993), 284.

³Kaggya, "Grassroots Approach," 7.

Fields where GRIDA was not officially established, and (3) certain aspects of grassrootsology, especially the concept of lay participation in evangelism and self-help through group action, had infiltrated areas where GRIDA had not been officially established.

It may therefore be argued that indeed "thousands of souls were won to Christ" through the grassroots program, but thousands were also not sufficiently accounted for--perhaps apostatized.

"Apostasies" and the Rwanda Exodus

Two factors may account for what appears to be a slower rate of growth in the GRIDA era: The first is, according to the statistics, a higher rate of apostasies associated with the GRIDA decade in contrast to that of the prior decade.

The second is the massive exodus of Rwandese from Uganda back to Rwanda at the end of the bloody civil war between the Hutus and Tutsis in 1995. The exodus, which is still going on, started in mid-1994 and climaxed in the following year. An undocumented but substantial number of these returnees were Seventh-day Adventists. The loss in membership and subsequently in tithe income was felt mostly in the five major districts of CUF (Masaka, Mubende, Kiboga, Luweero, and Kampala) where the concentration of Rwandan settlers was largest. It has been reported that some churches in Masaka have been closed. It may be that because of poor record keeping at local church and district levels,

some of the returnees were reported as apostasies. This and other factors may account for some but not all the "apostasies."

It was estimated by the Uganda Union President in an interview¹ that the membership at the close of 1995 could have been well over 100,000, were it not for these two factors mentioned above. If this were true, it would have yielded a DGR of 195 percent, twenty points above that of the prior decade.

Probable Cause of Apostasies

The study advances the following probable explanation for the high rate of apostasies based on the concerns expressed by some interviewees. Several of the interviewees felt that the converts were not sufficiently nurtured and disciplined after baptism because of the following reasons:

1. The crusades/seminars, which averaged ninety campers, created a lot of excitement wherever they camped. But at the end of three or four weeks, everybody was anxious to go home. They all packed and left, leaving behind a big vacuum. The district pastor, who is usually very busy, was left behind with one or two lay volunteers to nurture the converts, follow-up the undecided interests, and work on unfinished projects. Most times they were left with a

¹Christian Ssalongo Aliddeki, interview by author, October 13, 1996, Andrews University, Berrien Springs, Michigan.

meager budget or none at all. After two or three weeks, the volunteer/s also left the pastor (if he was available) and the converts had to fend for themselves. Worst of all, GO leaders rarely or never returned to monitor or give courage and guidance to the fledgling churches and projects. This kind of desertion was felt most in areas where there was no Adventist church in the vicinity to start with.

2. Converts were baptized at the end of three-week crusades. This is considered by some to be too fast compared to the old method of holding converts for at least three to six months of indoctrination before they were baptized.

3. If there was no church in the area and the church building was not finished during the crusade, as was the case in Busula and Kiboga, the new members not only lacked a place of worship but they were expected to fundraise for the completion of the new building. This did not set very well with many of the new converts, most of whom were poor peasants.

Busula Crusade

About one year after the Busula crusade, I revisited the site and was disappointed with what I found. Out of one hundred people baptized at the end of the crusade, only thirty-two remained. The church building was still unroofed as it was at the end of the crusade. The mud-brick walls were being washed away by the rain.

Kiboga Crusade

The second operation, with the same style as Busula, was held the next year (1987) at Kiboga, eighty miles west of Kampala. Over 150 campers registered for five weeks. This time I was present from the beginning to the end. Five open-air evangelistic campaigns were held simultaneously in a radius of about seven miles.

At the end of the seminar

2000 community members were exposed to the gospel and to the concept of grassroots self-help development. Participants started on the construction of a pastor's house, a church, a clinic, and three houses for the needy in the community.¹

At the close of the seminar, not one of these was completed. After one year, the results were similar to those at Busula. Looking back, Kaggya confessed that there were methodological mistakes committed both at Busula and Kiboga.

An undated report from the secretary of GO/GRIDA at the CUF in 1994 indicated that, by the end of 1993, GO/GRIDA had conducted 116 evangelistic crusades in CUF from which only 2,690 members were retained. Unfortunately the report did not indicate how many people were originally baptized.

There is no doubt that through the grassroots program thousands of souls were won to Christ, but the study found that thousands were also lost to Christ for lack of a well-organized nurturing and discipling program. As a result,

¹Kaggya, "Grassroots Approach," 7.

the achievements were almost neutralized by the setbacks and oversights. If GRIDA is to revive and be more effective in evangelism and church growth, steps must be taken to study different or better approaches to evangelism, discipling, and follow-up programs.

After reviewing these findings with some of GRIDA's officials, we agreed that a study be made about small-group ministries in the hope of finding a better solution to the problem of apostasies. A lot of literature about the subject was bought and shipped to Uganda between 1994 and 1995. More recommendations are dealt with in chapter 6.

Passive Districts Reactivated

Kaggya's booklet (Grassroots: An Alternate Approach), in which he reported the achievements of GRIDA, did not name the churches that were reactivated, did not specify the number, and did not provide background information on the status of these churches or districts before they embraced the GO program. An interview with Kaggya provided some verification on the names and the number. He named the following nine out of thirty-one, as the most active districts in the CUF:

1. Katikamu
2. Luweero
3. Mukono
4. Kiboga
5. Kayunga

6. Bijaaba
7. Ssembabule
8. Nakaseke
9. Nakasongola.

Kawempe church was singled out from Maganjo district as the most active urban church.

Revival and reactivation in these districts were manifested first of all in the pastors' keen interest and active support of the grassroots program. All these pastors mobilized their districts and held GO seminars. As a result, evangelism was conducted, churches were planted, church building projects were embarked on, over fifty Action Teams were organized, and there was a proliferation of self-help poverty-alleviation projects.

I had intended to visit all these districts for physical verification, but due to financial and time constraints, I visited only Nakasongola, Luweero, and Kawempe church in Maganjo district. I was told that these were representative of what was happening elsewhere.

Nakasongola District

Nakasongola is situated about sixty miles northwest of Kampala. According to the 1991 census, the population of the area covered by Nakasongola district was 100,497. By 1994, church membership stood at only 800. Three separate interviews were held on project sites with a total of twenty-eight people.

Interview with district pastor

The first of the three interviews was held with the district pastor, Frederick Kalibbala Sseppuya,¹ who after attending several GO seminars as a lay participant learned how to preach and was subsequently made pastor of his home district. In 1990 he mobilized his district to get involved in grassroots seminars following which they formed five Action Teams. He inspired his members to use their skills to benefit their church, themselves, and their community. They made the following goals for themselves:²

1. To promote unity among all church members
2. To learn brick-making and construction skills
3. To uplift themselves and their district using locally available resources
4. To evangelize their district.

They developed implementation plans and launched out, starting with church projects.

Church projects

1. They made lots of baked mud-bricks and used some to build their pastor's house at Kakooge, began the construction of the district church (it was not roofed yet

¹Frederick Kalibbala Sseppuya, interview by author, April 24, 1994, Kakooge, Uganda, tape recording.

²Pastor Kalibbala, 3 church elders, 12 Action Team members, and 12 primary school students, interview by author, May 5, 1994, Kakooge, Uganda, tape recording.

when I visited the site), and started on the construction of two other churches at Kanyogoga and Katuugo.

2. By the time of the interview they had held seven grassroots evangelistic campaigns in their district and baptized 188 people.

Community projects

1. They established a primary church school which by the time of the interview had an enrollment of two hundred. Although the classrooms were mere grass shacks and shade trees, the school had the best educational standard in the area. There was a heap of baked bricks waiting to be used for building classes as soon as they were done with building the church.

2. The school grounds were used for community health programs and, as a result, several people in the community had stopped smoking.

3. A large pineapple garden was established on the school grounds to generate income for the school and feed the community.

5. One of the Action Teams of seven well-to-do members raised five million shillings (US\$5,000) and founded a grassroots Vocational Institute in town. It also functioned as the only secondary school in the area. It was opened in January 1994 on ten acres of land donated by one of the seven. Young people were being persuaded to stop decimating forests through charcoal burning and to come and learn

vocational skills. The students paid part of their tuition from sales of products they made from carpentry and tailoring. At the time of the interview, the enrollment was forty in the secondary school and four in vocational studies. Sometimes the instructors were sent by GRIDA from the CUF headquarters. The parents in the community were very pleased about this school for it saved their children from traveling very long distances to the nearest schools.

Personal projects

Some members, after training, started their own projects without joining Action Teams. Daniel Nsubuga, a young man who learned brick-making skills in a grassroots seminar, implemented his skills and put himself through high school up to advanced level.

Atanansi Otieno and others used the brick-making skills to build good brick houses for themselves. Otieno also learned trading and became a good businessman and shop attendant of the group shop.

Group income-generating projects

Bee-keeping at Lwenjuki. The district pastor is a trained bee-keeper. In 1993 he taught twelve grassroots members at Lwenjuki, seven miles from town, how to make hives (at 10,000 shillings each) and keep bees. They raised 950,000 shillings (US\$950) to make ninety-five hives. They planted them on one of the three acres of land donated to

them by a Roman Catholic friend. One acre can accommodate five hundred hives. At the time of the interview, all ninety-five had bees in them.

Honey is harvested twice a year at the approximate rate of forty-four pounds per hive, and sells at about 40,000 shillings per forty-four pounds. Due to a very severe drought in 1993, the first harvest was very poor, however, they were still anticipating an income of 1.9 million shillings in 1994. They mentioned as their immediate needs (1) a fence around their three acres to prevent cattle sprayed with insecticides, from trespassing, and (2) a US\$5,500 honey purifying machine to improve the quality for export markets and better prices.

There was, at the time of the interview, another bee-keeping project by a different Action Team in the same district.

In a letter I received from the district pastor dated June 22, 1995, he indicated that they were making very good progress. They had registered their group, United Honey Producers (UHP), with the Uganda Bee Keepers Association. They were now fully licensed to process and export honey if they could. Unfortunately, they had not succeeded in raising enough money to buy the necessary processing equipment and the local market was already saturated with honey.

The group shop. One Action Team of five members raised 190,000 shillings (about US\$190) by making and selling bricks. In December 1993 they opened a grassroots shop in the township. They sold at fair prices and attracted the entire community. After six months they had not only raised their stock to 300,000 shillings (about US\$300), but had also popularized the SDA church in the community. At the time of the interview the shop was one year and four months old, with 2,000,000 shillings (US\$2,000) in stock. The AT that by now had grown to eight members was contemplating venturing into dairy farming.

Challenges in GRIDA: Their perspective

To the question "What challenges have you encountered in GO/GRIDA's program?" almost all the twenty-eight respondents pointed out that the conditions in grass-roots seminars are extremely challenging. The participants work very hard, eat inadequate meals, and live in poor conditions. This, they say, may be the reason why some church members indiscriminately malign the program. They also felt that some of the trainers had not received sufficient training themselves.

Recommendations

I asked the respondents to suggest solutions to these problems and they made the following recommendations:

1. There is a need for a larger budgetary provision so

that participants will have adequate meals.

2. Trainers should be knowledgeable, well organized, and time conscious. They should follow the schedule so that one does not intrude into another's time slot.

3. Emergency treatment for the sick should be provided for in all the seminars.

4. There is a need for a training center with good training facilities, tools, and implements. It is very difficult for participants to carry personal tools to distant seminars using public transportation.

The impact of the GO in
Nakasongola district

Time and financial constraints made it difficult to visit all the grassroots projects in that district, and communication problems made it difficult to follow-up on those visited. But taking at face value of what I saw and heard during the interviews, and on the basis of the basic GO criterion to "teach people to help themselves," I would, without hesitation, say that the grassroots program made a positive and quantifiable contribution to the church, community, and several individuals in this district. The pastor, without providing statistical verification, claimed that as a result of these successes the church's tithe and offering income had also been boosted.

To the participants, however, the most important contribution was not quantifiable. They consensually

claimed that the unity and love among themselves, that was fostered by planning and working together, was dearer to them than all the other achievements combined.

Factors conducive to success

The success of the grassroots program in Nakasongola district, although limited, may be attributed to the presence of the following factors:

1. The available local resources matched the needs of the participants and the community.

2. There was little competition in the community for the projects undertaken by the ATs. The baked mud-bricks, the shop, the school, and the pineapples all did well on the market. Honey production did for a while, but when everybody went into honey production the honey market plummeted.

3. Besides being completely sold on the concept grassroots approach to church development, the pastor was a good leader and was available whenever needed. His presence and commitment provided much-needed guidance, encouragement, and monitoring that was lacking in most of GO/GRIDA's other programs.

4. There was good "chemistry" between the pastor and his parishioners.

5. The pastor was well trained in grassrootology and had a personal skill (bee-keeping) that was very well-suited to Nakasongola district (Nakasongola is in the bee-keeping

region in Uganda).

All that the people lacked was knowledge, inspiration, and leadership. When they got it, they personalized and localized the grassroots concept and this made their projects relatively sustainable, although some of them were short-term.

Scope of effectiveness

At the time of the interviews, only a fraction of the church membership in Nakasongola district participated and directly benefited from the grassroots program. It had not yet infiltrated through the whole district.

Non-Adventists were not active participants in ATs and therefore not direct beneficiaries of the development program. They were not invited to participate except in evangelistic and good health campaigns.

According to the 1991 census, the population of the area covered by Nakasongola district was 100,497. The membership was only 800. The scope of effectiveness in evangelism and social development is therefore still very minimal.

Luwero District

The Kiyenje group

On April 16, 1994, I attended a training seminar in progress at Kiyenje in Luwero district. Participants came from different districts in the CUF. I picked out four

participants at random and interviewed each of them. One of them, a twenty-four-year-old man was a church elder of Kyetume district. Another man, thirty-seven, was a district evangelist and coordinator of grassroots programs in Masaka zone. A thirty-seven-year-old married lady was a church secretary in Luwero district. The fourth man was a thirty-two-year-old church leader and grassroots chairman of Luwero district. He had been a grassroots member since its inception in 1986.

For the sake of convenience the four individuals are referred to as the Kiyenje group.¹ They considered their responses not limited to their own experiences but as representative of their friends who were not invited for the interviews. The following is a brief report of their responses to some of the questions put to them.

GRIDA: A first step

When asked to describe what the grassroots program meant to them, they consensually responded that it has been for them the first step towards self-improvement--the first step in the sense that they developed themselves starting from scratch by implementing the knowledge acquired in training seminars and with resources they normally overlooked. They were convinced that the same could work for other individuals, homes, churches, and communities.

¹The Kiyenje grassroots group, interview by author, 16 April 1994, Uganda, tape recording.

"It is a combined effort: the weak and the strong work together." They put their strengths and weaknesses together and collectively produced tremendous power.

In response to the question "How has GRIDA impacted your spiritual, economic, and social lives and that of your churches?" they enumerated the following items.

Spiritual impact

It is interesting to note that they cited as most important the same unquantifiable values as did the Nakasongola groups.

1. The program promotes oneness--we get to know and love each other. We make new friends in the seminars and strive to maintain this friendship and unity even when we are separated. We understand and carry each others burdens.
2. The Bible studies are powerful, edifying, and enlightening. Most of our questions are answered.
3. They learned humility from sharing all camp duties with their esteemed pastors, especially lining up with them for meals.

These are intangible benefits were not explicitly spelled out in GRIDA's original objectives and expectations, but ended up to be more meaningful to the participants.

Intangible benefits

All the interviews held with Action Team members revealed that these intangible and unquantifiable benefits far outweigh the visible results of their projects. It is no doubt difficult to assess and quantify the impact of

local action on results like these because, as Durning points out, "How do you measure the amount of dignity that people accumulate? How do you quantify the disappearance of apathy?"¹

Economic benefits

Using the knowledge they acquired in workshops, all four interviewees had built good brick houses for themselves through Action Teams.

They increased crop yields through planned gardening and improved farming methods. As a result, the lady member of the group pointed out that during the severe drought of 1993 she was the only one in her entire village who had plenty of food for her family. Now the whole village follows her example.

Two of the respondents improved their income by starting bee-keeping and raising cattle.

Social and health benefits

Home-making instructions were considered very practical and useful. For some, it was the first time to be exposed to such candid discussions about sensitive domestic issues.

Health reform lectures were eye-openers. One member noticed changes in his health by just learning to drink plenty of clean water.

Young men in two of the districts represented are not

¹Durning, 22.

allowed to marry until they build themselves decent brick houses.

Church development

The respondents agreed with one of their comrades who pointed out that "after we have been trained as lay preachers and strengthened spiritually, we return to our churches and train others. This ripple effect strengthens the church." They had all participated in the construction of their home churches, relieved their over-burdened pastors of some of their duties, and had been involved in grassroots evangelistic campaigns that resulted in planting new churches.

Social and community development

Where lifestyles had improved among the SDA grassroots participants, they became models for non-SDAs in their communities. The lady member of the group, who belonged to other societies in her community, used the opportunity to teach society members what she had learned in the grassroots workshops. She taught them how to build fuel-conserving stoves and inspired young people to build themselves good brick houses through their own Action Teams.

She mentioned that an individual in her community had joined the church because she was impressed with the former's improvement in lifestyle.

Two of the respondents organized their own village

grassroots workshops and taught their communities what they had learned in the seminars. As a result of one such workshop, members of the community banded together and constructed several houses for the old and helpless in the community.

Challenges cited by interviewees

The following were some of the challenges they associated with the grassroots program:

1. Lack of sustainability: In response to the question "Why is it that projects started at workshop sites, for example the church and pastor's house at Kiboga, the church at Busula, etc., collapse in less than one year after the workshops?" They pointed out that at the end of the workshops they all pack and go home. No experienced people are left behind to sustain what was started during the workshops and usually the grassroots officers do not return to monitor what they started.

2. Insufficient training: In most cases the training is too short and too little. They thought that there is a need for more extensive training.

3. Very bad living conditions: Campers usually construct their own grass huts and live in them for three to four weeks. Everything gets soaked when it rains. Mosquitoes and bugs find easy prey.

4. Very bad meals: Whenever the host district makes insufficient food preparations, the campers eat only

cornmeal and beans everyday.

5. Busy instructors: The instructors are too occupied with other commitments. They have too much to do besides instructing in grassroots programs. Some come for two days and miss two. Sometimes training programs are conducted simultaneously in different places by the same instructors. It would be better to schedule one workshop at a time and if possible provide instructors with quick transportation.

6. Indifferent pastors: Some district pastors do not support grassroots programs. They consider it as some kind of "asceticism." They do not participate, do not encourage mobilization, and sometimes block communication between GRIDA officers and grassroots members. One pastor would not even allow Action Teams in his district to make bricks for the church. The members did it on their own, but away from the church grounds.

Recommendations by the interviewees

On the basis of the problems they cited, the interviewees were asked to suggest possible solutions. They made the following recommendations:

1. There are situations where financial assistance would be highly recommended. There is a limit to what local resources and sheer manpower can do even where they are available. In places where there is no market for mud bricks, Action Teams are limited to what they can do physically. After they have done the best they can, some

Action Teams still need funds to buy cement (mortar) and iron sheets for their churches, pastors' houses, and workshop centers.

In urban areas where land resources are not readily available, the poor need financial assistance to kick off from ground zero. There is therefore a need for donations or credit facilities. GRIDA should fundraise from interested organizations and donors to meet these needs.

2. There is a need for zonal permanent training centers with good training facilities such as videos, blackboards, handouts, manuals, etc. This will not only improve living conditions and foster better learning, but will also save the participants long distance travel expenses. Centers should be equipped with tools and implements such as hoes, jerricans, pangas, picks, etc., for use in campwork and community service. It has proved very difficult for participants to travel to camps with their own tools across long distances.

3. The attendance fee of 10,000 shillings (US\$10) per member was too high, for the poor members who would benefit from these workshops most. They could not afford to attend even though they were interested. There was also a need for full accountability for the fees collected.

4. District grassroots coordinators should be represented on Field and Union committees, which deliberate and decide on matters pertaining to GRIDA.

Scope of effectiveness

Unlike the Nakasongola interviews, the Kiyenje interviews were not held on project sites, and there was no documentation about any of the projects. I therefore could not physically verify their claims but accepted their word as truth. An interview with the director of GRIDA later confirmed that their claims were true.

Maganjo District

The Kawempe Action Team

The following is based on an interview I held with the Kawempe Action Team.¹

Maganjo district, five miles northwest of the capital Kampala, is a heavily populated suburb. Kawempe is one of several large churches in this district with only one pastor to run them all. Its membership in 1994 was about 400. For a long time, members worshiped in a temporary shelter constructed from papyrus reeds called Biwempe because they could not afford to build a decent church. In 1987 they were mobilized to attend a grassroots evangelistic seminar held in Luweero district. Ten young people from Kawempe church attended. When they returned, they organized themselves into an Action Team of nine (1986/87). The following is a list of their names and church offices at the

¹The Kawempe Action Team, interview by author, May 7, 1994, Kawempe, Uganda, tape recording.

time of the interview:

1. Godfrey Musoke Ssemaluulu--Leader of the Kawempe Action Team
2. Prosy Nabakabya--Youth secretary, Kawempe
3. David Ssebayigga Ssali--Head deacon, Kawempe
4. Edward Ssekitoleko Ssali--Elder, Kawempe
5. Abraham Kaweesa--Church development and educational director of Maganjo district
6. Godfrey Kunobwa Muwanga
7. Geoffrey Wampona--Deacon in charge of church construction
8. Isaiah Semweya--Church builder, Kawempe
9. Emmanuel Kisakye Ssali--Choir leader and Sabbath School Superintendent

They returned with a slogan: "Do not wait for capital--start with what you have." With this, they rallied the rest of the church members and fervently argued that (1) in spite of all the misconceptions about the grassroots program, it was the foundation of all the other church programs, and (2) they already had enough local resources in the form of time, strength, soil, and water to start developing themselves, their church, and their community.

Through the cooperative action of the AT and members who were convinced, they were able to realize the following achievements:

Contribution to the church

1. They made bricks, baked them, and started building a decent church for themselves. Those who could not come to work were asked to raise funds for cement and roofing materials. At the time of the interview the fifty- by- eighty-foot church was almost finished.

2. Working together promoted unity among the members.

3. Weak members, especially the youth, who joined the ATs were revived spiritually, sparking some kind of a revival in the church.

4. They increased their membership by implementing the house-to-house evangelism skills they learned in the seminars (no figures available).

5. By participating in the construction of their own church, the members developed a sense of ownership and became, to use their own term, "entrenched in the church."

6. The neighborhood was very impressed when they saw them working together. Especially impressive was seeing women doing "men's jobs" like brick-making. Some became close friends, of whom some became church members.

Contribution to the community

1. AT members dug and built latrines for two widows.

2. They took care of a Mr. Mukwaya, who was an old man without relatives. They used their own funds to meet his needs until he died. The community was very impressed.

3. One of the AT members became a good caterer.

Whenever the local community meetings convened he was invited to demonstrate good cooking. He would take the AT choir with him to supplement his lectures.

Personal benefits

1. Six of the members, for lack of capital, helped each other to make bricks and built themselves good houses.

2. They all experienced a spiritual renewal.

3. One of them found great fulfillment and joy in worshiping his God in a beautiful church. He hated the papyrus church.

4. Another member who had learned not to overlook any available resources gathered sticks and constructed a chicken house. He started with a few chicks but now has several income-generating projects that support his family well.

5. Another had turned making and selling bricks into a trade.

6. The lady AT member who joined the group later learned how to sing and now composes her own music.

Program sustainability

When asked whether their grassroots program was sustainable they gave the following answers:

1. We were taught to make bricks and lay them. We came back and did it on our own. We built ourselves a church, a big primary school at the district headquarters, our personal houses, and some among us make and sell bricks to make a living. The benefits continue.

2. One of them claimed that the grassroots program effected a mind change in his life. Whatever happens cannot undo what he had learned. "There is no turning back."¹

3. They cited instances where some ATs in other districts stalled in the middle of their projects and never continued for lack of someone to encourage them. They attributed the success of their AT not to their district pastor, but to the fact that they had a very active AT leader who constantly checked on them. Nevertheless, they still felt the need for GRIDA leaders to monitor what they started. "It is not enough for them to tell AT members to build churches and pastors' houses and not check on them."²

Challenges to Kawempe AT

The following are some of the challenges encountered by the Kawempe AT:

1. Some church members don't seem to appreciate what we do. Some who benefit from our sacrifices pay us back with derogatory statements like "grassroots is for the jobless, who have all the time."

When we went to Lira for a seminar, the whole camp was struck by an eye infection. When we returned some church members said "that is what you get for loitering and having fun." This hurts. A few of the AT members dropped out as a result and this weakens ATs.

2. Sometimes when ATs return from seminars they monopolize the knowledge by implementing their new skills without training those who did not attend.

3. AT members are volunteers, and in spite of the

¹Kawempe AT interview, May 7, 1994.

²Ibid.

training they receive, their skills are usually limited. It is sometimes very difficult to correct them if they are not doing a good job, or to get them involved in other programs, or to push them if they are taking too long to finish what they started.

4. Some of the trainers in the grassroots seminars are not experts in their fields. One may know how to make only a certain design of brick and no more. The trainees therefore only know this design when they return from training. Later suggestions and recommendations by other church members, especially those who did not attend seminars, may not be heeded by the trained!

Challenges to GO/GRIDA as a whole

1. Those interviewed observed that the director of the grassroots program, Kaggya, is overloaded with other responsibilities and therefore has no time to coordinate and follow-up with what he started. "We hate it when we never see him or any other officer to give us encouragement."¹

2. Members knew of instances where ATs, operate independent of the mother church. They may decide to help a widow on the same day the church has set apart to work on church grounds. These uncoordinated activities create friction between ATs and their church leaders. There is a need for mutual respect, good communication, and

¹Ibid.

coordination.

3. Right now there is no so-called "upgrading" in the grassroots program.

We need to develop beyond the initial stages. There should be an opportunity to learn to make even better bricks, and build better houses. The program should become dynamic. Those who have gone through the initial stages should be taught how to embark on bigger income-generating projects for individuals and churches. Those who, because of their circumstances, cannot move from the initial stage for lack of capital should have credit facilities made available to them through GRIDA.¹

Sometimes an AT makes bricks on a self-help basis, sacrifices all it can to buy mortar and raise the church building to wall-plate level, but cannot go beyond that for lack of money. They argued that GRIDA should be able to raise funds to help such ATs roof their churches.

4. ATs should be taught how to develop good goals and objectives. ATs become disillusioned when they start a church, finish it, and do not know what to do next.

5. GO/GRIDA should be organized into a more structured organization. Right now it is a one-man organization.

Interviews

Individuals and Church Officers

Pastor Henry Kintu

Pastor Henry Kintu, not a participant himself, observed that training, in all its forms, is more effective than "going around making bricks and other communal development

¹Ibid.

programs."¹ He made the following recommendations:

1. GRIDA should establish a permanent training center with good facilities to improve living conditions during the seminars.

2. Other than James Kaggya, a full-time coordinator with a budget should be appointed. Kaggya should be an overall consultant.

Perezi Katamba: Layman²

Perezi Katamba pointed out that GRIDA is attached to the church because most of the trustees are church officers. However, some of them do not yet share GRIDA's vision because GRIDA is not properly coordinated. "The director is too busy to convene meetings. *The church members are catching the vision but there is no one to follow it up.*"³ (italics supplied)

He felt that GRIDA, as an organization, was very weak, and as such could not get all the help it could from ADRA. "There is a need for a full-time GRIDA coordinator, an office, and permanently established vocational training

¹Pastor Henry Kintu, District leader of Ndese, interview by author, April 17, 1994, Kampala, Uganda, tape recording.

²Perezi Katamba Ssalongo, Kamuli District Administrator and General Secretary of GRIDA, interview by author, April 19, 1994, Rakai, Uganda, tape recording.

³Ibid.

centers."¹

Pastor G. W. Kambugu²

Pastor G. W. Kambugu explained that the primary reason for his deep commitment to GO/GRIDA is the desire to address the deplorable poverty in the church and society.

We are tired of just telling people about the second coming of Christ and not be able to show them how to take care of their needs, especially where the needs are so severe.³

He reiterated several of GO/GRIDA's achievements and affirmed that they have a tremendous potential to do more if the following limitations were corrected:

1. There is a lack of enthusiasm on the part of some of the officers.

2. Some officers on the Union and Field level have not fully recognized GRIDA for the following reasons:

a. GRIDA has no money and is therefore despised. They neither know how anything can be done without money, nor do they attend grassroots seminars to find out how.

b. Some think that GRIDA's current leadership cannot run a more standardized organization.

¹Ibid.

²Pastor G. W. Kambugu, Director of Stewardship, Development and Coordinator/Mobilizer of grassroots programs in Central Uganda Field (CUF), interview by author, April 26, 1994, Kampala, Uganda, tape recording.

³Ibid.

c. Some were not involved in its formation and are therefore indifferent.

3. Executive and general meetings are very irregular. They do not meet as often as they should, but when they do, some beneficiaries are invited to come and make their contributions. The idea to create zones was introduced by the beneficiaries themselves.¹ Unfortunately the minutes of these meetings were not kept.

4. The leadership is not full-time. They are all employed and have several other responsibilities. There is a need for a budget and a full-time paid coordinator.

In response to the question "How does GRIDA harmonize development programs and evangelism without sacrificing one for another?" he said,

So far the program has been most effective within the church. However, even where the program is taken to the community outside of the church, we do not use development as a trap for evangelism. We use it to help people help themselves, create friendships in the process and break barriers. When later we introduce the gospel we find a favorable reception.²

Union Officers³

Several of the grassroots participants who were interviewed felt that the church leaders at the Union and

¹Ibid.

²Ibid.

³S. B. Kyambadde, Union president; Dr. Nathaniel Walemba, secretary; and Mr. Livingstone Sebunya, treasurer, interview by author, May 1994, Kampala, Uganda, tape recording.

Field level did not seem to be very supportive of GO/GRIDA. However, the leaders themselves, when interviewed, had only good things to say about GRIDA. The benefits and concerns they voiced were similar to those voiced by the participants themselves. The following statements are a summary of the interviews:

The Union officers defined GO/GRIDA as a "formalized lay approach --a collective approach."¹ They said that the grassroots approach has expanded the role of the laity by putting together a "total package which inspired many people and incorporated new techniques and community development."

All three attributed what they called "booming church growth" to the following factors:

1. Grassroots activities under the leadership of GO/GRIDA. In reference to the thirty-three evangelistic campaigns which were simultaneously held in Kampala in 1990, they said that the Union spent less than 20 percent both in participation and finances and the rest were accomplished by GO/GRIDA. "No more evangelistic efforts are conducted without extensive participation of the laity."²

2. The grassroots program has reinforced the new understanding of the pastor's role, which is to organize, equip, and inspire local involvement and leadership. They noted that the pastors who have not embraced the grassroots

¹Ibid.

²Ibid.

approach do not mobilize, organize, train, or inspire their members and therefore their districts do not grow. Two districts were mentioned.

3. The involvement of women has brought a new dimension to the entire program. "Women dig latrines, make bricks, and hold public evangelistic campaigns--things unheard of in our culture."¹

To Mr. Sebunya, the treasurer, GRIDA is "the answer to Africa's manpower and redundancy problems."²

To Pastor Kyambadde, the Union Director, who is greatly impressed by "the very unusual spirit of unity, obedience to leadership, total involvement, and the desire to preach," it is "the ultimate fulfillment of the New Testament commission of Christ."³

Problems cited

1. There are not enough skilled trainers to go around. Only a few skills can be transmitted over a limited area. There is a need to train more volunteers and expose them to more education.

2. GRIDA needs various kinds of tools of its own to be used during training seminars.

3. The Union's budget for GRIDA is very inadequate

¹Ibid.

²Ibid.

³Ibid.

due to financial constraints. As a result, GRIDA has no full-time paid coordinators and the officers are not provided with good transportation, tools, and stationery, etc.

Pastor C. S. Aliddeki¹

During an informal discussion with the new Union President (1995-), Pastor C. Aliddeki, I learned for the first time of the demise of GO/GRIDA and a new program that has been developed to replace it. This led later to a formal interview with him on October 13-14, 1996, at Andrews University.

During this interview the Union President, indicated (subject to verification) that he too was one of the co-founders of the grassroots movement in the mid-eighties.

Summary of the interview²

JBDK: What is the current status of the original GO/GRIDA? What is your appraisal of GRIDA? Has GRIDA made any contributions to the church? What has caused the demise of GRIDA?

SCA: GO/GRIDA has been weakened by the following:

1. Many participants in the original GO seminars

¹Pastor Ssalongo C. Aliddeki, Uganda Union President, interview, October 13, 1996.

²In the interview JBDK stands for John B. D. Kakembo, the author, and SCA stands for Ssalongo C. Aliddeki, the Union President.

became frustrated because of very poor living and eating conditions during the seminars.

2. Many participants were not accustomed to rigorous discipline (boot-camp style), which the organizers deemed necessary in order to contain such large groups. Many participants felt "hemmed-in and infringed upon."

3. There was too much (menial) work during the seminars--participants complained of exhaustion.

4. There were too many activities taking place at the same time in the seminars, such as training in various development aspects and in evangelism, missionary and community activities, etc. There was not enough time nor personnel to sufficiently monitor all these simultaneous activities.

5. There was virtually no follow-up work in the entire program. Most projects that were started during seminars never saw their completion, and the enthusiasm ignited by the program among the participants was not maximally exploited.

6. It was implicitly expressed that the program was heavily dependent on the charisma of the founder. When in 1992 the leader was transferred from the CUF, where he had a smaller constituency, to the Union, where the constituency is too big, he lost even the little touch he had with the grassroots and the program lost slackened. When in 1994 he was granted a scholarship to go to India for further

training, the program came to a virtual standstill. However, by this time, the concept of "self-help" had widely gained ground in the Union especially in the CUF where GRIDA was born. "Self-help" became synonymous with "grassroots" and they are the watchwords for every church project undertaken, be it development or evangelism.

Other parts of the Union have been slow in catching up. There is some grassroots activity in Lango, the western and eastern Fields.

JBDK: What was GRIDA/GO replaced with? And why?

SCA: GRIDA was replaced because of its inherent weaknesses mentioned above, almost fizzled out, but was replaced by the Church Development Program (CDP), which in actual fact is an outgrowth of the original GO.

JBDK: Whose idea was it?

SCA: It was, so says the Union President, his idea while he was president of the Central Uganda Field, 1992-96.

JBDK: What kind of organizational structure does it have and what are the qualifications of its personnel?

SCA: 1. There is a development committee at the Union level presided over by the Union's Director of Development. Other Union officers attend only by invitation. The rest of the members are professional lay people with technical know-how and long-time experiences in their spheres of operation. It is preferable that they be self-starters and relatively successful in their private enterprises. All the

chairpersons of the Field development committees are members of the Union CDP committee. Currently it is manned by Ronald Kasibante MA ACC., chairman; Dalton Segawa, B.Ed.; Christopher Kaweesa, B.Com., Revenue officer, etc. Their main task is to conduct research, to collect information and church statistical data for the Fields to be used in their constituencies. The Fields in turn contextualize the information provided and use it for training at zonal, district, and church levels.

2. The same committee composition is replicated at all Field levels. One member from each zone development committee is a member of the Field committee. Members of committees are trained in development by the Union President.

3. Each district and church is encouraged to have its own church development committee.

JBDK: When did the CDP start?

SCA: The idea was initiated in 1993.

JBDK: What are the goals and objectives of CDP?

SCA: The following objectives are the basis for a twelve-point program:

1. Develop the family income of poor members.
2. Construct permanent church structures.
3. Provide good and reliable transportation for workers.
4. Create employment opportunities for members.

5. Increase tithe and offerings.

6. Sponsor students to Bugema College in various disciplines.

JBDK: What Program methodology is followed?

SCA: 1. Pastors and development leaders of each zone attend a two-day seminar on development. Towards the end of the seminar, a district/church-training itinerary is developed and agreed upon by all. The training team will follow this schedule according to the sequence agreed upon. The training team will work together with the district and church development leaders who were trained in the zonal seminars.

2. The training team carries with it a detailed statistical report of tithes, offerings, and baptisms (compiled by the Union development team) of the district or church where the training seminar is going to be held. In most cases the statistical report is a shocking revelation of poor performance. According to the Union President, the trainers will point out to the members that low tithe and offering par capita, sluggish church growth, lack of good church buildings, poverty among members, and other related problems are not caused primarily by lack of external assistance or bad administration but by the church members themselves who fail to execute their Christian responsibilities. This approach is supposedly used to challenge members to take charge.

3. Those among the members who had attended the GO/GRIDA seminars but never put their skills to use are challenged to implement what they had learned. For instance, those who had learned brick-making, but still live in shacks, are challenged to explain why, and all excuses are dealt with.

JBDK: How is the program funded?

SCA: 1. All the services rendered by the committees and the trainers are voluntary.

2. It was recommended that a development fund be established to create income-generating projects at field levels. Every church member (children included) would contribute 200 shillings per year, amounting to 30 million shillings (US\$30,000). At the time of the interview only the Central Field had raised any funds (3 million shs.). The funds have not been invested or spent on anything yet.

It was not clearly spelled out how this money was going to be invested, by whom, and who the beneficiaries are.

JBDK: How does the Church Development Program differ in methodology from GO/GRIDA? Is it better?

SCA: 1. Every church holds its own development seminars for its own members. GRIDA's seminars are usually held in interested districts on a district or zonal level. There was, however, no record of how many churches have held these training seminars. There are 154 churches in the CUF alone.

2. Emphasis is no longer put on Action Teams because they don't last due to lack of incentive. It is instead put on family units with primary focus on food security. Families should be able to produce enough food for themselves and sell the surplus for cash. Action Teams are left for those without families.

3. Development is no longer for a few interested participants who leave their homes and travel to distant districts to attend three-to-four-week crusades, leaving their spouses and children behind. Now all the family participates in two-day development seminars held in their own home church. Each family learns how to identify family members who are "unproductive consumers--or suckers," from those who are "producers." Every family member is encouraged to become an active participant in the family's welfare.

4. There is no specific emphasis on evangelism as there was in GO/GRIDA. It is claimed that evangelism is a by-product of a family's economic and social stability.

JBDK: How is the program monitored and evaluated?

SCA: Just as the case was with the GO/GRIDA, there is no organized system of monitoring and evaluating the process.

JBDK: Is this program well-accepted throughout the Union?

SCA: It is most successful in the Central Uganda Field

[no statistics supplied]. No explanation was given for lack of interest in other Fields.

JBDK: What is the future of the CDP?

SCA: "It is positive!"

JBDK: To whom does the program report? To whom is it accountable?

SCA: Officers and trainers used to report to the Union President but now report to the Field executive committees.

JBDK: Who are the program's target population?

SCA: Everybody in the church is targeted.

JBDK: Is this program sustainable?

SCA: Sustainability will depend on the following:

1. On the availability of funds to provide incentives for the trainers--incentives such as payment of travel expenses.
2. On the positive attitude of the participants
3. When members see the results of the development initiatives.
4. On the interest of district pastors in church development. Some pastors have a very narrow view of church ministries--a view that excludes the social and economic aspects. Some are not only indifferent but are hostile to the development program. They hinder or dismantle the work done by voluntary development committees in their own churches. On the the hand, districts or zones such as Masaka, Katikamu, and Rakai, which are led by very active

and development-minded pastors, are flourishing. I think this is no coincidence since *Pastors Kambugu, Walugembe, and Mpaulo* were staunch supporters of GO/GRIDA, and *Masaka, Katikamu, and Rakai* were three of the most active zones under the GO/GRIDA program.

JBDK: Has the CDP made any achievements?

SCA: 1. It has enhanced the economic well-being of some church members. Others constructed permanent buildings for themselves.

2. One hundred thirty-one churches have been constructed on a self-help basis. However, I have learned that the General Conference program on shelter construction has played a big part in the roofing of these churches.

4. Tithe and offering receipts have improved both on the local church and Union levels [no figures to substantiate].

5. A development fund, which has never existed before, now exists at each Field--3 million shillings. for Central Uganda Field.

6. There has been increased lay participation in church life.

7. There is improvement in transportation for pastors. Several of them have bought motorcycles. [It is not very clear how this is connected to the program.]

JBDK: When was the development fund established?

SCA: A development account was opened in 1994, but

serious promotion did not start until 1995.

JBDK: What are your resources for training trainees?

SCA: I use materials I have gathered on time-management, managerial skills, and official church statistics.

JBDK: What do you need funds for?

SCA: Funds will be used according to some of the needs highlighted in the goals and objectives.

JBDK: What challenges have you encountered in the program?

SCA: The challenges are the same as those dealt with under "sustainability."

Besides what I was told during the interviews, I had no means of substantiating any of the claims made. However, on the basis of the knowledge and experience attained during the GO/GRIDA case study, I sense that the CDP without a zealous visionary, without funds, no full-time paid coordinators, no follow-up program, etc., is headed for harder times than GO/GRIDA.

Summary

The following were the most-often-cited anomalies associated with GO/GRIDA by the interviewees:

1. Poor living and eating conditions in camping seminars
2. The need for central and zonal training centers
3. The need for a full-time paid coordinator

4. Lack of program sustainability manifested in massive backsliding of newly baptized members and incomplete projects

5. The need for internal and external funders

6. The need for institutional development

7. Lack of "hard" data due to the absence of information-gathering systems and good records.

If GO/GRIDA is to be revived and reactivated to operate more effectively and efficiently, all the above-mentioned factors must be re-examined and tackled very seriously.

However, irrespective of all these and many other anomalies, there is no doubt that GRIDA has made some impact consonant with its goals and objectives. The case study projects visited and the participants interviewed have confirmed that irrespective of the limited scope of effectiveness, GO/GRIDA has been effective especially in dealing with apathy. Some of the churches and individual lives GRIDA has touched may have changed forever. Finished church buildings such as Kawempe, Luweero, Kanyanya, etc., are living monuments and a tribute to GRIDA of what motivated, trained, and empowered laity can do for themselves.

In the absence of the founder, the program may have floundered and ceased to actively operate, but the concepts and spirit of "self-help" have survived. It has been effectively ingrained especially in the CUF. Grassroots and

self-help have not only become synonymous but have become buzzwords for every self-help project undertaken, even in areas where GRIDA was not officially established. Even the so-called replacement (CDP) is building on the same foundation. It is still better to have GRIDA around than not to. It is curious why GO/GRIDA was left to die and then replace it with a new program instead of correcting the shortcomings of the old, for it had already proven itself. After all, I found no indication whatsoever that the new will not be hampered by the same problems, due to the absence of inbuilt safeguards.

This chapter has attempted to assess the impact of GRIDA's programs. The next chapter will attempt to analyze how GRIDA as an institution measures with the generally accepted requirements of development institutions.

CHAPTER FIVE

GO/GRIDA VIEWED FROM AN INSTITUTIONAL DEVELOPMENT PERSPECTIVE

The SEEP Network and ODI Case Studies

The limited success and shortcomings of GRIDA which have been highlighted in chapter 4, should, among other things, be attributed to the absence of well-organized organizational structures. This chapter attempts to address this problem by analyzing GRIDA as an institution, its achievements, problems, and possible solutions in light of the following criteria:

1. Generally accepted institutional development principles, especially those of the development framework developed by Small Enterprise Education and Promotion Network (SEEP).¹

The book An Institutional Guide for Enterprise Development was written by members of SEEP Network's Institutional Development Working Group, which is an association of North American private development

¹Elaine Edgcomb and James Cawley, eds., An Institutional Guide for Enterprise Development Organizations (New York: Small Enterprise Education and Promotion Network, 1993), 3.

organizations in support of micro and small-enterprise programs in the developing world. Although it was specifically written to assist private development organizations "to think through and address a broad range of institutional issues as they implement micro and small enterprise credit programs,"¹ the guiding principles on institutional development and the promotion of professional standards are applicable to any NGO such as GRIDA that is involved in a different approach to rural development.

2. The recommendations suggested by case-study evaluations of four local NGOs in Uganda, conducted by the Overseas Development Institute (ODI) and reported by John de Coninck.²

No accurate estimate exists of the number of NGOs active in Uganda "due to the breakdown in Government administration and, until recently, the complex and incomplete registration procedures for NGOs in Uganda."³ The NGOs themselves have attempted to share common problems and sometimes coordinate activities through the Development Network of Indigenous Voluntary Associations (DENIVA). It was established in 1988 with the main objective of acting as a forum for local NGOs, to represent their interests to

¹Ibid., 3.

²Coninck, Evaluating the Impact of NGOs in Rural Poverty Alleviation: Uganda Country Study.

³Ibid., 14.

Government, and to coordinate activities among themselves.¹ The first edition of the Directory of Non-Governmental Organizations published by DENIVA in December 1990 listed 250 formally registered NGOs.² By May 1994, this number had risen to over 500. The number of foreign NGOs was listed at 50.

This expansion of the local NGO sector is recent (from 1986) and has, according to Coninck, "stemmed in large part from a greater degree of political freedom in the country."³

Research on NGOs has been very limited in Uganda in the past two decades and NGOs themselves have evaluated the impact of their activities in only a handful of instances.⁴ However, because of deep-seated poverty in Uganda, and the proliferation of local and international NGOs, the Overseas Development Institute (ODI) included Uganda as one of the countries for a study of NGOs active in poverty alleviation in 1990. The purpose was to "reflect the impact of external factors (war conditions, a dilapidated infrastructure, a retreating state) on a non-governmental movement witnessing rapid expansion."⁵

¹Ibid., 17.

²A Directory of Non-Governmental Organizations in Uganda 1990 (Kampala, Uganda: UCA Business Services, Uganda Cooperative Alliance, 1990), 18-50.

³Coninck, 19.

⁴Ibid., 11.

⁵Ibid., 24.

The ODI in consultation with some of the NGOs in Uganda selected the following four projects for case study evaluations:

1. The Uganda Women's Finance and Credit Trust (UWFCT), which started in mid-1987, is concerned with the plight of poor women with no access to formal financial institutions. It is sponsored and funded by the Women's World Banking (WWB), Christian Aid, and several others.¹
2. The West Acholi Cooperative Union Engineering Workshop (WACU) was funded by the Agency for Cooperation and Research in Development (ACORD) for the purpose of developing "a local capacity to produce metal agricultural equipment to meet regional small-holder demand, especially for ploughs and other ox-drawn implements, hand-tools, maize mills, brick-making machines, etc."²
3. The Multi-Sectoral Rural Development Program, based some ninety miles east of Kampala, is run by the Busoga diocese of the Church of Uganda, and is funded in part by Christian Aid.
4. The Mityana Program, located some forty miles west of Kampala, is run and financed by Action Aid. It was originally conceived as a program of assistance to the educational sector mostly in primary schools, but has now developed into a "multi-sectoral initiative covering three

¹Ibid., 40.

²Ibid., 46.

sub-counties around Mityana town with teams of extension workers covering the sectors of agriculture, health, water and education."¹

The case studies were conducted by John de Coninck who compiled them into Working Paper 51 and were published by ODI in February 1992. Although only four case studies cannot represent the entire wider reality, they nevertheless "illustrate certain key characteristics of NGOs active in Uganda, their problems and achievements,"² and therefore, wherever relevant, these results together with the Institutional Development framework, are used in this study to highlight achievements and problems common to most indigenous NGOs such as GRIDA.

Institutional Development Defined

Institutions and Organizations

Alan Fowler, who wrote a book on Institutional Development from the perspective of African NGOs, points out that there is a difference between an institution and an organization although they tend to overlap.³ He offers the following definitions:

Institutions: institutions, whether organizations or not, are complexes of norms and behaviors that persist

¹Ibid., 84.

²Ibid., 11.

³Alan Fowler, Institutional Development & NGOs in Africa: Policy Perspectives for European Development Agencies (Oxford, UK: INTRAC, 1992), 7.

over time by serving collectively valued purposes.

Organizations: are purposeful, structured, role-bound social units. . . . They are collections of individuals who fulfill roles in order to realize common goals. Organizations can become institutionalized as they acquire social value and stability.¹

It therefore follows that "institutional development" deals with changes that are meant to occur in social structures, and "organizational development" with changes limited to organizations themselves. However, since the two are usually overlapped by authors and development practitioners, he recommends that emphasis should be put on "institutional development that is organizationally based."²

The Importance of Institutional Development

The main reason for analyzing GRIDA from an institutional capacity development perspective is the importance attached to it by some of the books consulted for this study.³ They all recognize that institutional development must be stressed because of its functional role in development. For instance, Fowler, in justification for institutional development, points out that

projects and programs require competent organizations to turn labor, land, capital technology and so on into ongoing improvements in people's lives. . . . It is one route to "human capital" formation.⁴

¹Ibid., 14.

²Ibid., 15.

³Edgecomb and Cawley; Fowler; Marsden and Oakley, etc.

⁴Fowler, 7.

In functional terms, he points out that strong organizations at all social levels are seen to be critical for:

(a) the cost-effective transformation of inputs into outputs, (b) ongoing participation of stakeholders, (c) the mobilization and regulation of local resources, (d) the resolution and management of conflicts, (e) effective control in the division of benefits, (f) the monitoring, evaluation, and validation of externally supported change, and (g) the translation of government policies into practice.¹

In sum, he argues that institutional development of NGOs is therefore emphasized because of the expectation that they will, (a) "ensure better and sustainable performance of projects and programs, and (b) democratize development and society."²

SEEP also emphasizes that the sustainability of development programs depends on local institutions with sufficient capacity to effectively manage and finance their activities over the long term. Institutional development

is the process by which this capacity is introduced or strengthened. It is a complex process touching an organization's values, mission, program, structure and systems.³

Effectiveness, especially in enterprise development, argues SEEP,

requires more than knowing how to select and apply the right methodology; it requires understanding that the very practice of the sector brings with it a host of

¹Ibid.

²Ibid.

³Edgcomb and Cawley, 10.

implications that affect the institution in all its aspects--from the broad sweep of its vision to the minutiae of its reporting formats. *Organizations that recognize this and systematically attend to developing the whole institution in relationship to the imperatives of enterprise practice, will succeed. Those that do not will ultimately find themselves facing internal contradictions and impede effectiveness and lead to failure.* (italics supplied)¹

Oakley offers a similar argument in favor of management and institutional capacity building:

The means whereby resources and responsibilities can be built up and/or transferred are seen to lie primarily in institution-and-capacity-building. In order to increase the chances for longer term sustainability of development initiatives and to decrease dependency and the dangers of exploitation, strong community-based organizations (CBOS) are required. It is argued that unless this process of social development takes place then many if not all development efforts are likely to be unsustainable once the development project is completed.²

In spite of the significance attached to institutional development, it is riddled with serious challenges. It is therefore important to highlight these challenges before analyzing GRIDA from this perspective.

The Challenges of Institutional Development

According to Fowler, "in comparison with other continents, insufficient and weak institutions are a critical bottleneck to sustainable and more equitable development in Africa."³ Institutional development for NGOs

¹Ibid., 3.

²Oakley, Marsden, and Pratt, 10-11.

³Fowler, 7.

in Africa is therefore a serious challenge because we are dealing with a sector that:

(a) is hardly institutionalized in terms of its (voluntary) values or identity, (b) is subject to increasing external pressures from official aid, (c) is expanding faster than is its ability to allow for the normal growth of internal cadres, (d) often lacks the ability to perform adequately due to rapid ad hoc growth, (e) has not been designed but just 'happens', (f) attracts (technical) staff who do not already have a voluntary ethos, (g) has limited impact at the policy level, and (h) must operate in increasingly turbulent political environments and continuing economic decline.¹

It is important to point out again that although GRIDA fits the general characteristics of weak institutions as pointed out above, the purpose of this analysis is not to identify deficiencies and correct them but rather to concentrate on them in an attempt to understand them, and by doing so to create a forum for discussion and an agenda for negotiation with GRIDA.

The General Nature of Institutional Development

SEEP presents four key dimensions that reflect the general nature of institutional development:²

1. Process: Institutional development is not static, it is organic and evolving. It affects all facets of an organization and implies learning, adaptation, and change.

2. Capacity: Institutional development involves human resources as well as organizational structure and systems.

¹Ibid., 13, 21.

²Edgcomb and Cawley, 10.

Both need to be strengthened in concert.

3. Impact: Institutional development *is not a goal. It is a means* to solve problems and improve capacity that will result in greater impact on the quality of people's lives.

4. Long-term: The ultimate goal of institutional development is a self-reliant organization that can sustain the flow of benefits and services to its members/clients over time.

In recognition of the complexity of the process of institutional development in the life of an organization, SEEP developed a framework for institutional development, for the purpose of increasing understanding of this process.

Framework for Institutional Development

The following framework (see Table 1), according to SEEP, embodies two notions:

(1) Institutional development implies a process of achieving mastery in at least four distinct but related areas of endeavor, and (2) the requirements for mastery change over time, as organizations develop their programs from the period of initial design and implementation, to the more mature stages of sustainability and expansion.¹

The four distinct areas of endeavor are called components, and the requirements for mastery are divided into three developmental stages.

¹Ibid., 11.

Table 1. Diagnostic framework: Indicators of institutional development

COMPONENTS	STAGES		
	DEVELOPMENT	SUSTAINABILITY	EXPANSION
<p>VISION (Mission & Commitment): An organization's ability to articulate and generate commitment for goals, and objectives, client population approach, and desired level of impact.</p> <p><i>Key factors</i> are Executive Leadership, Board of Directors, Strategic Planning, Approach.</p>	<p>a. Achievable SED vision defined goals, clients, values</p> <p>b. Board and Executive leadership developed and contributing</p> <p>c. First strategic plan completed and implemented</p>	<p>a. Vision refined to mesh sustainability and poverty alleviation goals</p> <p>b. Systems in place for Board evaluation and rotation</p> <p>c. Strategic planning focused on institutional strengthening, program efficiency, and financial stability</p>	<p>a. Vision revised to reflect goal</p> <p>b. Entrepreneurial quality of Board, CEO strengthened. Board makes major contributions to funding and linkages</p> <p>c. Long-range planning undertaken with strong financial component</p>
<p>CAPACITY (Structure, Systems, Staff, Methodology): An organization's ability to structure itself; to develop systems for planning, implementing, and evaluating its activities; and to recruit, train, and retain staff.</p> <p><i>Key factors</i> are Organizational Structure Information Systems, Personnel Policies, Staff Development.</p>	<p>a. Core organizational structure developed to serve clients with minimal administration</p> <p>b. Core staff recruited and trained</p> <p>c. MIS evaluation and accounting systems in place to track progress toward targets related to operational performance indicators: client numbers, delivery costs, etc.; and to ensure accountability</p> <p>d. Methodology developed, tested, adapted and working effectively</p>	<p>a. Organizational structure stratified and decentralized to increase coverage and improve efficiency</p> <p>b. Quality staff retained with compensation, incentives, and training</p> <p>c. All systems, including MIS and impact evaluation, standardized to track numbers as well as impact at client level</p> <p>d. Methodology systematized and reaching increased targets for significant impact</p>	<p>a. Organization restructured significantly</p> <p>b. Specialized staff recruited</p> <p>c. Systems to handle expanded activity in place</p> <p>d. Methodology reflects specialization and operates efficiently</p>

<p>RESOURCES (Mobilization & Management): An organization's ability to earn or raise sufficient revenue to cover expenses; to manage finances, maintain capital and ensure accountability.</p> <p><i>Key factors</i> are Fundraising Policies & Practices; Credit Policies, Budgeting and Financial Projections, Accounting, Portfolio Management.</p>	<p>a. Financial requirements projected, with a goal to achieve self-sufficiency in credit and cost recovery in other program components</p> <p>b. Resources acquired from grants and some internally generated funds</p>	<p>a. Projections for financial viability revised</p> <p>b. Cost recovery improved, approaching 100% self-sufficiency for credit operation</p> <p>c. Borrowed funds accessed</p> <p>d. Resource base diversified and expanded</p>	<p>a. Structures for resource mobilization in place</p> <p>b. Financial analysis and management capacity strengthened</p>
<p>LINKAGES (Learning and Action): The ability to develop and maintain productive relationships with relevant organizations in order to advance an institution's vision; to access information, assistance, and resources; to advocate policy change.</p> <p><i>Key factors</i> are Government Relations, Peer Networks, International PDO and Donor Partners.</p>	<p>a. Partners identified</p> <p>b. Contracts negotiated to meet institution's needs</p>	<p>a. Niche established</p> <p>b. Cooperative efforts with organizations developed</p> <p>c. Participation in learning associations established</p>	<p>a. Relationships with peers, donors, government reexamined</p> <p>b. Links to formal financial institutions established as needed</p> <p>c. Strategy to influence policy implemented</p>

Components and Stages

Components

The four components in the framework are: vision, capacity, resources, and linkages. "Each component of the framework represents a distinctive organizational ability and involves an integral set of roles, policies, procedures and tasks that need to be accomplished in systematic and recurring ways."¹

Stages

The framework identifies three stages, namely, development, sustainability, and expansion, "through which organizations progress as they refine and improve their programs."² The framework, according to SEEP, "enables one to outline how the tasks within each component change as an organization moves from one stage to the next"³ (as table 1 illustrates).

It is not possible in the constraints of this study to analyze GRIDA in light of all the details provided in the framework. Only those aspects that are relevant to this study are used as a guide to identify specific areas that need attention in GRIDA's program. It is used in conjunction with the case study reports about similar NGOs

¹Ibid., 15.

²Ibid.

³Ibid., 16.

in Uganda.

Stage 1: Development Stage

The Development Stage in the Institutional Development Framework is described as a time of beginnings, a time for translating a vision and commitment to church growth/development and to the poor "into an effective program that provides opportunities for personal development, economic advancement, and social support."¹ It is a time of preparation, start-up, and implementation. The key objective in this stage is to "put systems in place that assure accountability."² Elements that will ensure success or failure are usually laid down at this stage. The components of this stage and their accompanying tasks are laid out in a framework according to their sequence in the developmental process.

The Development Stage Framework

The following are the four components of the Development Stage framework and their accompanying tasks:³

1. Vision: The tasks of this component include (a) developing a vision, (b) developing leadership at the board and executive levels, and © developing the strategic plan.

2. Capacity: The tasks are (a) to create the core

¹Ibid., 21.

²Ibid., 85.

³Ibid., 21.

organizational structure, (b) to recruit, train, and evaluate staff, © to set up systems to ensure accountability, and (d) to adapt the methodology during implementation.

3. Resources: The tasks include (a) project financial requirements, and (b) acquiring resources.

4. Linkages: The main task in this component is choosing partners.

The Vision Component

Vision, as defined by SEEP, is the core statement that expresses what an individual or organization sets out to do, for whom, and why. Vision reflects both the development philosophy of those who shape it and the reality of the poor who the organization serves.¹

As to how visions like the "Grassroots Operation" are developed, SEEP suggests that sometimes they "can only be the inspiration of a charismatic leader--and it is something one either has or does not have."² A vision therefore transcends written vision statements, statement of goals and objectives, mission statements, etc.

Vision, in the characteristics described above, was present at the genesis of GRIDA in the person of Pastor James Kaggya.

Having worked with Kaggya for several years,

¹Ibid., 22.

²Ibid., 24.

especially in the formative years of GO, I recognized that indeed Kaggya had an aesthetic, moral, and emotional commitment to a vision that inspired and motivated people to work toward it. He envisioned a church where the lay people would be involved in every aspect of church life. He lived his vision and, as long as he did, the organization, in spite of numerous odds, was relatively effective. The program suffered greatly when the chief visionary was promoted to the Union level in 1992, taking him away from closer proximity with the people. He was subsequently sent to India in 1995 for further training in development. In his absence, the program almost stalled.

Re-orienting the vision

According to SEEP, preexistent organizations often have the greatest difficulty reorienting their vision to be compatible with the requirements of effective development programming.

This is especially true for religious bodies because Board members and Executive staff (and operational staff as well) may have little experience with business, or may have an aversion to fiscal practices that appear to take advantage of the already disadvantaged.¹

GRIDA did not start out as an autonomous organization. It started and remained a para-church organization and was therefore plagued by the problems mentioned above. Kaggya and several of the people he started out with did not

¹Ibid., 25.

possess any background training in business or social development.

The Capacity Component

SEEP found that organizational structures and systems during the Development Stage tended to have similar characteristics in most NGOs:

They were fluid, often personalistic, and based more on common commitment and understanding than on documentation. Many organizations did not formalize their systems until the Sustainable Stage. . . . While this represents a pragmatic approach to the reality of an organization at this stage (more concerned with "getting on with it" than with building methodically), some attention to initiating systems at this point can pay off substantially later on.¹

The dependence on one person's charisma, the absence of documentation, and the absence of methodical structures and systems after eight years in operation were clear indications in 1994 that indeed GRIDA exhibited the characteristics described by SEEP above.

GRIDA, like most local NGOs, did not have the resources and perhaps the know-how to embark on building methodically in the formative stage. Later attempts to formalize did not hold effectively and as a result the program remained on the "going on with it" level through the subsequent stages.

Create the core organizational structure

If GRIDA were to start all over again, one of the areas that would require very serious consideration is that of

¹Ibid., 42.

creating an effective core organizational structure. Not that one was not formed, but because the right mix of staff skills is very important but very difficult to find. Graduate-level recruits may not often bring to the job the appropriate social and communication skills or the commitment to the poor.¹ On the other hand, a high degree of spiritual or ideological commitment to the vision of GRIDA could not compensate for lack of business experience or technical skills needed to analyze financial problems and provide business and technical advice to the organization and to participants. GRIDA compensated by soliciting the services of volunteers with professional skills. In the end, it proved to be very difficult to depend on volunteers who were not available whenever they were needed.

If GRIDA intends to continue with the development aspect of its program it must consider building and maintaining a small cadre of full-time leadership with the right mix of skills. This will require finding candidates whose skills include the technical, social and communication, commitment to the poor, and a high degree of spiritual and ideological commitment to God and to the vision of GRIDA.

Develop board and executive leadership

Good leadership at both the board and executive levels

¹Ibid., 45.

is a crucial element to the effectiveness of any organization. The following are the functions of an active board:¹

1. It provides a locus for the vision of the organization.
2. It develops and approves organizational policies and goals.
3. It guides strategic planning.
4. It ensures excellence among management and staff.
5. It oversees accountability and good stewardship of the organization's resources.
6. It creates linkages to key outsiders in the government, private sector, and donor community.
7. It raises funds and other resources.
8. It provides legitimacy to the organization.

In spite of the crucial roles played by boards and executive committees, SEEP studies have found that

board development has generally been given insufficient attention. Boards are often thought of as a time-consuming burden. . . . But just as often, *weak boards have hampered the ability of organizations to operate efficiently, become sustainable, or expand.*²

GRIDA's identity was not clearly defined from the beginning. It neither had a board of its own nor did the Uganda Field board take full charge of the fledgling organization. An organizing committee functioned both as

¹Ibid., 28.

²Ibid.

the board and executive committee with Kaggya as the executive director. After operating for six years, a board and executive committee was formed when GO was formally registered as an NGO, but it was nonfunctional. Two of the members of the board I interviewed complained that the board was rarely called to hold meetings. As a result, GRIDA functioned more like a one-man organization.

In the absence of a well-instituted and informed board and executive committee, some of the key elements mentioned above were not instituted at the outset and the one established later did not correct the anomalies. This may be one of the reasons why GRIDA did not operate efficiently, become sustainable, or expand sufficiently. For GRIDA to revive it will need good and functional broad-based leadership at the board and executive levels.

The importance of the right executive director

The Executive Director "is equally important in the leadership equation. SEEP's case studies identified the charismatic leader as a key element in the early success of many organizations."¹ The other qualities most needed for the chief officer of an institution include:²

1. A high level of commitment to the organization
2. A combination of social commitment and management

¹Ibid., 29.

²Ibid., 29-33.

skills

3. Demanding of excellence in themselves and those around them

4. An ability to foster an organizational environment that attends to the personal and professional needs of staff

5. Ability to nurture responsibilities and leadership of staff.

Some of the qualities mentioned above are not mere natural talent. They are cultivated through education and professional training, which were not available to the founders of GRIDA at the time of its inauguration. I am confident that after Kaggya's four-year training program in India, he will have made up for what he lacked at the beginning.

Recruit, train, and evaluate staff

SEEP makes the following recommendations to agencies with staff problems:¹

1. Prioritize what is important to the organization -- GRIDA may have to invest in significant staff training to build the business and social skills that facilitators lack. Although Kaggya started his formal development training nine years after he started the grassroots program, it was a move in the right direction. Along with this, the offer of the ICA to train trainers for GRIDA may go a long way towards

¹Ibid., 45-6.

improving GRIDA's personnel problems.

2. Test candidates before offering permanent employment: Some organizations recruit a larger number of candidates and train them all. The training serves as a screening process to select the best, and GRIDA can do this only if it intends to offer permanent employment to the successful candidates. GRIDA has written proposals to ADRA for staff training and maintenance funds but has not received any yet. However, between 1995 and 1996 ADRA/Uganda enrolled several GRIDA members in the ADRA development training program in Eldoret, Kenya. All the trainees are now employed by ADRA.

3. Provide ongoing opportunities for learning that will help staff profit from their experience by: (a) exposing staff to the work of more mature programs like the ICA, (b) creating a cycle of learning/action/joint reflection/action and challenge people to think critically about their work, and © using mentoring to link the newest staff with the more experienced.

4. Use performance evaluation to reinforce expectations regarding how jobs will be accomplished by (a) letting staff know what is expected of them (b) motivating staff to give the most effective and efficient service possible, and © build a team that can work together in a demanding, growing organization.

Set up systems to ensure accountability

In the development stage, the demand is accountability. An institution requires not only personnel performance evaluation but also requires more information on financial and operational performance to evaluate its effectiveness. The following subtasks should be completed in order to accomplish these two objectives.¹

1. Establish performance indicators. These are required to measure the institution's performance in terms of both operational efficiency and program effectiveness or impact. It is imperative to establish these before operations begin, so everyone knows what it is that the organization is trying to achieve and how it is going to be measured. Indicators such as those established by GRIDA for the evaluation of seminars (see chapter 4 p.66) were not comprehensive enough to measure the performance of the entire organization.

2. Set up a program information system. This system collects information on program operations and on individual participants. It is used to measure changes in efficiency and effective indicators, for planning, managing and monitoring the program, developing fundraising proposals, and reporting to donors, etc. This aspect of data collection was grossly neglected by GRIDA and thus made it

¹Ibid., 47-52.

very difficult for both internal and external self-evaluation.

3. Set up an accounting system. The institution must pay great attention to developing financial reporting systems that track each grant dollar and can report appropriately to donors. An accountant is needed to set up a system to collect, record, and summarize the financial transactions of the institution. A simple double-entry cash or accrual system should be sufficient at the beginning.

Unfortunately, GRIDA did not pay great attention to developing such a system and, as a result, the financial transactions were not documented. Without hard data, records, and financial statements, there was in essence no accountability, which in turn impinged on GRIDA's financial credibility. The Union administration pointed to this failure to submit statements on any of its financial transactions as one of the flaws in GRIDA's program. This must be rectified if GRIDA expects to earn credibility and impress potential funders. Admittedly it may have been difficult to keep meticulous records of the in-kind donations such as food, clothing, etc., nevertheless some kind of recording should have been made on resources acquired.

4. Develop a budget. The budget used to guide operations during the first six to twelve months should be based on income and grants the institution is reasonably

certain it will receive. It is not known whether GRIDA ever enjoyed this certainty; however, future budgets should be as cost efficient as possible. GRIDA's future success should be characterized "as results oriented, cost conscious, *business minded* and efficient."¹

Adapting a methodology

Methodology is defined by SEEP as

an organized set of clearly defined tactical steps and choices which allow the organization to carry out its mission and achieve its desired outcomes consonant with the organization's vision.²

While the choice or design of a methodology was made by GRIDA during strategic planning, its implementation required some trial and error. Experience and feedback from the participants helped GRIDA to identify which changes in the methodology were required and why.

For example, GRIDA used the following two basic organizing philosophies which are widely practiced by independent groups worldwide.³

1. Action Centered: It emphasized producing a tangible product as rapidly as possible because actions speak louder than words. This is so because according to Coninck, "joint actions (as in ATs) tend to create a sense of camaraderie

¹Ibid., 69.

²Ibid., 8, 14.

³Durning, 20-21.

that propels community efforts forward."¹ By giving their labor, people awaken the talents or spiritual gifts within their church or village and set self-development in motion.

2. The Teaching Method: According to Durning, it

fosters critical awareness of the predicament of poverty and promotes a sense of identity and self-worth, by breaking the culture of silence that traps classes in powerlessness and vulnerability. Once a group gets started, projects proliferate and momentum builds.²

GRIDA's combination of these two philosophies in its program was a good and practical strategy. The value of this combination was evident in the activities of the ATs described in chapter 4. When the trained members returned to their churches, they used their new awareness and skills in joint action and this set self-development in motion.

However, the combination of joint action and training in one training seminar proved to be very difficult especially in GRIDA's earlier training seminars. Training in church doctrines, evangelism, good health, homemaking, development, etc., and at the same time participating in joint action activities such as missionary and community development proved to be too much for one seminar. Most of the participants I interviewed complained of "too much work." The following is Kaggya's explanation of what happened:

At Kiboga one of the largest seminars ever held (1987),

¹Coninck, 20.

²Durning, 20, 21.

we did lots of things we had not planned on doing. We ended up doing too many things in one workshop and we never finished them. Those left behind could not and did not finish them. Since then we have learned to limit ourselves to a few programs per workshop i.e. specialize the workshops to either evangelism or development. We can now run non-baptizing workshops geared to development alone with no converts or baptisms anticipated. All topics are centered on development. We mobilize communities but instead of preaching to them like we used to, we instead teach them about development.¹

GRIDA answered by modifying the methodology to accommodate specialized seminars. Separate seminars were organized to emphasize either evangelism or development. However, the complaint persisted.

Between GRIDA's original methodology, which was still practiced when I visited the Kiyenje seminar in 1994, the specialized seminars, and the newly embraced MAP methodology, GRIDA has yet to clearly define a standardized methodology.

One of the key elements in developing and modifying methodologies is the organization's definition of its target groups.

Target groups

Access is one of the development principles laid down by Kaggya, the founder of GRIDA. By "access" he means that GRIDA should "try to ensure that any development project designed for a given area, should reach those in need: the

¹Kaggya, Extension Training, 5.

poorest of the poor."¹ However, there was no documented evidence to verify whether this principle was *strategically* implemented. What is clear is that (1) the invitations to attend training seminars were open-ended as far as economic and social status were concerned, and (2) the participants invited were almost exclusively members of the Seventh-day Adventist church. There is no indication that the non-SDA poorest of the poor in the communities were strategically targeted.

According to the ODI case studies in Uganda, the failure to identify and target the poorest of the poor is not uncommon. Coninck advances the following explanation for this failure:

NGOs involved in programs with an economic focus often assert that their 'target groups' comprise the 'poorest of the poor'. As noted, however, NGOs in Uganda rarely undertake the detailed social analysis which would be necessary to identify this group, and to analyze more precisely the causes of poverty, rather than its symptoms. Even where the need for such analysis is acknowledged, the *skills and resources* to undertake it are often lacking. . . . The upshot is that the poorest, already in the least favorable position to benefit from external support, are in danger of being effectively by-passed.²

GRIDA, in common with these NGOs, did not have the skills and resources to conduct the necessary social analysis that would enable it to isolate its target group prior to launching out. Instead, GRIDA recognized the

¹Ibid., 6-7.

²Coninck, 107.

presence of different levels of economic status and needs among the seminar participants and tried to diversify the program to accommodate the differences. This unfortunately resulted in program overload.

It is highly recommended by SEEP that the analysis of target groups during the development stage not be short-circuited.¹ Even though GRIDA went through the development stage long ago, effectiveness and efficiency will still require GRIDA to acquire skills and resources to undertake meaningful social analysis.

The following questions could be used to monitor implementation, to refine methodology, and to pinpoint areas for improvement.²

1. Design decisions

a. Client Outreach: Are we reaching the right people? Is the program attractive to them, as evidenced by demand for the service we offer?

b. Client Contact: Do our field workers have adequate follow-up time with clients?

c. Information: Do our field workers have adequate and timely information to monitor clients? Do we have the right global information to identify trends and be able to respond to them? Do the forms clients and staff use gather the right information

¹Edgcomb and Cawley, 40.

²Ibid., 63.

clearly and easily?

d. Assumptions: Are there design assumptions that have not been proven to be true? Do our clients have needs that we did not anticipate? How does this affect the program?

2. Uncontrollable factors

a. Emergencies: Does our system for addressing clients' personal emergencies work?

b. Context: Are there social, political, or economic factors that require us to modify our methodology?

Chapter 8 of Robert Chamber's Rural Development is a good source on how to conduct rapid rural appraisals¹

The Resources Component

In the Development Stage, the demand in regard to resources is acquisition and accountability. The institution must pay great attention to developing financial reporting systems that track each grant dollar and can report appropriately to donors.²

GRIDA's resources

From the time of its establishment, GRIDA's resources included (1) a once-in-a-while grant from the Union or Fields, (2) an attendance fee of 10,000 shillings (US\$10)

¹Robert Chambers, Rural Development: Putting the Last First (New York: John Wiley & Sons, 1983), 191-215.

²Edgcomb and Cawley, 145.

per participant per seminar, (3) funds raised from local donors, (4) where possible, food supplied by local districts hosting the seminars, and (5) in-kind donations from ADRA/Uganda such as clothing for the poor, seeds for farming projects in Iganga and Arua, transportation for participants to distant seminars, etc. Because of high inflation and cost of living in Uganda, all these resources put together were not sufficient to run GRIDA's program efficiently and sustainably.

A need for more

After only a few GRIDA operations, it became increasingly clear that substantial funding would be needed even if GRIDA did nothing else but training programs, technical assistance, and evangelism. SEEP case studies found that NGOs which, like GRIDA, do not offer credit services to clients but promote small business creation and expansion, or offer only "training, management and technical assistance services will continue to require infusions of donor funds."¹ For these programs to be sustainable they need to develop *reliable* sources of income that will continue over time. Similar sentiments are expressed by Durning, who says that "lack of funds for necessary purchases of outside supplies causes the failure of myriad community efforts. If funding matches and grows with an

¹Ibid., 157.

institution's capacity to employ those funds effectively, development will be fostered."¹

The following are some of the expense items for which GRIDA will need funding in order to become more effective:

1. A small but full-time and well-trained cadre of leaders composed of a coordinator, a secretary, and an accounts clerk
2. An office equipped with a computer, a copier, stationery, and other accessories
3. Honorarium for extension workers
4. Training facilities with manuals, handouts, visual aids, videos, generator, etc.
5. Transportation: a motor cycle for the coordinator and travel expenses for trainers
6. Food for seminars conducted in areas where there are no churches to supply it
7. Assistance for poor ATs that cannot afford to buy roofing materials for their churches.

For most organizations, funds to implement the programs are most often secured "through proposals in which the organization establishes the merits of its request based on the logic of the program design, its track record, and its legitimacy with client groups."² Donors look for:

1. The costs associated with satisfying participants'

¹Durning, 49.

²Edgcomb and Cawley, 64.

needs

2. The relationship between expected demands and available resources

3. The structure of fixed and variable costs that support the delivery of services

4. How the program is designed to progressively recover the costs, especially if it is a credit program.

Acquiring resources

GRIDA wrote proposals to ADRA/International and ADRA/Canada through ADRA/Uganda, but none of them were honored and no explanation was given. As a result, GRIDA's important programs did not have access to adequate resources perhaps because it could not produce sophisticated reports or proposals. It is therefore crucial that GRIDA learn fund-raising skills including proposal and report writing, donor research, public relations, negotiation, and accounting methods that accurately relate program expenses to funding sources.¹ Its future financial existence depends on the acquisition of these skills.

GRIDA may also reconsider the importance of local fund-raising by extending it to individuals, corporations, and community groups outside of the Seventh-day-Adventist church. In this case, however, caution should be exercised to keep the vision of the organization paramount, otherwise

¹Ibid., 69.

vision may be lost by accepting funds for initiatives that were not a priority to the organization, or not in the area of expertise.

Another potential area of acquiring resources for GRIDA would be that of building its self-financing capacity by establishing income-generating projects of its own. Unfortunately, GRIDA's experience along this line has been of one disappointment after another. Attempts were made to establish an income-generating clinic at Kireka, Kampala, and thousands of bricks were made in 1990, but it never materialized for lack of good planning.

In another instance, a large piece of land was acquired at Ggedde to establish a farm as an income generating enterprise, but it failed and the land was forfeited.

After about three or four years of operation, GRIDA instituted training fees but even that fell far short of offsetting all its operating costs.

Besides lack of funding for these projects, one other reason for failure was the lack of competent staff to establish and run these income-generating projects following business principles.

On the other hand, if these projects had succeeded, caution would still be needed to avoid the trap of siphoning staff away from the development projects that the enterprise is intended to support, resulting in financial losses rather

than gain.¹

It is harder for organizations like GRIDA, that engage primarily in training and technical assistance, to pay for their functions by becoming self-financing than it is for those that are engaged in small enterprise credit programs. Overall, SEEP studies of small development organizations found that "*resource mobilization was a challenge, and stumbling block, at every stage of an institution's development.*" (italics supplied)²

GRIDA and credit

Most NGOs in India give credit services to their beneficiaries and encourage groups and cooperatives to save. Demand for individual or cooperative credit is high. Interest rates on loans vary from above the regular commercial bank loan rates to the lowest rates available.³ This demand and popularity are not restricted to India. In Uganda it is practiced by the Uganda Women's Finance and Credit Trust, the Namirembe Heifer Program, and a few others. Several of the people I interviewed for this study knew about these programs but could not benefit from them because they were denominationally exclusive. They

¹Ibid., 70.

²Ibid., 69.

³Sarah C. White, Evaluating the Impact of NGOs in Rural Poverty Alleviation: Bangladesh Country Study (London: Overseas Development Institute, 1991), 100-101.

expressed interest in similar credit facilities which they thought would serve poor people who had neither material or financial start-off nor the collateral required by commercial banks.

In spite of these sentiments in favor of credit facilities, the director of GRIDA expressed neither intent nor desire to facilitate credit to participants because of the following reasons:

1. GRIDA had no reliable local or external funder.
2. GRIDA was not sufficiently equipped to transact such an intricate program that demands meticulous attention to details. Challenges associated with training and technical assistance were bad enough.

The Linkages Component

Choosing partners

During the Development Stage, an organization gives priority to building linkages with participants because their trust is the foundation of the program's legitimacy. Next, the organization should identify those resource institutions it will need to rely on in order to serve participants. Whichever path is chosen in selecting a partner, the road to productive partnerships is built on mutual respect and a clear understanding of what each organization will contribute and how each expects to

benefit.¹

Since its establishment, GRIDA has sought to establish partnerships with two international NGOs--ADRA and the Institute of Cultural Affairs. More about these partnerships and about linkages in general is dealt with in the section on the Sustainability Stage below.

This concludes the Development Stage, its four components, and their accompanying tasks. In principle, GRIDA had several of the Development Stage elements in place before launching out: elements such as vision, capacity in the form of an organizing committee, some resources (meager though they were), and potential linkages. But having them in principle was the easier part. Maintaining them at a standard that would ensure continual growth, productivity and a smooth transition into the next stage posed a greater challenge.

Crossing the threshold

It is not easy to specifically pinpoint when an organization shifts from one stage to another, however, SEEP has provided what could be used as indicators that the threshold has been crossed. They include: "(a) a clear organizational choice to reach larger numbers, and (b) the consequent decision to embark upon some form of structural

¹Edgcomb and Cawley, 71.

change in the institution to make that goal a reality."¹

Due to lack of chronological data on the activities of GRIDA, it is difficult to determine when or whether GRIDA did or did not cross these thresholds. However, the shift from GO to GRIDA in 1992, with the intention of legitimizing the organization for the sake of reaching more people, may have been the threshold between the Development and Sustainability Stages.

Stage 2: Sustainability Stage

According to SEEP, the key objective in the Sustainability Stage is to solidify operational control and the challenge is

how to handle the growth of the institution's operations as it moves toward greater self-sufficiency while at the same time achieve greater control over operations by focusing attention on factors affecting its efficiency and effectiveness.²

The sustainability stage allows the organization to:

- (1) assess current strengths and weaknesses, (2) establish appropriate long-term goals, (3) identify potential obstacles to achieving these goals, and (4) set action steps to overcome obstacles and reach stated goals.³ This is achieved by reviewing the four components and tasks of the Development Stage and then repeating the same process but at

¹Ibid.

²Ibid., 85.

³Ibid., 267.

a higher level of experience.

The Sustainability Stage Framework

The following are the four recurring components of the sustainability stage and their accompanying tasks:

1. Vision: The tasks include: (a) examining and refining the vision, (b) developing systems for board evaluation and rotation, © planning for Chief Executive succession.
2. Capacity: The tasks are: (a) standardizing systems for increased control, (b) refining methodology, and © developing and maintaining personnel.
3. Resources: The tasks are: (a) improving cost recovery, (b) improving repayment rates, © reviewing financial viability projections, and (d) expanding donor base for non-credit activities.
4. Linkages: The tasks are (a) establishing a niche, and (b) joining associations for learning and policy impact.

The Vision Component

Examine and refine vision

Whereas one of the key tasks of the Development Stage was to create a vision, vision remains important in the Sustainability Stage, but now the results of the program must be examined in light of the vision, and the vision evaluated in light of the results. This task is critical to the long-term sustainability of an organization and, if

neglected, may lead to undesirable consequences.¹ One of these consequences is the loss of the original vision.

How vision is lost

Organizations lose vision by making a series of small decisions that move the program only slightly off course. Over time these small misdirections mount up, sending the organization in a direction much different than what was originally intended.² A classic example in the case of GRIDA was the move to reduce the amount of information covered in the training seminars. When GO started out, evangelism and development were conducted in the same seminar, but the complaint rose that the program was too intense. In response, GRIDA specialized the programs by conducting evangelism and development seminars separately. When later, in the pursuit of legitimacy and external funding, GO was registered as an NGO, some interviewees felt that the emphasis was inadvertently shifted from evangelism and church growth toward socio-economic development.

Other than these sentiments, Kaggya maintained during the interview that GRIDA had not deviated from the vision of church development and growth through grassroots participation.

¹Ibid., 77.

²Ibid., 78.

Maintaining vision

It is recommended that an organization's vision must be kept as a fixed point by which it maintains its course by constantly checking its position in relation to this fixed point. To avoid any further misdirection, GRIDA may do well to heed the following methods that are recommended by SEEP, to help organizations to successfully stay on course.¹

1. Communicate the vision throughout the organization:

Take time to orient new staff members and reorient existing staff members to their vision and mission.

2. Take time for reflection: This could be done in board retreats where the organization reflects on its performance in light of its vision.

3. Measure impact: To maintain vision many organizations have developed key indicators to assess whether or not their program is attaining its mission.

4. Involve clients: Organizations lose vision when the board members are far removed from the participants. To overcome this, the organization should develop mechanisms for participation and interaction between participants and the staff and board. The foregoing is a parenthesis on the significance of participation.

¹Ibid.

Program sustainability
and participation

Although program sustainability was clearly important to all the four cases studied by ODI in Uganda, it appeared to be as equally problematic. Two particular issues were highlighted by Coninck:

Firstly although the participation of 'beneficiaries' is recognized to be all-important in achieving lasting success, the level of participation ranged from mediocre to poor.¹

In this case GRIDA has fared better than its counterparts in the ODI case studies. The participation of beneficiaries (not on the strategic planning level) has been one aspect of GRIDA's program that has been relatively successful in contributing to its continuation. During and after the training, participants conceive plan, and execute their own projects. GRIDA's adoption of the ICA's Methods for Active Participation (MAP) methodology has been a blessing in this respect. I was therefore pleased to learn in a letter from Kaggya dated March 25, 1997, that Ms. Prabha Khosla of ICA/Canada has proposed to GRIDA to strengthen the linkage between them by the latter providing trainees and the former trainers in the Participatory Planning Methodology on a regular basis.

However, the participation of the beneficiaries has not resulted in full sustainability for the entire program due to other limitations such as Coninck's second observation.

¹Ibid., 109.

Secondary, project success was often critically related to the quality and input of the current staff servicing the projects, but how long can this commitment be sustained?¹

What the ODI case studies show is that if the desire to involve target groups and staff commitment cannot ensure the long-term sustainability of program, neither can they guarantee the sustainability of the operational NGOs themselves.² Therefore, among other things, GRIDA's survival will depend on how well it improves in this area.

The Capacity Component

Standardize systems for
increased control

In institutional development capacity involves the development of human resources, as well as organizational structures and systems. In the Sustainability Stage capacity involves focusing attention on how these two factors affect the organization's efficiency and effectiveness. SEEP has developed with specific capacity building tasks that need to be accomplished in this stage, and they include the following:³

1. Evaluating impact
2. Improving program information system
3. Upgrading the accounting system and staff

¹Ibid.

²Coninck, 109.

³Edgcomb and Cawley, 85.

4. Conducting more rigorous financial analysis
5. Computerizing the system if possible.

Of these five, evaluating impact and improving program information systems were, according to this study, two of GRIDA's most outstanding challenges and will therefore be the only ones dealt with briefly.

Evaluating impact

The monitoring and evaluation of grassroots activities form an integral part of the organization's growing process.¹ However, according to Durning,

useful evaluations of grassroots development experiences as opposed to government projects are rare, making learning from the past difficult. Finding fruitful but streamlined ways of evaluating and auditing grassroots organizations is therefore a priority.²

In recognition of this priority SEEP has recommended that, during the Sustainability Stage, it is important to review the impact of the program according to the performance indicators that were established in the Development Stage, and ask the following questions:³

1. Do the indicators chosen provide the information needed to make decisions about the program? Do they need to be changed or expanded?

2. Is the information recieved from the program

¹Oakley, Marsden, and Pratt, 35.

²Durning, 49.

³Edgcomb and Cawley, 10, 85.

information system worth the effort needed to obtain it?
Can the process be streamlined in any way and still provide the essential information needed to make decisions?

3. Has the impact been improving over time?

4. Is there any correlation between changes in program methodologies, target groups, and the impact of the program?

When in an interview Kaggya was asked whether GRIDA had an information collection, monitoring, and evaluation systems to keep track of all GRIDA's activities, he answered:

We don't have a written program, but when we meet in our informal discussion groups with pastors and participants, we discuss our failures and successes and make plans for the future.¹

I later learned that these meetings were not only very rare but were also undocumented. None of them was recorded for future reference. I also learned that the cursory evaluations conducted in these meetings were neither based on collected data nor on the full participation of the project participants.

Since GRIDA did not establish comprehensive indicators in the Development Stage, nor did establish information gathering systems, it had no reliable means of determining whether the impact was improving with time or not. The best GRIDA can do for future survival, in response to the four questions above, is to establish those desperately needed

¹Kaggya interview, April 7, 1994.

systems.

Lack of program information, monitoring, and evaluation of grassroots activities deprived GRIDA of a crucial integral part of its growing process.¹ It is detrimental to any organization to operate without these systems in place. This may have been one of the reasons why GRIDA's effectiveness and efficiency have been impeded.

The problem of information systems

Evaluation of impact is closely interrelated with program information systems. Lack of one affects the other. GRIDA is not alone when it comes to the problem of data collection, monitoring, and evaluations. According to Coninck's report, similar findings were made by the ODI's four case studies in Uganda:

Providing firm assessments on the effectiveness and efficiency on NGOs in Uganda is constrained by lack of information and uncertainty surrounding precise quantifiable objectives, costs incurred and program benefits. If the case studies have demonstrated their capacity to provide a service that would not otherwise be available, the NGOs have also illustrated the lack of emphasis placed on monitoring and evaluation mechanisms. In part this stems from the lack of resources (especially for local agencies), from the shortage of necessary skills and, more generally, from the low priority accorded to the collection of this information. . . . Most NGO projects, especially those run by local agencies, have few management tools at their disposal to monitor their activities and gauge their impact.²

Similar ODI case studies in India revealed the same

¹Oakley, Marsden, and Pratt, 35.

²Coninck, 112-13.

weaknesses according to White's report:

A clear finding of the case studies is the inadequacy of NGO systems for recording let alone effective self-monitoring. This costs both in program efficiency and in terms of project achievement, as improperly kept accounts, particularly in joint projects, can easily lead to distrust between group members, and even suspicions of NGO workers. . . . There is a clear need for work to be done in this area, to devise systems for keeping records and accounts that: are of clear relevance to those who keep them; achieve a balance between simplicity and scope for flexibility; and will also satisfy donors' desires to understand how things are going.¹

If finding fruitful but streamlined ways of evaluating and auditing grassroots organizations is a priority, it is therefore recommended by this study that GRIDA should be reconstituted to include these systems following the guidelines provided by SEEP, Oakley, and Chambers (see Appendix B).

Refining methodology

"Some development organizations experiment with different methodologies in order to find out what works best for their clients."² At this stage the organization needs to focus its program on what it does best. During the Development Stage, it may have tried many different approaches and types of services to promote enterprise development. Now it has found what works best and needs to concentrate its efforts on those activities that have the

¹White, Sarah C., 107.

²Edgcomb and Cawley, 100.

greatest impact on accomplishing its mission.¹

Program interventions at this stage require standardization and simplification. Training institutions such as GRIDA, for example, need to set policies regarding participant characteristics, recruitment and screening, fees, expected roles and responsibilities, training sequence, materials, and follow-up technical assistance.²

One of the key elements in standardization and simplification at this stage is decentralization. This is due to the fact that

as a small enterprise organization grows, it becomes increasingly difficult for it to operate out of only one location. Growth in geographical coverage often accompanies growth in number of clients. It becomes costly and time consuming for staff to travel long distances, or for clients to come to a central location to . . . receive training.³

In the case of GRIDA, standardization would entail:⁴

1. Developing standardized guidelines for training to be followed by each zone branch
2. Delegating most or all authority to the branch office for making decisions within the standardized guidelines
3. Maintaining a centralized information system that gives timely reports on the performance of branch offices.

¹Ibid., 119.

²Ibid., 102.

³Ibid., 104.

⁴Ibid.

GRIDA's attempts to establish Field and zonal training centers, if it had succeeded, were a move in the right direction.

Develop and maintain personnel

One of the inevitable requirements of decentralization in the sustainability stage is developing and maintaining personnel. At this stage it is recommended that the organization recruit more technically skilled staff, provide them with appropriate training for their positions, and consistently improve the performance of the staff through appropriate systems of *compensation, evaluation and promotion* (emphasis supplied).¹ Training for the new employees should include the history, vision, mission, and ethos of the organization. "This is one way the organization can protect against the loss of vision."² Provision should also be made to upgrade the skills of existing employees.

The Resources Component

Different financial management demands are placed upon an organization at each stage of its development.

In the Sustainability Stage, the demand is financial control. The institution must master the challenges associated with cost effectiveness, reduction of subsidy,

¹Ibid., 106.

²Ibid., 108.

and ultimately the sustainability of the institution itself.

GRIDA did not have much to start with and even the few funds it received were not satisfactorily accounted for. It is therefore futile to try to analyze GRIDA at this level.

The Linkages Component

According to SEEP case studies it was found that, in the Sustainability Stage, the organization was ready to clarify its own niches as a development organization and craft a series of relationships with peer organizations to serve its own needs and those of its clients.¹

Linkages and development assistance

The ADRA/GRIDA Partnership. GRIDA recognized early on the need for linkage with a national/international partner and instinctively turned to ADRA/Uganda. After about one year in operation GRIDA began to solicit for financial and technical assistance from ADRA but did not get much except a few bales of used clothes for the poor at the Kiboga seminar in 1987. Further attempts by GRIDA to forge a stronger partnership did not go beyond a few in-kind donations from ADRA. The relationship between the two was characteristic of what Durning describes as a paradox:

The paradox of the relationship between Third World community movements and international development institutions is that both subscribe to the same goals and both need what the other has, yet only rarely have they worked together effectively. . . . Development

¹Ibid., 160.

agencies generally continue to view community organizations as unstable amateurs, junior partners in the serious business of development.¹

This unfortunately was still very true of the relationship between ADRA/Uganda and GRIDA at the time of this case study in 1994, eight years after the formation of GRIDA. In an interview with the then Country Director of ADRA/Uganda, I asked him what he thought about GRIDA and this is what he said:

GRIDA is "a nothing organization" at the moment. It is neither a church nor an NGO. Right now it is just a bunch of people with very good ideas which need to be formalized in order to turn into a very good organization. It has been developed on the charisma of Kaggya and we need to be careful that as GRIDA matures, it matures the right way, that is, not person oriented but broad-based. I am however impressed by what they are doing. . . . They already have the skills in conducting training seminars and community mobilization techniques. If it were managed and organized a little better it is a powerful tool for evangelism as it has already demonstrated in the last five years. It has done a remarkable thing with no money. They make bricks for churches, schools, etc. but the best component is training on the job whether spiritual (mission) or practical work, they don't spurn work and operate from bottom up pulling together. Most organizations don't do this. Problem is the men running it have other responsibilities therefore there is a need for funds to employ a full-time secretary or a director like other NGOs do. Setup a GRIDA office in Kampala where a full-time director can sit down to think, plan, and coordinate activities. The current leadership of GRIDA has the management skills to run a more formalized and standardized organization. Collectively they have a lot of capacity.²

¹Durning, 42.

²Barry Chapman, Country Director of ADRA/Uganda 1991-1994, interview by author, April 7, 1994, Kampala, Uganda, tape recording.

Impressed though he was, by the remarkable work GRIDA had done without money and with minimal management skills, the ADRA country director did not assist GRIDA to become better managed and organized. Yet ADRA, with all the facilities it has in Uganda and its international connections, has the capacity to develop GRIDA into such an organization. Nevertheless, in spite of GRIDAs incessant requests this did not happen (see APPENDIX C). This may have been partly attributed to an important distinction that still binds foreign assistance--the distinction between aid and development. Whereas most of the grassroots groups are pushing for development, most of the foreign assistance to the Southern NGOs is geared towards aid,¹ and this was true of the relationship between GRIDA and ADRA. While GRIDA was struggling to help the poor to help themselves, ADRA was dispensing aid to the war-stricken Luweero Triangle and the earthquake victims in western Uganda.

Durning advances several factors which make linkage between local and international NGOs difficult, and they are all pertinent to the relationship between GRIDA and ADRA/Uganda.²

1. Development assistance that is truly responsive to the initiatives of the poor is still rare.

2. There is an intense clash of organizational

¹Durning, 43.

²Ibid., 45.

cultures between the bureaucracy of aid agencies and what could be called the "visionary ad hoc-racy" of grassroots community groups. Operating in the context of destitute villages and slums, local groups confront constant change, unstable priorities, and short-lived opportunities; their working relations are founded not on contractual obligations but on mutual trust. "The resulting clash of cultures leaves both sides resentful and discontent. The creative energy and commitment of community workers is wasted filing reports and stifled by arbitrary planning in the face of the unpredictability of the grassroots process."¹

3. For many development agencies such as ADRA, the concept of development translates in practice into a series of discrete, defined projects elaborately planned and budgeted undertakings with limited schedules and long lists of prescribed procedural steps. For community groups by contrast, development is a process that at various points may involve particular efforts such as digging wells or planting trees, making bricks, but that has neither a beginning nor an end, nor a final evaluation or project document.

4. Within assistance agencies, administrators are often rewarded for the numbers of dollars they move across their desks rather than their sensitive support of local change. It is no surprise that they choose large, capital-

¹Ibid., 46.

intensive endeavors. Most development projects are, in this sense, donor-driven. Grassroots development, by contrast, is people-led.

5. "An institutionalized fear of misappropriation and graft"¹ creates a burden of paperwork that paralyzes many local agencies. Required to account for every cent distributed and tabulate every benefit delivered, assistance agencies demand reams of accounts and reports, prior approval of all decisions, and elaborate planning that extends to minutiae.

As a result of the above Durning concludes that the whole issue of partnership should be

an important part of a renegotiated management in which issues of partnership and transparency gain increased relevance and in which the relationship between 'donors' and 'beneficiaries' (givers and receivers) can be rethought.²

As for GRIDA and ADRA, a renegotiated and strong linkage would be beneficial to both. ADRA could provide institutional capacity development, technical assistance, strategic planning, and financial support. A strengthened GRIDA in turn would mobilize communities and provide hands-on development services to their low-income constituents. This could enable both to achieve their desired goals.

In a letter dated March 25, 1997, Kaggya hinted that the new ADRA administration in Uganda is moving in this

¹Ibid., 49.

²Oakley, Marsden, and Pratt, 157.

direction.

GRIDA and the Institute of Cultural Affairs. GRIDA has had stronger ties with the ICA than with ADRA. The ICA does not offer financial assistance but specializes in staff and personnel development. From 1992 to 1996 they have trained several GRIDA volunteers both in Nairobi, Kenya, and in January 1995 in Kampala, Uganda. GRIDA has not maximally benefited from this provision due to lack of institutional development. However, ICA/Canada has proposed that GRIDA should, on a regular basis, provide staff who should be trained to become professional trainers in Methods for Active Participation. If ADRA could get involved and hire these professional trainers for GRIDA this will go a long way towards providing building blocks for institutional development.

This concludes the Sustainability Stage. Whether or not GRIDA crossed the threshold from this to the next and last stage may not be easy to establish, nevertheless, the Expansion Stage principles, whether applicable to GRIDA right now or not, will be outlined for future use when the need arises.

Stage 3: Expansion Stage

One of the major aspirations of this stage is "to build a network of like-minded institutions that can reach all the

corners of a country in need."¹ The demand is for the organization to "fully master the range of tasks associated with financial management."²

The Expansion Stage is characterized by the following features:³

1. It is characterized by an organizational decision to significantly increase impact--directly through the number of participants receiving services.

2. It requires structural transformation on the part of the organization driving the expansion. This can imply a significant change in the vision or mission of the organization, as well as in the organization's structure or composition.

3. Expansion implies specialization. It means shedding programs that are not central to the organization's goals. The organization must concentrate on one or two basic services for "you can't have credit, nutrition, health, agriculture, training, and technical assistance, and expand."⁴ It is recommended for institutions wishing to do all these to split their functions and set up affiliated organizations to manage specific tasks.

4. Expansion is a conscious choice that can be made at

¹Edgcomb and Cawley, 125.

²Ibid., 145.

³Ibid., 125-126.

⁴Ibid., 126.

different points. For some, the goal of expansion is present at the organization's birth. It is very difficult for an organization to expand if it does not embrace this goal at its founding. The stumbling block of putting new wine in old skins is formidable.

The Expansion Stage Framework

The following are the four components of the Expansion Stage framework and their accompanying tasks:

1. Vision: The tasks in this component include (a) evaluating and revising the vision/mission statement to express the goal of expansion, (b) strengthening the entrepreneurial quality of board and executive, and © undertaking long-range strategic and financial planning.

2. Capacity: The tasks include (a) revising methodology to reflect specialization, (b) re-forming or revising organizational structure, and © strengthening capacity for financial analysis and management.

3. Resource: The main task is mobilizing financial resources for expansion.

4. Linkages: The task is establishing and implementing a policy formation strategy.

The Vision Component

According to SEEP the challenge of expansion which "is one percent inspiration and 99 percent perspiration, should be grasped with creativity, commitment, and total effort.

Vision is that one percent."¹

The Capacity Component

Revise methodology to reflect
specialization

According to SEEP, an organization entering the Expansion Stage will have a well-developed, tested, efficient, and effective methodology for providing services. It will also have substantial experience in delivering those services to a large number of participants. This will require an extremely high level of management competence, staff skill, and financial support.² This methodology will be replicated in order to deliver these extended services.

Replication

At the heart of most expansion strategies is the development of a replicable model or unit that can be installed repeatedly by the organization in response to demand. As the organization decentralizes during the Sustainability Stage, it sets up regional or local offices to serve clients close to their communities, and these offices represent its first experiences with replication. When an organization decides to expand, however, it needs to crystallize the essence of these experiences into a program model that is effective, can be easily implemented in a

¹Ibid., 127.

²Ibid., 137.

defined locality, and cover its costs in a quick and efficient way. With a good replicable model, an organization can expand as rapidly as it generates supporting financial resources.¹ Organizations that recognize this and systematically attend to developing the whole institution in relationship to the imperatives of development practice, will succeed. Those that do not will ultimately find themselves facing internal contradictions that impede effectiveness and lead to failure.²

Replication and institution creation

The strategy of replication and expansion through institution creation and strengthening usually takes two forms:

1. The organization develops partner organizations to offer services in previously unserved, or underserved areas, at the same time that it continues to implement its own program within its original target area. The advantage of this approach is that it allows the organization to develop institutions that are specifically tailored to local circumstances and that can hopefully generate local support. At the same time, it continues to base its own program on those areas and aspects where it has the greatest strength.

2. The organization creates, or converts itself into,

¹Ibid., 138.

²Ibid., 3.

an apex institution. An apex institution is one that coordinates a number of independent but affiliated organizations, and provides a variety of services to them.¹

GRIDA's vision of large-scale replication

One of GRIDA's original goals was an ambitious replication of the grassroots program throughout the Union and this they tried to do:

To establish a National Center of Grassroots Operation at Nchwanga, plus four regional centers to serve the Eastern, Western, Northern, and Central Uganda, as well as setting up a coordinating liason-monitoring office at the Union headquarters in Kampala.²

The goal for a national center at Nchwanga was not fully realized as has been previously pointed out. The goal for other regional centers did not succeed either; however, between 1989 and 1994 GRIDA held seminars at Kaliro and Iganga in the Eastern Field, at Lira and Arua in the Northern Field, and at Nchwanga and Ishaka in the Western Field. No records of these seminars were kept and therefore lack of data makes it very difficult to assess the results. But while the seminars did not result in the establishment of training centers, the concept of self-help took hold. GRIDA's attempt to replicate did not hold.

Coninck notes that "the issue of replication does not explicitly figure in the design stage of most programs, even

¹Ibid., 140.

²Kaggya, Grassroots: An Alternate Approach, 5.

if the geographical extension of activities sometimes constitutes one of their objectives,"¹ and this was the case with GO/GRIDA. No strategic plans were laid down to fulfill this objective and as a result it has not been fully realized.

White observed the same practices in Bangladesh where relatively small-size NGOs with local orientation have the "tendency to become large scale and nationally based but did not succeed."²

The ODI case studies in Uganda revealed that success in replication has been limited. None of the agencies studied could claim to have had the broad impact it had envisaged at the outset.³

Reasons for limited success in replication

The following are some of the reasons why replication has found limited success:⁴

1. One of the major reasons, which holds very true of GRIDA, lays in management constraints.
2. The tendency of NGOs to expand geographically and by sector also introduces "an upward trend in administration costs," that some of them, GRIDA in particular, cannot

¹Coninck, 109.

²White, Sarah C., 104-5.

³Coninck, 109.

⁴White, Sarah C., 104-107.

afford.

3. Local NGOs with their relatively small size and local orientation are more participatory than official programs, and have stronger local links that "seemed able to respond with most flexibility to the particular needs of the poor in their area."¹ "Taking a pessimistic view, this might suggest that the costs of success as an NGO grows, are the undermining of the very factors that underlay its effectiveness in the first place."²

4. The importance of personalities and individual commitments should not be underestimated; they come through as significant factors in all of the case studies. GRIDA, in common with most grassroots organizations, was founded and operated on the charisma of one individual, out of concern for the problems in his local area. It is therefore difficult to replicate GRIDA in other parts of the country where such leadership is not locally available.

To transplant a program to another social context or extend it on a different scale, cannot be but to change it. Such a process is most likely to be successful when it develops out of the self-monitoring of a program itself, and incorporates the flexibility to adapt to the new context.³ Self-monitoring was one of GRIDA's biggest challenges.

¹Ibid.

²Ibid.

³Ibid., 104-5.

5. It is better for rural development to be achieved one step at a time. This will enable the people to master every stage of development they reach. People change very slowly.¹ GRIDA did not master every step of development, making it difficult to develop a standardized, replicable model.

When local NGOs such as GRIDA do not have in place some or all the necessary conditions for replication as outlined by SEEP, it is not recommended for them to stretch themselves out into national programs. Other than CUF, GRIDA did not take root nationwide. However, it must be consistently pointed out that GRIDA succeeded in planting the concept of self-help and MAP beyond the Central Uganda Field.

If, on the other hand, a strong and functional linkage is established between ADRA/Uganda and GRIDA, the former should undertake the task of assisting GRIDA to sensitize other regions to form organizations similar to GRIDA but suited to the needs of their regions. ADRA, with an established and credible presence, a cadre of paid staff, easy transportation, and access to international funders, has the means to accomplish this replication.

¹Kaggya, Extension Training, 6-7.

Policy Formation

A Wider Approach to Poverty Alleviation

There is, according to Coninck, a wider responsibility for poverty in the constitutions of society or the state than is usually realized. For instance,

the reality facing the poor in Uganda is minimal state provision which leaves them with chronic economic insecurity, very limited access to legal protection, poor health and educational level. . . . The political process has not so far served as a vehicle for the interests of the majority. Viewed this way, poverty is clearly a structural problem, which cannot be overcome simply through self-help income generation projects amongst the poor.¹

The Uganda government itself, which is heavily reliant on aid financing, is a victim of overwhelming global economic forces that constrain the Third World. Durning mentions several of these forces as the main causes of poverty:

a world economy encumbered by high interest rates and colossal debt burdens, heightened protectionism, plummeting prices for the commodities that developing nations export, excessive population growth, resource depletion, environmental degradation, governments unwilling to implement controversial policies such as land redistribution, and national economies that are too restricted to create or too unrestricted to distribute wealth. . . . The structure of opportunity in any given nation is determined more by bank credit policies, government land tenure policies, and the impersonal dictates of the international economy than by all the cooperatives, women's unions, and peasant associations poor people can create.²

This can therefore be frustrating for nonprofit

¹Coninck, 110.

²Durning, 28, 32.

organizations such as GRIDA to see the dimensions of a problem and have neither the resources nor the clout to make a significant attack upon it. This frustration is what motivates an institution during the Expansion Stage to grow its program, and to raise the funds to reach larger numbers of people in need. It is the same frustration, according to SEEP, "that impels it to look to the political arena and identify policy blockages that directly limit clients' ability to succeed, and sometimes its own capacity to serve them."¹

Judith Tendler's research as quoted by Durning found that

those most effective at improving the lot of the poor were not the common "integrated" small projects that include credit, management training, equipment, and advice. Rather, success seemed to gravitate to those highly specialized groups that began with a detailed understanding of existing conditions in a narrow sector of the economy. Although grassroots oriented, they were centralized enough to target the specific legal and institutional barriers that perpetuate poverty.²

If effectiveness depends upon engaging in development at this broader level, it invariably follows that "over the long term, grassroots efforts will have to influence these broader forces if they are to do anything more than struggle against the tide,"³ by engaging in advocacy or policy

¹Edgcomb and Cawley, 160.

²Judith Tendler, What Happened to Poverty Alleviation? (New York: Ford Foundation, 1987), quoted in Durning, 31.

³Durning, 32.

formation type of work.

Policy Formation Checklist

However, before making a decision to become involved in policy formation, advocacy, or lobbying activities, a number of issues require data collection and examination in order to make informed decisions. This series of issues can be roughly divided into "external" factors, that detail what needs to be known about the general policy environment, and "internal" factors, that detail what the agency needs to know about itself.

External factors

1. What are the existing laws, regulatory policies and common practices that govern credit, the informal sector and micro-enterprise programming?

2. What are the important issues regarding legislation and policy as articulated by the community of organizations working in micro-enterprise activities? Are there issues that need to be addressed but are not yet articulated?

3. What are the government and non-governmental agencies that control the laws and policies affecting micro-enterprise activities? Who are the influential people and who are the decision makers within those agencies?

4. Of the variety of issues to be dealt with, which are of vital importance to the micro enterprise community as a whole? Which are vital to the organizations' programs and

ability to become self-sufficient? Which issues are time-defined and require immediate attention for social, political, or economic reasons?

Internal factors

1. Does the organization's vision and mission lend itself to policy and advocacy-type work, or are there conflicts? How can the conflicts be resolved? (e.g., religious convictions).

2. Does the organization have the capacity to address and affect policy? Does it have the personnel, including staff, with appropriate experience and board members with appropriate contacts? Can these activities be taken on without negatively affecting its ongoing programs by diverting staff time and money?

3. Are the policy issues of significant importance to the agency to warrant allocation of resources?

4. Can the organization generate financial support for these activities from its current donors, or are the potential future donors willing to support these types of activities?

Summary

The main purpose for analyzing GRIDA from an institutional development perspective has been the hope that GRIDA will study these principles and if possible adopt them. If this happens, GRIDA's effectiveness might be

enhanced through a move away from, what remains essentially at present, a reactive attitude to development problems toward a renewed attempt at imaginative programming. One of the major tasks GRIDA must accomplish in this endeavor, in order to make its good program even better, is to develop a reasonably strong institution with as many as possible of the foundational elements mentioned in this chapter.

It is the desire and hope of this study that GRIDA will be revived and rejuvenated, therefore these stages are hereby described in anticipation that GRIDA may use them someday.

One of the main emphases in this chapter is the need to establish information gathering systems for GRIDA's programs, for the purpose of follow-up, monitoring and self-evaluation. Since GRIDA is also involved in evangelistic work as part of its mission, the next chapter emphasizes the importance of follow-up and discipling systems for the purpose of conserving new converts as well as regular members.

CHAPTER SIX

INSIGHTS ON FOLLOW-UP AND DISCIPLE-MAKING

In chapter 4 it was shown that GRIDA, through its public evangelism program, succeeded in winning thousands of souls between 1986 and 1995, but was not successful in retaining and nurturing most of them to Christian maturity. The problem was attributed to the absence of a well-developed follow-up and discipling program. In chapter 5, the absence of these programs is partly attributed to the need for a well-developed institution, and recommendations were made about what GRIDA ought to do to enhance its capacities.

This chapter continues the to highlight principles that, if followed, will reinforce GRIDA's evangelistic program. It seeks to highlight follow-up and disciple-making principles that experienced disciple makers use to reduce the rate of apostasies and thus promote vigorous church growth. The findings are presented as a general overview and therefore are not dealt with in detail. It is anticipated that GRIDA will conduct a deeper study of these principles, and contextualize and implement them for the

betterment of its evangelistic program.

It is important to start with a review of GRIDA's evangelistic methodology and what it had in place in the form of a follow-up or discipling program.

GRIDA's Evangelistic Method

GRIDA's evangelistic methodology was almost exclusively an approach of evangelism by addition through preaching. This mode of evangelism primarily presents theological and doctrinal arguments for three weeks and at the end appeals to the listeners to make decisions. In GRIDA's case, the converts who responded to the evangelistic call were baptized at the end of three-week crusades. Although this methodology is referred to by Thom S. Rainer as "preaching 'cold call' confrontational evangelism,"¹ GRIDA used it with relative success).

After such crusades the district pastor, who was usually very busy, was left behind with one or two lay volunteers to nurture the converts, followup the undecided interests, and work on unfinished projects. Most of the times pastors were left behind with a meager budget or none at all. After two or three weeks, the volunteer/s also left and the converts had to fend for themselves. Worst of all, GO leaders rarely or never returned to monitor or give courage and guidance to the fledgling churches and projects.

¹Rainer, 215.

This kind of desertion was felt most in areas where there was no Adventist church in the vicinity to start with. After a year of spiritual and social struggles, more than 50 percent of the new converts reverted.

The Problem of Follow-up

The following five factors are largely responsible for this sad phenomenon of convert reversion:

1. Because each district pastor was shepherding between ten and forty churches, there was never enough time to provide meaningful follow-up to the new converts at the end of a GRIDA crusade.
2. GRIDA itself was neither sufficiently organized nor funded to facilitate effective follow-up and discipling.
3. The evangelistic training that the pastors had received at the local seminary, focused more on delivering theological and doctrinal concepts--"the truth"--than it did on the practical assimilation and settling of new believers into the truth. Of course, the pastors in training were told what to do about follow-up and discipling new members, but they were never shown how to do it since there was no modeling or mentoring.

The little practical help each pastor received was what was passed on to the lay members who volunteered to stay behind for follow-up work. As a result, neither the lay participants nor the district pastors really knew how to effectively nurture or disciple anyone to Christian

maturity.

4. Church members in general were not sensitized to the fact that it was their God-given responsibility to nurture new Christians to spiritual maturity. They were therefore not trained and equipped accordingly.

5. Many pastors in Uganda are struggling with what Rainer appropriately describes as the "decreasing effectiveness of the 'cold call' confrontational evangelism."¹ The impersonal nature of this mode, increasing secularism, and the tremendous proliferation of Pentecostal groups may be responsible for this decrease in effectiveness.

The problem of follow-up is succinctly summarized by Hanks and Shell as follows:

Relying on our traditional approach, which neglects personal follow-up and fails to utilize our more mature lay people, we are plagued with a growing attrition rate, no matter how successful our short-range evangelistic efforts appear to be. . . . It needs to be understood that evangelism's most persistent enemy is poorly planned and poorly executed follow-up.²

This study has found that evangelism, follow-up, and discipleship are among the most significant struggles facing most Christian churches today.³ GRIDA is not alone. Rainer points out that

¹Ibid.

²Billie Hanks and William A. Shell, eds., Discipleship: Great Insights from the Most Experienced Disciple Makers (Grand Rapids, MI: Zondervan Publishing House, 1993), 23.

³Ibid., 106.

when churches seek to get people into their fellowship, they are attempting to open "the front door." Keeping those members in the church, active and fulfilled, is called "closing the backdoor." Keeping the backdoor closed is a major problem in most churches today. How can we assimilate new members, and how can we reclaim inactive members? Those are the "backdoor" questions.¹

Corrective recommendations to these nagging "back-door" questions include diversification of the evangelistic program to include, for example:

1. Multiplication evangelism
2. Disciple-making ministries for local churches
3. Small-group ministries.

The diversification is needed because, in a time of turbulent, fast-paced change, in which values and beliefs seem to change rapidly, "we cannot afford to assume that a single evangelistic or discipling method will meet the needs of all people."²

Insights on Follow-up and Disciple-Making

The Process of Multiplication

Gary W. Kuhne is an experienced discipler who spent many years of practical experience with campus and lay mobilization in Erie and also served with Campus Crusade for Christ. He is currently the pastor of Grace Discipleship Church in northeast Pennsylvania. According to his findings, spiritual multiplication is a process that goes

¹Rainer, 281-282.

²Hanks and Shell, 7.

grounding a new believer in the faith."¹ He continues to explain that

personal follow-up is the assuming of a one-to-one relationship by a mature believer with a new Christian for the purpose of aiding the new Christian's nurture and growth.²

It is likened to a parent-child relationship with a new each new believer relating to an older believer, (John 3:3; 1 Cor. 3:1; 1 Pet 2:2; 1 John 2:12-14). In both cases, the natural baby and the spiritual baby need love, protection, food, and training during the early stages of their development.³

The basic needs of a new believer

The following five basic areas of spiritual truth as presented by Kuhne, represent five basic needs of a new believer and should be involved in an effective follow-up program:⁴

1. Help the new believer receive assurance of salvation and acceptance with God.
2. Help the new believer develop a consistent devotional and prayer life.
3. Help the new believer understand the basics of abundant Christian living.

¹Kuhne, 16.

²Ibid., 19.

³Ibid., 111.

⁴Ibid.

4. Help the new believer become integrated into the life of a local church.

5. Help the new believer learn to share his or her faith with others.

Three elements of a total follow-up program

The work of follow-up in a new believer's life usually involves the following three basic steps:

1. Sabbath school or small-group studies: This is group follow-up by which the nurturing of the new believer is accomplished by the local church or fellowship group. It may take the form of structured teaching in the basics of doctrine. "It also includes the development of committed relationships between the new Christian and the believers with whom he/she associates."¹

2. Personal Study: Includes such things as reading books, other literature, and personal Bible study.

3. Personal Follow-up: is "the assuming of a one-to-one relationship by a mature believer with a new Christian for the purpose of aiding the new Christian's nurture and growth."² This step although it is the most important, is by far the most neglected one. The neglect is attributed to: (a) many Christians are unclear as to what needs to be done to help "ground" a new believer in the faith, and (b)

¹Ibid., 111-112.

²Ibid.

many Christians are unwilling to give the large amount of time that effective personal follow-up requires.

Assimilating new members

Gary McIntosh and Glen Martin identified the following strategies for assimilating new members.¹

1. Emphasize Friendship: Friendship with other church members is the first step towards assimilating a new member into the church.

There is a considerable evidence which suggests that at least one-third, and perhaps as many as one-half, of all Protestant church members do not feel a sense of belonging to the congregation of which they are members. They have been received into membership, but have never felt they have been accepted into the fellowship circle. . . . Church members obviously need to develop relationships with new members. *This is rarely successful with programs.* Instead regular emphasis on friendliness and openness motivates members to welcome newcomers into their friendship circles." (italics supplied)²

An even more successful approach is for the relationship with the member to begin before the new member comes into the church. If leaders are successful in motivating church members to invite and bring their friends to church, evangelism and assimilation can become one victorious step.

¹Gary McIntosh and Glen Martin, Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church (Nashville, TN: Broadman, 1992), quoted in Rainer, 282-283.

²Rainer., 282.

2. Involve New Members in Ministry: As a means of closing the back door, it is very important that new members become involved in ministry in the church. Pastors should give their laity "permission" to start and become involved in ministries. Pastors should encourage or require spiritual-gift assessments to involve people in ministry according to their giftedness. Pastors should teach and show that ministry is done by the people of God, rather than by some artificial ecclesiological hierarchy. "Ministry involvement, real ministry involvement, is a key to assimilation."¹

3. Create Small Groups: Small groups are very important in creating a sense of belonging, especially if they operate in a non-church location. The size of the group may vary between six and ten members. (More about small groups is provided in the last section of this chapter.)

4. Vision: The church must develop a clear, challenging, and exciting vision of the Great Commission. "It creates a sense of being on the team. New members are assimilated because they identify with the 'team' and its vision."²

5. Spiritual Growth: "The deeper the level of discipleship, the more likely assimilation is to take place.

¹Ibid.

²Ibid.

Church leaders must seek innovative and challenging ways for all members to have opportunities to grow in Christ."¹

Importance of personal follow-up

There are at least four reasons why personal follow-up should not be abdicated to the group or the initiatives of the new believer:²

1. The Vulnerability of a New Christian. A new believer is more vulnerable in the fight against Satan's temptations than at any other time in his or her life. It is common for new Christians to experience doubt regarding the validity of their decision for Christ. They know little of the word of God and therefore need the protection that a more mature believer can help to give them.

2. The New Christian's Potential for Change. New Christians are at a pivotal point in their lives. For the first time, they have the potential for real change in their life-styles. "The direction and guidance offered through personal follow-up greatly increase both the chance and speed of this transformation."³

3. Disciples Are Produced Most Effectively Through Personal Follow-up. A disciple is defined as "a Christian who is growing in conformity to Christ, is achieving fruit

¹Ibid.

²Kuhne, 19-23.

³Ibid.

in evangelism, and is working in follow-up to conserve his fruit."¹ Personal follow-up greatly increases the speed and probability of discipleship development in a new believer's life.

4. Personal Follow-up Is the Most Effective Way of Achieving Spiritual Multiplication. The degree to which you can encourage a new Christian to be fruit-producing has important implications towards making him/her a multiplier and for the fulfillment of the Great Commission. A multiplier is defined as "a disciple who is training his spiritual children to reproduce themselves."²

Phase 3: Discipling

Discipling begins when you start to train the new Christian to personally followup another new Christian. The process continues until you teach them to teach others to teach others to follow up someone else.

Kuhne describes a disciple as a "Christian who is growing in conformity to Christ, is achieving fruit in evangelism, and is working in follow-up to conserve his fruit," and the process of discipleship training as the "spiritual work of developing spiritual maturity and spiritual reproductiveness in the life of a Christian."³

¹Ibid.

²Ibid.

³Ibid., 21-22.

It therefore follows that the principles of evangelistic multiplication and discipleship training are indispensable if the church is to be successful in carrying out the Great Commission. These principles are not optional because, besides being the method the Lord Himself used, He commanded us to do likewise (Matt 28:18-20). In fact, there is no better method of effective nurturing of new Christians.¹

Christ's method of evangelism

Jesus' evangelistic strategy, according to Hanks and Shell, started with His calling of a few men to follow Him.

His concern was not with programs to reach the multitudes but with men whom the multitudes would follow. Remarkable as it may seem, Jesus started to gather these men before He ever organized an evangelistic campaign or even preached a sermon in public. Men were to be His method of winning the world to God.²

Why did Jesus deliberately concentrate His life on so comparatively few people? The answer to this question focuses at once on the real purpose of His plan for evangelism.

This meant that He needed men who could lead the multitudes. What good would it have been for his ultimate objective to arouse the masses to follow Him if these people had no subsequent supervision nor instruction in the Way? It had been demonstrated on numerous occasions that the crowd was an easy prey to

¹Hanks and Shell, 10.

²Ibid., 39.

false gods when left without proper care.¹

Phase 4: Multiplying

Phase four is the multiplying stage of the process. It occurs when a person you have followed-up and disciplined is following up and discipling others, in the fulfillment of 2 Tim 2:2. "This is the goal of the follow-up ministry and can be accomplished no other way than through one-to-one involvement and training."²

The Principle Applied Today

Most of the evangelistic efforts of the church in Uganda (GRIDA's included) begin with the multitudes, under the assumption that the church is qualified to conserve what good is done. It has been pointed out that little or no genuine concern is manifested toward the establishment of these souls in the love and power of God, let alone the preservation and continuation of the work. Hanks and Shell argue that

surely if the pattern of Jesus at this point means anything at all it teaches that the first duty of a pastor as well as the first concern of an evangelist is to see to it that in the beginning a foundation is laid on which can be built an effective and continuing evangelistic ministry to the multitudes. This will require more concentration of time and talents on fewer potential leaders in the church while not neglecting the passion for the world. It will mean raising up trained leadership "for the work of ministering" with the pastor

¹Ibid., 47.

²Kuhne, 27.

(Eph. 4:12)¹

Dawson Trotman, the founder of the Navigators,² makes a similar argument: "How thrilled we are to see the masses fill up the seats! But where is your man? I would rather have one 'Isaac' alive than a hundred dead, or sterile, or immature."³

If, therefore, follow-up and discipling, are the heart of church growth, this underscores the need to train church members to become disciple makers.

Training Church Members to Be Ministers

The first step toward developing an effective follow-up and discipling strategy is to equip our faithful, available, and teachable church members to be Christ's ministers. We must help them to carry out the God-given work for which they were created (Eph. 2:10). "We must," says Hanks, "raise the self-confidence of believers if we expect them not only to deepen their own relationship with Christ, but facilitate growth in the lives of others."⁴

¹Hanks and Shell, 49.

²The Navigators is an international Christian organization whose aim is to help fulfill the commission by multiplying laborers for Christ in every nation.

³Dawson Trotman, Born to Reproduce (Colorado Springs, CO: NavPress, 1925), 26.

⁴Hanks and Shell, 8-9.

Distinguishing teaching from training

Teaching. Teaching requires the transmission of ideas and concepts. Typically, words are used to convey the teacher's thoughts and he or she needs little else to get a point across. Jesus used this method very effectively for He was a master teacher. This is not true with training, however.

Training. Training, commonly known as apprenticeship, requires the transmission of learned skills. Because observation and practical experience are needed for effective training to occur, one-on-one relationships are universally used as the accepted apprenticing format. Jesus apprenticed his disciples. Hanks argues that "If for no other reason than this, training in evangelism, which involves eternity, must demand our very best and most committed effort."¹

The spiritual grounding of a new believer in the faith will be the product of both training and teaching. There are certain basic spiritual truths a new Christian must know and apply to become rooted and really begin to grow in Christ.²

¹Ibid., 95.

²Kuhne, 17.

Factors Affecting Personal Follow-up

Personal follow-up is not entirely free of restraints that inhibit its growth. The following are some of the factors that control and regulate the effectiveness of a discipling ministry:¹

1. Relationship: This is the most important factor or bottom line in the follow-up ministry. It is important that the discipler is in right relationship with the Lord in his/her own Christian life. "Soulwinners are not soulwinners because of what they know, but because of the Person they know, how well they know Him and how much they long for others to know Him."² Kuhne confirms this insight in the following statement:

Personal follow-up is not only methodology, but also life transference. Thus there can be no substitute for a dynamic relationship with Christ in your own life if you seek to be effective in helping someone else grow. There will inevitably be loss of effectiveness if you try to bypass this rule. There is a subtle temptation, as you begin to gain insights into methods, to begin to rely on a certain method, or perhaps a sequence of instructions, to achieve an effective personal follow-up ministry. Methodology training in follow-up is meant to supplement, not substitute for, personal life communication (1 Thes. 2:8). A new Christian's growth can be killed in the bud if you focus on methods at the expense of relationship. (italics supplied)³

In reference to the example of Christ, Hanks and Shell amplify transference by pointing out that "Jesus' message

¹Ibid., 29-36.

²Trotman, 33.

³Kuhne, 29.

was personalized in the everyday affairs of life. His classrooms were events of the day. He was what He taught. He transmitted His message by His life."¹

2. Commitment: Multiplication, as a by-product of both personal follow-up and discipleship training, is a time-consuming process and therefore takes commitment. Commitment in turn demands adjustments in priorities, because there is simply not enough time to do everything in our hectic society. One must believe in the importance of personal follow-up, be willing to spend the time necessary to develop disciples, and be willing to rethink present involvements and discard those that are no longer a priority. These may include Christian things or spiritual activities with little productivity.

3. Concentration: Multiplication depends upon spiritually mature and well-trained disciples who are never mass produced, but rather are the product of in-depth, time-consuming, hard work. To achieve true productiveness one must work with only a few people at a time. Concentration on a few was one of the basic elements of Christ's discipleship methodology. "Early in His ministry, Christ chose a core of men and began to pour His life into them. His purpose was to create the leadership necessary to adequately oversee the growth of the early church."²

¹Hanks and Shell, 156.

²Khune, 30.

Waylon Moore points out that

a decision that our ministry will be intensive rather than extensive will change our whole life. *Quality begets quantity*. It takes vision to disciple a person to reach the mass. If you train one person then you penetrate the multitude. (Italics supplied)¹

4. Duration: It is exceedingly important for people interested in personal follow-up ministries to understand and accept certain time requirements.

Follow-up is not only a temporary time drain for you, but it will also continue over a period of time, possibly for a year or more. It is important to realize this, not only because you need to be committed to working that long, but also because it will take time for the results of a multiplying ministry to become obvious to those looking on.²

5. Teaching and Training: Personal follow-up is by definition a product of teaching, training, and spiritual growth. Thus, the availability of training in the area of personal follow-up is an important part of multiplication. If personal follow-up is to become effective and produce multipliers, an individual needs the training to initiate the process. This, I think, is one role GRIDA must play. It must provide training and resources to pastors.

6. Environment: The spiritual environment the new believer encounters will play a large part in his subsequent Christian growth, or lack of it. The spiritual temperature of the church in which new believers find themselves will

¹Waylon B. Moore, New Testament Follow-up for Pastors and Laymen (Grand Rapids, MI: Wm. B. Eerdmans Company, 1963), 68.

²Kuhne, 33; Trotman, 30.

to some other people? Should high-ranking church officers at Union and Field level be involved in some form of disciple making? Is follow-up and disciple training restricted to new converts?

Bill Hull, the author of several books on disciple making, provides some answers. He proposes that "the discipling church is the normal church and that disciple making is for everyone and every church because: (1) Christ instructed the church to take part in it, (2) Christ modeled it, and (3) the New Testament disciples applied it."¹ The "everyone" here includes everyone in GRIDA and church administration.

What Can GRIDA Do?

Since the heart of church growth is discipling, "evangelism that produces no disciples is certainly not the type of evangelism that Christ had in mind when He gave the Great Commission."² GRIDA therefore has no option but to study ways and means of developing an effective follow-up and disciple-training program. Following are some lead suggestions:

1. Two or three GRIDA officers should be designated to make an in-depth study of the principles of follow-up and

you cannot reproduce." Trotman, 34.

¹Bill Hull, The Disciple Making Church (Grand Rapids, MI: Fleming H. Revell, 1990), 10.

²Rainer, 216.

disciple training in a contextual setting of Uganda. Hull suggests the following eight principles of the discipling church through the New Testament,¹ and I suppose they would provide GRIDA with a good start.

a. An intentional strategy. The initial spread of the Gospel was no haphazard thing. Every step of the way we see planning and intentional movement toward this goal. Unfortunately, strategic thinkers are scarce in the church ranks today.

b. The Great Commission at the Heart of Ministry. By definition, having the Great Commission as the driving force for ministry's heart means setting up disciple making as the main focus. The early church did that as they took the first step in reaching people.

c. Multiplication as a Methodology. The early church also had the intentional strategy of making reproducing disciples, as described in Acts 2:42-47. Guided by Acts 1:8, the Twelve must have planned to send out many disciples.

d. Accountability as a Catalyst to Obedience. Accountability is defined as helping people keep their commitments to God, through their loving obedience to authority. Submission to authority was woven into the early church's daily life. Without

¹Hull, 205-220.

loving authority, the rate of growth and sheer numbers of the first church would have produced chaos.

e. The Small Group as the Primary Discipling Vehicle. Effective discipling must take place in a small-group setting. It provides intimacy and accountability; it uses a variety of gifts, without an overwhelming church atmosphere; and it provides an ideal training vehicle for reproduction.

f. Apprenticeship in Developing Leaders. The principle of selectivity was always at work. Future leaders were carefully selected. Developing leaders is crucial to creating a vibrant, multiplying church. The process should begin early and continue over years, allowing the apprentice to assimilate information and gain experience. To be successful in God's eyes, ministry must multiply, and that occurs through apprenticing. No shortcuts, only patient, hard work trains and develops leaders.

g. Leadership Selection by Gifts and Character. Christ's example in His choice of the Twelve, the criteria the apostles used in selecting leaders, and Paul's letters to Timothy and Titus, make a strong case for objective criteria as the basis for leadership selection. Leadership development and selection are joined together.

h. Decentralization of Ministry. When God scattered the church, He smashed institutionalism.

2. All GRIDA officers should be trained in follow-up and disciple making.

3. Union and Field officers should be encouraged to participate in this training exercise.

4. Each of GRIDA, Field, and Union officers should start apprenticing their own disciples while they go about their other duties. They need to multiply experienced disciplers. Although apprenticing is not restricted to new converts, it is a good initial exercise that is beneficial to leadership development for the entire church. This is possible and must be done, otherwise GRIDA and church leaders cannot expect anyone to do what the leaders themselves cannot do. Carl F. George argues that

many Christians have accepted an absolutely stupid notion: that a person can be lectured into leadership. Leader behaviors by definition, require followers. Leadership formation cannot occur without on-the-job coaching by someone to whom the leadership trainee is willing to be responsible. Speeches on leader traits will never produce the harvest God wants to grant.¹

Gene Warr emphasizes that disciples have been made over the centuries and now there are representatives of Christianity in every nation on earth.

Moses poured his life into Joshua; Elijah poured his life into Elisha; and on and on. Jesus to the Twelve; the Twelve to others; Paul to Timothy; Timothy to

¹Carl F. George, Prepare Your Church for the Future (Grand Rapids, MI: Fleming H. Revell, 1992), 135.

faithful men; those faithful men to others also.¹

All the apprentices and disciples mentioned here were not necessarily new converts, but that is one of the ways individuals in an organization such as GRIDA can start multiplying disciple makers--by getting their feet wet.

5. If the above are done right, it is then, and only then, that GRIDA will be able to model to the district pastors and encourage them to do the same. GRIDA in conjunction with the Fields and Union should be in position not only to assist in training, but also to provide the district pastors with all the resources they need to train their local church members.

6. It would be better not to hold any evangelistic campaigns in any district or church where extensive preparations and training of the church members in follow-up and discipling has not been done.

Small Groups

Another area that GRIDA needs to study in its effort to find a solution to the problem of apostasy is the area of small-group ministries. This is a relatively new trend that many churches in the world are experimenting with and finding very rewarding in stemming apostasy and promoting vigorous church growth. Where the reason for the loss of members is relational, and such is the case with GRIDA,

¹Gene Warr, quoted in Hanks and Shell, 165.

relational bridges are built between new converts and old church members.

Small Groups and Apostasy

Considerable evidence suggests that at least one-third, and perhaps as many as one-half, of all Protestant church members do not feel a sense of belonging to the congregation of which they are members. They have been received into membership, but have never felt they have been accepted into the fellowship circle. These are the ones who usually revert.¹

According to Russell Burrill, the Director of the North American Division Evangelism Institute in Berrien Springs, Michigan, and several of today's authors on evangelism and church growth, the solution to this relational problem is to establish small-group ministries in the local church.² He points out that

ideally, the small, caring group is also the perfect place to bring new people. In my experience, I have discovered that we *rarely lose a person* who joins a small group. Why? Because the relational bridges have been built. Most of our assimilation of new members has been doctrinal, though few people leave because of doctrine. The reason for the loss of members is relational. Small, relational groups could be a big help to us in stemming the tide of apostasy. Even before people join the church, they should be involved in a small group, so that relational ties are built from

¹Rainer, 282.

²Russell Burrill, Revolution in the Church: Unleashing the Awesome Power of Lay Ministry (Fallbrook, CA: Hart Research Center, 1993), 12.

the very beginning. (italics supplied)¹

Rainer makes a similar point:

There may be no greater evangelistic tool for developing relationships than small groups. . . . Our relationship hungry society is willing to go into homes and other "neutral" sites as their first steps toward associating with Christians. Openness is increasing in small groups that is not found in most other areas of the church.²

Releasing the Laity for Ministry

Hiring pastors to do the work of the ministry while the laity pay, attend, and observe is not God's plan for the Adventist church. The church must release the laity for involvement in ministries they were called to and gifted for by the Lord.³

Small Groups and Relevancy

The Inside Information Newsletter published by the Baby Boomer Ministries Resource Center (BBMRC) has as its stated goal: "to make church relevant to our generation of seekers, believers, and leaders."⁴ Paul Richardson points out that five years ago the baby boomers interviewed, listed five important issues "they wanted to see the Adventist church at

¹Ibid., 124.

²Rainer, 221.

³Burrill, 12.

⁴Paul Richardson, "Thirtysomething Thinking Fortysomething Focus." Inside Information Newsletter 7, no. 2 (1995): 4.

large, address in this decade."¹ Two of them are relevant to this study:

1. Hope for the Hungry, Homeless, and Hurting.

We want our religion to be tangible, livable and practical. Too often our church emphasizes the transcendent, the invisible and the impractical. We Boomers want to be part of an experience that is fleshed-out in everyday life. We need a religion that reaches out to heal the hurts and needs of our church and community. Don't get us wrong, we don't hold to a popular position that social action will restore the Kingdom of God in this world, but we do value the message of Adventism more if we see it being put into action--social action. We want the world to know that we are Christians by our love--by our care for the orphans; persons with AIDS; the homeless; the illiterate; the unborn; the abused; the hungry; the addicted; the depressed; the bankrupt, and so many more.²

2. Spirit-led Participation in Winsome Worship.

We go to church because we know we should, but we really don't enjoy it. It's so boring!' This decade must bring renewal to our Sabbath mornings . . . an active, ongoing strategy of small groups for support, learning and social action . . . targeted, permanent ministries (instead of events, activities and short-term programs) that make disciples for Christ in our contemporary culture and build consistent ongoing relationships with many segments of that community.³

While it may be difficult to find one particular church with all these characteristics, what the baby boomers are yearning for is the biblical pattern of a healthy church. The pattern of a healthy church can be gleaned from several passages of Scripture. Acts 2:42-47 is often cited as an

¹Ibid., 1.

²Ibid.

³Ibid.

example of a healthy church. Characteristics include teaching, fellowship, prayer, miracles, giving, meeting needs, praise, evangelism, and assimilation. Rom 12:10, Eph 4:2, and 4:32 add devotion, self-sacrifice, humility, gentleness, patience, love, kindness, compassion, and forgiveness. Gal 6:2 includes the characteristic of caring for each other's burdens: "Carry each other's burdens, and in this way you will fulfill the law of Christ." 1 Thess 5:11 adds encouragement and edification: "Therefore encourage one another and build each other up, just as in fact you are doing." All these roles are to be played out by the body of believers.

Rainer observes that

it is difficult to see how any structure other than small groups can best fulfill these needs. They allow for the ministry to a few by a few, rather than one or a few staff members attempting to meet the needs of hundreds or thousands.¹

Leland R. Kaiser is a dynamic Seventh-day Adventist motivational speaker known for his ability to change the way organizations think. In his article "Thinking: Outside the Box" he contends that

we do not have one institution in its current form that can take us into the next millennium and that includes the SDA church. . . . The problem is not about truth. It is about relevance. The church as currently constituted is not relevant to the lives of many of its members or its surrounding community. The world has changed. Our church for the most part has not. . . . As long as we stay inside our walls and talk to each other or run large evangelistic programs where we expect the

¹Rainer, 297-298.

presence is usually uncomfortable, especially to the unchurched.

2. Small groups help develop deeper levels of trust that help participants share. The development of intimacy and sharing can be life changing. It is one of the best ways to assimilate new members and prospects. Subsequent involvement in ministry and the development of relationships are critical for a person to develop a sense of belonging. Often before declaring official church membership, a person is well assimilated into the church through a small group.

3. Pastoral care: Pastors must become "ranchers" looking after "shepherds" who, in turn, look after "sheep." The sheep is shepherded but the rancher does not do it--he sees that the ministry gets done. The problem most pastors experience is finding shepherds. The small group method, on the other hand, can provide more pastoral care than most churches and leaders ever thought possible.

For those who already use small groups, such as the New Hope Community Church in Portland, Oregon, it has been demonstrated that they have explosive evangelistic potential. For New Hope, the stated purpose of the "tender loving care" groups (TLC), as they call them, is discipling, evangelizing, and shepherding.¹

¹Ibid., 294.

The Need for Change

If indeed the future SDA church is a grassroots, democratic, communitarian movement, as Kaiser describes it,¹ then GRIDA with its Action Teams is headed in the right direction, in spite of all its inadequacies. However, even GRIDA in its current form may not get us all the way into the next millennium without significant changes, especially in its evangelistic methodology.

Carl George warns that the churches of the nineties are faced with a dilemma.

We quickly forget that the felt needs of our "customers" are in a constant state of flux. We can overlook the fact that each new day ushers in a slightly different set of circumstances. We sometimes neglect the long-range implications of not keeping abreast with the present. Instead, we often persevere in the comfortable habits to which we have grown accustomed.²

It is important for GRIDA's leaders to pinpoint the significant trends of the 1990s and to discover new biblical models being used of God to seize the opportunities of our day. The church must ask questions such as, where is our society headed? What will the future, in which African churches must minister, be like? What will the typical person's felt needs be? Suppose God decides to wait twenty more years before Christ's second coming. What kind of ministry planning should we do? "Churches are acknowledging that for our own spiritual health--much less survival--we

¹Ibid.

²George, 14.

must change."¹

Previous experience is no longer adequate for guiding a church leader or an organization into the future because nowadays when people come to church activities, they expect their problems to be addressed. Their marriage, jobs, and relationships are unstable and falling apart. They are willing to get involved in church, but only if doing so will help answer their personal cries for help. "Thriving churches are ones that have discovered creative ways to address a multiplicity of human interests."²

George predicts that the church of the future may return to a structure very similar to the early church at Jerusalem: large enough to win thousands but small enough to have a personal touch. "I am convinced that the kind of group that does the best job of 'keeping' people is the mouse-size home-cell group."³

George, like Kaiser, charts out the characteristics of the future church with striking similarities.

Paths to the Future⁴

1. Churches of the future will be committed to making more and better disciples.

¹Ibid., 15.

²Ibid., 17.

³Ibid., 74.

⁴Ibid., 154-156.

2. Churches of the future will be more concerned with the size of the harvest than with the capacity of their facilities.

3. Churches will be known primarily as caring places rather than as teaching associations.

4. Pastors will genuinely encourage ministry by the laity, despite centuries of modeling to the contrary. They will shake off the image of clergy as hired hands whose job is to do the ministry for the church. These clergy of the future will remove the "off limits" signs from every level of pastoral care. *They will restructure the training and organization of the entire church to enable every willing person to find a quality opportunity for life-changing ministry.*

5. Lay-ministry assignments will involve leadership of a group. In churches of the future, a significant percentage of the people will each take responsibility for the spiritual well-being of a set of others who meet regularly as a group of ten or so. These trained and supervised lay shepherds will affirm that people can improve relational skills, rebuild shattered dreams, achieve freedom from negative attitudes and destructive habits, and learn to give support to one another.

6. Laity, given the opportunity, will invest time, energy, and money to learn the skills required to do a competent job of pastoring. Based on the competent and

effective modeling of their senior pastor or pastoral staff, they take ministry to a limited-size group so seriously that they choose it over elected office or honorific titles.

7. Finally, in the church of the future, pastors and people will remain dependent on the Holy Spirit to make His gifts available for mutually edifying one another in ministry.

Steps in Restructuring

The following steps advanced by Burrill, will be needed to restructure the church for lay ministry. This will call for a radical departure from the way most Adventist churches currently operate.

1. The church will need a clear understanding of lay ministry. Lay ministry is fulfilling the mission of the church through people who grow spiritually by their involvement.
2. Lay ministry is people centered rather than institution centered. Therefore, the purpose of ministry is the enhancement of people rather than just caring for institutional needs.
3. A first step in restructuring the church for lay ministry is to have the nominating committee fill current positions based on the needs of the members rather than on the needs of the church. Any positions not filled are eliminated. If God wants the position filled, He will gift someone for the position.
4. A more radical approach would be to eliminate most jobs currently performed in the church. The four or five that are left can be appointed by the nominating committee. The rest of the church is then organized around ministries.
5. These ministries may occur as the person ministers for Christ in the church--or in the world. The whole point of a lay structure in the local church is to free

God's people *to minister for Christ in the world and not to be confined to the church*. It is time for the church to remove its walls and become the salt of the earth, as Jesus wants it to be. (italics supplied)¹

Should GRIDA adopt these principles of ministry, what changes would it have to make in its organizational structure and methodologies? What problems would it encounter? The following section presents some of the anticipated problems.

Problems GRIDA Will Encounter

First, it will be difficult to successfully incorporate the above principles of ministry into our traditional Adventist church structures. Any attempt to readjust structures and programming may arouse stiff resistance. GRIDA, therefore, must be thoroughly persuaded that the concerns raised in this chapter are serious enough to warrant a spirited study on how to courageously weave its way through the anticipated resistance. Indeed, GRIDA has correctly diagnosed the needs, pains, and hurts of the society and even feebly reached out to touch it, but unless GRIDA finds a way of modifying its structures to incorporate these legitimate principles of ministry, its effectiveness will not only be limited but it may cease to be relevant and as a result die.

George points out that in order for groups to assure optimal pastoral care,

¹Burrill, 97-98.

cell cultivation must be the central skill and discipline of everyone involved in the church. Each decision, every organizational system, and all leadership development will be evaluated in the light of their contribution to multiplying the work of the ministry through the mouse-size structures.¹

GRIDA will find it difficult to introduce these principles of ministry in established churches that tend to follow a departmental or program approach. Such churches would treat cell group ministries as a new program or one among many departments in the church. It would be advisable for GRIDA to study these principles with some young ministers who might be interested, contextualize their findings, and launch out with newly planted congregations. A lot of literature about small-group ministries has already been made available to GRIDA for this purpose.

According to Leith Anderson,

change within a church is seldom easy. It takes enormous amounts of prayer, time, money, and ministry. There are few shortcuts. Effective churches are most often the product of years of zealous labor rightly deployed. . . . It is never enough to have just the right diagnosis, correct prescription, and lots of hard work. The church is the body of Jesus Christ. It takes the power of God to make the church strong and successful.²

Second, most of the success stories written about in the area of explosive church growth through disciple making and small-groups ministries are usually stories of

¹George, 87-88.

²Leith Anderson, A Church for the 21st Century: Bringing Change to Your Church to Meet the Challenges of a Changing Society (Minneapolis, MN: Bethany House Publishers, 1992), 13-14.

individuals and not organizations such as GRIDA or entire denominations such as the Seventh-day Adventist church. An individual without stringent denominational ties, such as Dale Galloway,¹ Paul Yonggi Cho,² Bill Hybels, and others, developed a vision, started out small, and worked tirelessly for years to build up one mega/meta church.

There are no models on how entire organizations such as GRIDA within the SDA church should go about establishing small-group ministries in churches. Small group ministries, like discipling, are accomplished in local churches. Success may lie in instilling a vision for these ministries in the hearts of individual pastors. GRIDA should work closely with one of them to develop a model for others to learn from.

Why Bother?

It is reported that Gene Warr was committed to the ministry of follow-up, disciple training, and multiplication because of the following three personal reasons, which I found very compelling:

1. The Brevity of Life: According to Warr,

the Bible teaches that life is like a vapor. Swifter than a weaver's shuttle, it is like a tale that is told.

¹Dale E. Galloway, 20/20 Vision (Portland, OR: Scott Publishing Co., 1986); idem, The Small Group Book (Grand Rapids, MI: Fleming H. Revell, 1995).

²Paul Yonggi Cho and Harold Hoestler, Successful Home Cell Groups, (S. Plainfield, NJ: Bridge, 1981).

It is fleeting, like water that is poured out upon the ground and cannot be gathered up again, (Ps. 71:9,18). . . . The only way I can show the power of God to "everyone who is to come" is by investing in the lives of people who will invest in the lives of other people who will invest . . . and that way, by the grace of God, I can show the power of God to generations yet to come.

2. A Sense of Stewardship:

The life we have, even if we refer to it as "my life," is not our own, it belongs to God. I have a responsibility for the life that God has given me. I did not manufacture it. I do not sustain it. It is something God has loaned me for a short time while I am here on earth, and I believe I have a responsibility to invest it where it will count most, (Ps 66:8-9).

3. A Desire for My Life to Count for Something Worthwhile:

I'd hate to reach the end of the road and have it said of me as it was said of an old couple in Somerset Maugham's *Of Human Bondage*: "It was as if they had never lived at all." *I don't want that to happen to me.* I want to live and pass on abundant life in Christ to many, many others. I can do it through a ministry of spiritual multiplication, reproducing myself many times over in a disciple-making ministry. And so can you. (italics supplied)¹

And so can I.

Summary

A broad overview of follow-up, disciple training, multiplication, and small-group ministries has been presented. Some of the problems involved in implementing them have been highlighted. Some recommendations have been made and more will be included in chapter 7.

Of all the programs GRIDA has embarked on, this will be one of the most important and the most difficult to

¹Hanks and Shell, 165-166.

implement. Nevertheless the need and reasons to implement these principles of ministry should overshadow any anticipated difficulties.

1. Follow-up, disciple training, and small-group ministries are biblical models.

2. We are commanded by the Lord of the Great Commission to go and make disciples throughout the world.

3. No other strategy is as effective in stemming apostasy and promoting vigorous church growth.

4. When we implement them, our lives count for something worthwhile.

CHAPTER SEVEN

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This last chapter is divided into three sections, namely, summary, conclusions, and recommendations.

Summary

This case study has analyzed GRIDA, which is an indigenous, grassroots organization established by the Seventh-day Adventist church in Uganda in 1986. It was established for the purpose of addressing the problem of slow church growth in the SDA church and of widespread poverty in the country. These objectives were accomplished, first, by mobilizing, training, equipping, and empowering lay members to participate in evangelism, church planting, and church construction; and second, by improving the quality of life of poor people in the church and in community by using participatory planning skills and training to empower participants to plan and execute their own self-help development projects, using locally available resources.

In order to develop the background conditions that pushed the SDA church to establish GRIDA, the first three

chapters briefly described the turbulent political and economic conditions in Uganda prior to 1986, and how they affected the operations of the church. Chapters 1 to 3 also describe the origins of GRIDA, its goals and objectives, organizational structure, and the methodology that was developed to implement its programs. They further described some of GRIDA's operations and their impact on the SDA church and society between 1986 and 1995.

Chapters 4, 5, and 6, analyzed the effectiveness and efficiency of GRIDA--some of the challenges it encountered during the implementation of its program and recommendations on what could be done to address the challenges.

Conclusions

This study found that one of the characteristics of indigenous organizations such as GRIDA is that they do not keep good records of their operations, and GRIDA did not. The absence of hard data made it difficult to sufficiently quantify the impact of GRIDA's program either in the church or in the community. However, this does not mean that comments on efficiency and effectiveness cannot be made. After all, the process of social development, and likewise church growth, cannot be understood in purely quantitative terms.

In general, GRIDA has been effective in achieving at least some of its initial goals. The most tangible objectives--such as increased lay participation in church

recommendations developed from the project research.

To GRIDA

Some of the first steps GRIDA should take towards recovery should include setting up a program-information system. This system collects information on program operations and on individual participants and keeps very accurate and progressive detailed records of every seminar, project, and evangelistic campaign. This information will be used to measure changes in efficiency, and become effective indicators for planning, managing, and monitoring the program.

GRIDA must establish comprehensive performance indicators. These will be required to measure its performance in terms of both operational efficiency and program effectiveness or impact. It is imperative to establish these before operations begin again, so everyone knows what it is that the organization is trying to achieve and how it is going to be measured.

Then GRIDA must find fruitful but streamlined ways of evaluating and auditing its organization using its established performance indicators. This should be treated as a priority even before GRIDA attempts to rejuvenate its programs. Thereafter it should become perceived as a regular tool for learning rather than as a tool for management. It should not be consigned to a secondary position. Right now a good start would be to review its

vision, goals and objectives, and methodology.

It is crucial that GRIDA learn fund-raising skills including proposal and report writing, donor research, public relations, negotiation, and accounting methods that accurately relate program expenses to funding sources. Its future financial existence depends on the acquisition of these skills. However, this should be preceded by the establishment of a financial accountability system. Learning fund-raising skills without good financial accountability will be useless.

In order for GRIDA to be more effective in evangelism and church growth, it must take steps to diversify its program with better approaches to evangelism, discipling, and follow-up. The better approaches should be aimed at reducing the reversion of new believers while promoting vigorous church growth at the same time. GRIDA should spend time and means to produce quality disciple-makers who will assist in the training of others to do the same.

A comprehensive training program should be developed to include Union and Field officers, district pastors, seminary students, teachers, and lay participants.

Since GRIDA, like most grassroots organizations, was founded and operated by the charisma and vision of one individual out of concern for the problems in his local area, it is therefore difficult to replicate GRIDA in other parts of the country where such leadership is not locally

available. It is best if well-trained and supported organizers are also natural leaders who come from the area itself. They know the community members and their strengths and weaknesses.

It is therefore recommended that Kaggya and other experienced GRIDA officers reproduce their vision through the process of apprenticing. Committed young people should be selected from areas where GRIDA has had no significant impact and brought to work very closely with GRIDA officers. Then these young people will return to their home areas and begin to activate latent talents among their own people.

Attempts should be made to reintroduce a rejuvenated GRIDA to those older pastors who are indifferent to GRIDA's programs. Some of these pastors never had close contact with GRIDA or were rebuffed by its shortcomings.

Since the Institute of Cultural Affairs (ICA) does not charge GRIDA for training its facilitators, GRIDA should exploit this provision to the maximum. If GRIDA properly apprentices the facilitators trained by ICA, this will go a long way towards multiplying trainers and providing local leadership to the program.

Besides ADRA and ICA, GRIDA should establish contacts with other local and international NGOs in Uganda, and, if possible, form linkages with some.

To the Uganda Union

When GRIDA's programs succeed, the Uganda Union gets the credit. Since the Union reaps the benefits of GRIDA's hard work and sacrifices, it should champion GRIDA's cause. The Union should be GRIDA's most prominent sponsor by establishing GRIDA as one of the Union departments. It should provide GRIDA with an office and equipment, a full-time paid coordinator, and at least three full-time trainers. The Union should also undertake the responsibility of convincing indifferent pastors about the validity of GRIDA's ministries. A strengthened GRIDA will be an even greater asset to the Union.

To ADRA/Uganda

Likewise, ADRA/Uganda should recognize that it subscribes to the same goals as GRIDA and therefore both need what the other has. They both can and should work together effectively as mutual partners. A renegotiated and strong linkage between them would be beneficial to both. ADRA, in conjunction with the Union, can provide institutional capacity development, technical assistance, strategic planning, and financial support. A strengthened GRIDA in turn would mobilize communities and provide hands-on development services to their low-income constituents. This could enable both to achieve their desired goals.

Where funds are critically needed by GRIDA, a trustworthy organization with a good track record, which

ADRA is, should link GRIDA's needs with the funders. This, ADRA can do.

To the Union and ADRA/Uganda

The Uganda Union, ADRA/Uganda, and GRIDA should work together to establish a permanent training center for grassroots activities with good training facilities, tools, and implements. It may not be practical to bring all the grassroots participants at one central location, but it will especially be useful for the training of facilitators. Tents and other better camping facilities should be improvised for those field seminars organized far away from a central location. These arrangements will alleviate the common complaint about poor accommodations during seminars.

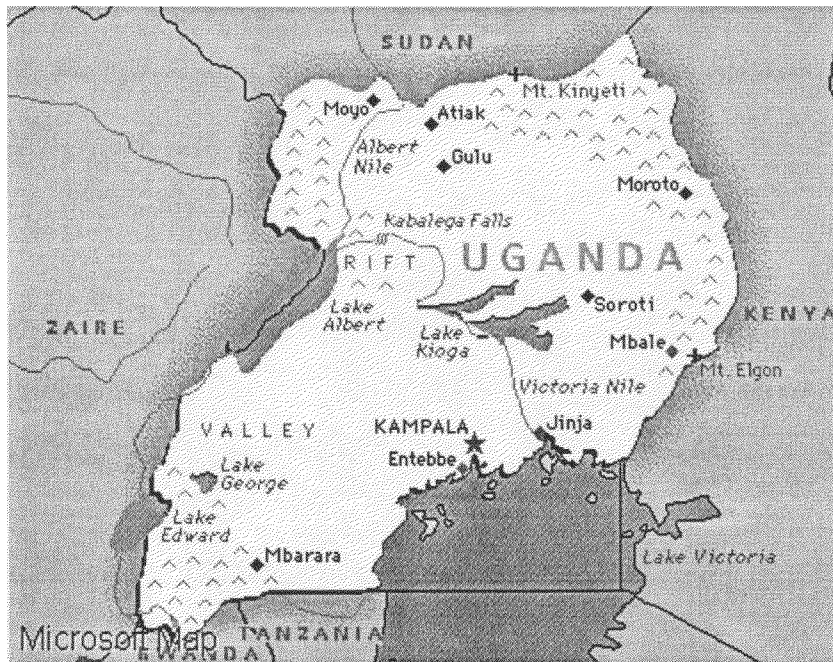
Development training should become part of the seminary curriculum. All young ministers in training should not only be exposed to the theory of development but, since most of them are poor, they should be involved in hands-on, practical, self-help projects at school.

Arrangements should also be made to enroll ministerial students in ADRA/International's extension school of development. A center for these courses could be set up at Bugema College since it will be impossible for all students to go to Eldoret in Kenya where these courses are currently offered.

APPENDICES

APPENDIX A
PHYSICAL MAP OF UGANDA

UGANDA



The physical map of Uganda.

Source: Harry A. Gailey, "Uganda." Microsoft R Encarta, Microsoft Corp., 1994.

The republic of Uganda in eastern Africa, is bounded on the north by Sudan, on the east by Kenya, on the south by Tanzania and Rwanda, and on the west by Zaire; it is a member of the Commonwealth of Nations. Uganda has an area of 236,036 sq km (91,134 sq mi).

APPENDIX B

SAMPLE MAP COURSES ON HOW TO TRAIN FACILITATORS
AND MAKE FIVE-YEAR DEVELOPMENT PLANS
FOR DISTRICTS, ZONES,
FIELDS, AND UNION

ONE WEEK STRATEGIC PLANNING FOLLOW-UP WORKSHOP AGENDA

DAY ONE	DAY TWO	DAY THREE
<p>Review of current community/district or Group projects</p> <p>Workshop on CREATING A VISION</p>	<p>PROPOSALS WORKSHOP setting strategic directions</p> <p>Selection of projects: bee farming, prototype gardening brick-making, small enterprises, etc.</p>	<p>Drawing an implementation workshop sheet</p> <p>Formation of project Task Forces</p>
<p>Analyzing contradictions</p> <p>OBSTACLES WORKSHOP</p>	<p>Self-help project IMPLEMENTATION WORKSHOP</p>	<p>Talk on traditions, practices, attitudes, behavior in people groups that hinder development at grassroots level.</p>
DAY FOUR	DAY FIVE	DAY SIX
<p>Scheduling specific working days for projects.</p> <p>Designating tasks and assigning supervisors</p>	<p>Arrange materials for the projects</p>	<p>Talk on the possible sources of funds for the project</p>
<p>Conduct a plenary session to rehearse the entire plan from vision, obstacle, strategic directions and the implementation plan</p> <p>Cerebrate the products of the workshop</p>	<p>Talk on small group development projects</p>	<p>Talk on project management</p> <p>Address most common management problems</p>
DAY SEVEN		
<p>Community/District meeting</p> <p>Evaluation of the workshop</p>		

A TEN DAYS COURSE FOR FACILITATORS IN PARTICIPATORY PLANNING DEVELOPMENT OR CHURCH GROWTH

FIRST DAY	SECOND DAY	THIRD DAY	FOURTH DAY	FIFTH DAY
Arrival Registration Lunch	Participatory planning approach to community development/Church Growth. VISION WORKSHOP Demonstration Talk through individual vision	Strategic Planning Directions Workshop Talk Through Exercise	Communication Skills: Basic Conversation Method Talk on four steps of conversation Conversation Workshop	Basic Workshop Method: Talk on four steps of Workshop Corporately write workshop Corporately write workshop
History of Development/Integrated Church Growth Course Orientation	Discussion: Obstacle Workshop Talk Through Obstacle Naming Exercise	Implementation Planning Workshop Demonstration Talk Through	Write Conversations Do Conversation Critique	Creating focus questions and objectives Focus questions exercise
SIXTH DAY	SEVENTH DAY	EIGHTH DAY	NINTH DAY	TENTH DAY
Talk on T.E.A.M.S Assign people to workshops Tutorial work on workshops	Tutorial Strategic Directions workshop Establishing Objectives/District Church Growth seminars	Facilitation styles exercise Talk on T.E.A.M.S Facilitation styles exercise/Church committees, organizational structure & LA job description	Community planning workshop/Nurturing methodology The district strategic planning workshop agenda/Evangelistic Crusade planning methodology Small group development project	Monitoring and follow-up workshop/Nurturing methodology Hold a plenary session to rehearse the development plan/Evangelistic Crusade planning methodology
Tutorial Vision workshop Critique Obstacle workshop critique	Tutorial Implementation workshop Talk on facilitation styles	The role of small groups in community growth/Evangelism Identifying and recruiting small group animators	Small group project management/Nurturing Methodology Training small groups/Evangelistic Crusade planning	Build plans for use of methods in own group or organization Evaluation of the course conversation

SESSION TWO: OVERVIEW OF UNDERLYING OBSTACLES

RATIONAL OBJECTIVE: The participants will learn the importance of articulating the underlying obstacles.

EXPERIENTIAL OBJECTIVE: The participants will experience an "aha" at their insight.

CONTEXT	DEMONSTRATION OBSTACLES WORKSHOP	OBSTACLE TALK THROUGH	NAMING EXERCISE	REFLECTION
<p>Conversation</p> <p>The knot</p> <p>Evaluation</p> <p>Review the current community growth projects in Kalagala sub-county</p>	<p>Context</p> <p>Brainstorm</p> <p>Organize</p> <p>Name</p> <p>Reflection</p>	<p>What questions were asked?</p> <p>How did you experience this method?</p> <p>Method of organizing</p> <p>Hints</p>	<p>Work in small groups of three persons to practice facilitation of the naming section of the workshop</p>	<p>What happened today?</p> <p>What questions remain for you?</p>
20 minutes	90 minutes	60 minutes	30 minutes	20 minutes

SESSION THREE OVERVIEW: STRATEGIC DIRECTIONS

RATIONAL OBJECTIVE: The participants will know that they can create actions to change their community growth rate.

EXPERIENTIAL OBJECTIVE: The participants will experience their actions as having a thrust or direction.

<p>DEMONSTRATION STRATEGIC DIRECTIONS WORKSHOP</p> <p>Context</p> <p>Brainstorm</p> <p>Organize</p> <p>Name</p> <p>Reflection</p>	<p>STRATEGIC DIRECTIONS TALK THROUGH</p> <p>How did you experience this workshop?</p> <p>What is the form of organizing?</p> <p>Special hints</p>	<p>STRATEGIC DIRECTIONS EXPRESSION EXERCISE</p> <p>Create poems, songs to clarify strategic directions</p>	<p>REFLECTION</p> <p>Small teams work on previous assignment until lunch</p>
<p>120 minutes</p>	<p>30 minutes</p>	<p>30 minutes</p>	<p>15 minutes</p>

STRATEGIC PLANNING DEMONSTRATION IMPLEMENTATION PLANNING

SESSION FOUR OVERVIEW: IMPLEMENTATION				
<p>RATIONAL OBJECTIVE: The participants will complete the strategic planning process and reflect on the whole journey.</p>		<p>EXPERIENTIAL OBJECTIVE: The participants will experience the excitement of completing the process.</p>		
<p>CONTEXT</p> <p>Review the strategic directions proposals</p> <p>Reflection</p>	<p>DEMONSTRATION IMPLEMENTATION WORKSHOP</p> <p>One year accomplishments by quarters</p> <p>90 day implementation steps (Action steps) Assignment only</p>	<p>IMPLEMENTATION TALK THROUGH</p> <p>Uniqueness of this method</p> <p>Documentation</p>	<p>FOCUSING STRATEGIC PLANNING JOURNEY</p> <p>Complete workshop</p> <p>Whole group discussion</p>	<p>REFLECTION</p> <p>The whole days work</p>
30 minutes	100 minutes	30 minutes	60 minutes	30 minutes

BASIC CONVERSATION METHODS INTRODUCTION

BASIC CONVERSATION METHOD		
<p>RATIONAL OBJECTIVE: The participants will understand the basic conversation method.</p>		<p>EXPERIENTIAL OBJECTIVE: The participants will experience the power of the conversation method to order people's insight.</p>
<p>INTRODUCTION</p> <ol style="list-style-type: none"> 1. The four levels of human dynamics 2. Conversation dynamics 3. Conversation building 	<p>CONVERSATION EXERCISE</p> <ol style="list-style-type: none"> 1. Do a simple conversation and analyze it 2. Do the ordering of questions exercise 3. Do the brain storm of question exercise 	<p>CLOSING REFLECTION</p> <ol style="list-style-type: none"> 1. What was the highlight from this morning? 2. What was exciting for you? 3. What advantage would this method give you in leading you in a discussion? 4. How would you use this method?
<p>30 minutes</p>	<p>90 minutes</p>	

CONVERSATION STRUCTURE EXERCISE

Create ten questions for each conversation using the sequence of :

- Objective
- Reflective
- Interpretive
- Decisional

APPENDIX C

A JOINT PROPOSAL BY ADRA/UGANDA AND GRIDA
TO ADRA/INTERNATIONAL SOLICITING
FOR FUNDS TO TRAIN FACILITATORS

1. BASIC INFORMATION

Title: The GRIDA Linkage and Capacity Building Grant

Country: Uganda

Location within country: Kampala and Mpigi Districts

Name of organization responsible for project in recipient country: ADRA/Uganda and a local NGO called Grassroots Integrated Development Agency (GRIDA)

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 245597
 245597

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 P O Box 6434
 Kampala-Uganda-East Africa
 Tel: (256)-41-542455

Overview

A. ADRA's Track Record: ADRA is an international NGO with its headquarters located in Silver Spring, MD, USA. ADRA was established over ten years ago for the purposes of community development and disaster relief. (information concerning history and purpose of ADRA here...)

ADRA's mission statement proclaims the agency's commitment to "work through equitable partnerships with those in need to achieve positive and sustainable change in communities; to build networks which develop indigenous capacity," and to "develop and maintain relationships with indigenous partners which provide effective channels for mutual growth and action."

(Mission Statement, 1995)

As a network of autonomous agencies working in over 100 countries around the world, ADRA International has also gained considerable experience in developing and nurturing indigenous, sister NGO's around the world. ADRA International works closely with each of its indigenous partners, providing technical assistance, management experience and financial support.

Specifically, ADRA aims to:

- To build networks which develop indigenous capacity, appropriate technology, and skills at all levels,
- To develop and maintain relationships with our partners which provide effective channels for mutual growth and action.

GRIDA is an indigenous "grassroots" organization registered as an NGO in Uganda. Its' goal is to improve the quality of lives in poor communities across the country by motivating, empowering and training these communities to engage in self-help development projects. In operation since 1986, they have had success in facilitating community empowerment mainly through the implementation of programs centered around education and people-centered development training in participatory planning methods. With the help of ADRA/ Uganda, and the Institute of Cultural Affairs (which specializes in educating people how to participate in planning their own community development), GRIDA has conducted successful small pilot projects in eight districts using these participatory planning methods. Official GRIDA staff is voluntary and minimal. As a grassroots organization, its strength lies in the cooperation and determination of its human resources rather than in its size and financial capabilities.

In cooperation with the stated aim and mission of ADRA International, ADRA Uganda desires to facilitate community development and empowerment in rural Uganda (starting with Luweero District) through the strengthening of grassroots NGO's in Uganda; specifically GRIDA.

II. PROJECT CONCEPT

A. Background and Problem Statement: Twenty five years of civil upheavals and lawlessness in Uganda, destroyed the country's economic infrastructure and aggravated the pre-existing problems of poverty and disease. Traditional authority and social values were undermined, leaving the poor people demoralized. In the districts where the civil war was waged for five years (the Luweero Triangle), businesses, farms and homesteads were destroyed and the people displaced. The civil war ended in 1986 and the process of rehabilitation started with the people returning to their haunted villages. Hundred of NGOs flooded into the country with relief and development programs. However after nine years the people are still poor. A survey conducted in poor rural communities by Pastor James Kaggya, the Lay Activities Director of the SDA Church in Uganda,¹ revealed that poverty is still rampant due to the following factors:

1. Unemployment
2. Stringent economic reforms introduced by the World Bank and the International Monetary Fund
3. Ignorance about better and efficient methods of production
4. Among the people, a lack of motivation to do things
5. A lack of vision for bigger and better possibilities
6. Poor management of time, money, and natural resources
7. A lack of communal or cooperate action
8. Lack of capital for investments

¹James Kaggya, Grassroots: An Alternate Approach to Church Growth in Uganda (Kampala, Uganda: Upper Nile Press, 1990), 5.

As a result of the above, and in spite of the relief, many communities especially in Luwero District still have the following overall needs:

1. More food for domestic consumption and good storage for the dry season
2. More money (or better incomes) to pay for basic needs and services
3. Access to Health and education facilities
4. Decent housing
5. Good markets for their produce
6. Good roads and transportation

According to the "Uganda National Intergrated Household Survey" (UNIHS) of 1992-1993:

The district population was 449'691
 The annual income per capita was only \$349.
 Average annual house-hold expenditure-- \$783.52
 Average value of assets per household ----\$581

The opportunity and potential for development is great, however, there is no NGO in Uganda except GRIDA, which operates participatory planning development programs on grassroots level. The temporary relief provided by these NGOs has not promoted sustainable community development inspired by the community's involvement in the planning and execution of their own self-help projects. GRIDA's program is therefore unique and needed to promote community transformation in Uganda.

B. Project Goal, Purpose, and Objectives

Goal: The goal of this proposed project is to combat poverty in Uganda by strengthening the capacities of GRIDA which is a hands-on indigenous NGO involved in grassroots community development.

Purpose: The purpose of the project is to strengthen the linkage between ADRA and GRIDA, by building the capacity of GRIDA so that they may not only effectively manage themselves, but also develop contacts with indigenous and international funding sources.

Objectives:

Capacity Building

1. Training of trainers:

A two weeks training workshop to train trainers, will be held by ADRA Uganda for all GRIDA official staff and 10 chosen GRIDA members to become full-time trainers (FT). They will be taught the basics of development assessment, planning, implementation, evaluation, networking, leadership, community action, resources, etc. with an emphasis

on grassroots methods of community empowerment (a participatory planning approach to development). Their purpose is to train others. After their training the 10 TF will be sent out by twos to villages and communities in Luweero, Kampala, Mpigi, Mukono, and Kabalole districts where need and desire for improvement has been previously ascertained through interviews, surveys and voiced concern. They will organize village councils which in turn will appoint 20 development facilitators (DF) from each district.

2. Training of Development Facilitators:

Another two week training workshop held by GRIDA led by the 10 FT and possibly assisted by ADRA Uganda (in an advisory role) that will teach 100 development facilitators (DF) selected from five Districts (twenty DF from each District). This group of 100 DF is composed of local village leaders, religious leaders, women and youth leaders and any other concerned community leaders. They will be taught the basics of community empowerment and development, similar to those above, with special emphasis on the following:

- a) The role of small groups in development
- b) How to analyze community issues and problems that confront the poor
- c) Traditions, practices, attitudes, behavior in people groups which hinder development at grassroots level

3. Community Implementation:

At the beginning of June Community workshops and development initiation projects will be carried out in villages and communities of the five Districts where need and desire for improvement has been previously ascertained through interviews, surveys, and voiced concern. The workshops will be conducted by the 100 DF supervised by the 10 FT and ADRA personnel. These programs will consist of village seminars and training workshops pertaining to empowerment/development/self-improvement through the transmission of knowledge using participatory planning methods, and the encouragement of personal and community initiation for change.

Linkage Building

4. Funding:

The funding for strengthening GRIDA will come as a linkage grant through an umbrella organization (ADRA/Uganda), which has capability and accountability through proven activity. In order to keep GRIDA a grassroots organization, it is necessary to regulate the ballooning of administration and hardware in the formative stages.

At the end of two years the staff, organizational structure, and grassroots networks of GRIDA will be strengthened through training, close interaction with and supervision of ADRA/Uganda, and experience gained through the implementation of community workshops in the five districts. GRIDA will then be able to multiply and strengthen their networks, and develop professional links with other international NGOs.

C. Project location:

1. The initial training of the 10 full-time trainers (FT) and the that of the 100 development facilitators (DF) will take place at the headquarters of ADRA/Uganda in Kampala.
2. Community implementation workshops will be held in select villages in Mukono, Kampala, Mpigi, Luwero and Kabalore districts.

A COURSE DESIGN IN PARTICIPATORY PLANNING IN DEVELOPMENT

FIRST DAY	SECOND DAY	THIRD DAY	FOURTH DAY	FIFTH DAY
Arrival Registration Lunch	Participatory planning approach to community development. VISION WORKSHOP Demonstration	Strategic Planning Directions Workshop Talk Through Exercise	Communication Skills: Basic Conversation Method Conversation Workshop	Basic Workshop Method: Corporately write workshop
History of Development Course Orientation	Discussion: Obstacle Workshop Obstacle Naming Exercise	IMPLEMENTATION PLANNING WORKSHOP Demonstration Talk Through	Write Conversations Do Conversation Critique	Creating focus questions and objectives Focus questions exercise
SIXTH DAY	SEVENTH DAY	EIGHTH DAY	NINTH DAY	TENTH DAY
The role of small groups in community growth Identifying and recruiting small groups animators	Leadership and leadership styles	The management cycle Evaluation Decision Making Conflict resolution	Budget Items Tutorial on proposal writing	Evaluation: conversational and written
Training small groups Monitoring and follow- up workshop	The management cycle Planning Organization Leadership	Introduction to project and proposal writing Parts of a proposal Setting goals and objectives	Tutorial and critique Donor research	Records and book- keeping

The anticipated results of this project are an increased capacity of GRIDA as an indigenous NGO in the following areas:

1. Strengthening of managerial skills
2. Increased leadership and planning capabilities
3. Forming of networks
4. The facilitation of community development starting with Luweero District as a training model.

III. PROJECT IMPLEMENTATION

A. Identification (Project Activities)

a) This project is scheduled to start in May 1996

- ▶ One month before the project starts, all workshop supplies will be purchased.
- ▶ First week of May GRIDA officers and ten full-time training facilitators (TF) will be selected and trained for two weeks and hired as extension workers in their districts.
- ▶ At the beginning of the third week the TF will be divided in five teams of two each.
- ▶ Each team will organize a village council in their geographical area.
- ▶ Each village council will comprise of local village leaders, women, youth, and religious leaders.
- ▶ The village councils will appoint 20 development facilitators (DF) from each of their respective five districts.
- ▶ In the fourth week of May each council will organize a village workshop and will train participants in the areas outlined in the chart.
- ▶ Each participant will be expected to share lessons learned and to participate in the development of specific plans for implementation.

b) Resources:

Material:

1. An office and office supplies for GRIDA: a computer and software, printer, photo copier and stationary
2. Training manuals for participant's continual reference
3. Food and accommodation for training workshops
4. 10 bicycles for facilitators transport:
5. Salaries and allowances for the coordinator, ten facilitators, and office secretary

Human:

1. A full-time training coordinator (The Director of GRIDA)
2. A full-time secretary
3. 10 TF and 20 DF

4. ADRA personnel for training supervision and auditing

c) Community Participation:

1. It was the voiced concern of communities in the five districts which led GRIDA to conduct interviews and surveys which ascertained the need and desire for improvements.
2. Several GRIDA members expressed the desire to participate in the facilitation of improvements but lacked the necessary training.
GRIDA expressed the communities' needs and the need for training to ADRA/Uganda
3. The communities will form their own village councils and appoint their own development facilitators.
4. During the community workshops, the communities will be encouraged to come up with their own project plans, polish them with our assistance, and implement them.

Part Five PROJECT FINANCING

DETAILED BUDGET FOR ADRA/GRIDA LINKAGE GRANT PROPOSAL
EXCHANGE RATE: UG Shs. 1,000 to US \$1

Item of Expense		Base of Calculation	1st Year Ug. Shs.	2nd Year Ug. Shs.	Total Ug. Shs.	Total US \$\$
A	Procurement/GRIDA Off.					
	1. Camera		300,000		300,000	300
	2. Computer & software		3,500,000		3,500,000	3,500
	3. Printer		1,538,000		1,538,000	1,538
	4. Photo copier		5,000,000		5,000,000	5,000
	Sub-total		10,338,000		10,338,000	10,338
B	Workshop Materials					
	5. Manila sheets:	4 reams/District x 5 x 25,000 @	500,000	500,000	1,000,000	1,000
	6. News print:	4 reams/D. x 5 x 40,000 @	800,000	800,000	1,600,000	1,600
	7. Markers:	20 boxes/D. x 5 x 10,000 @	1,000,000	1,000,000	2,000,000	2,000
	8. Masking tapes:	40 rolls/5 x 3,000 @	600,000	600,000	1,200,000	1,200
	9. Pamphlets on D.V.	10,000 x 1,000/= @	10,000,000	10,000,000	20,000,000	20,000
	10. Manuals for Trainers	115 mails. x 11,000/= @	1,265,000		1,265,000	1,265
	11. Food & accommodation	115 pers.,10 days x 20,000 @/day	23,000,000		23,000,000	23,000
	Sub-total		37,165,000	12,900,000	50,065,000	50,065
C	Transport					
	12. Coordinator's truck		12,000,000		12,000,000	12,000
	13. Travel to Seminars, FTs	10 FTs x 100,000 @	1,000,000		1,000,000	1,000
	14. Bicycles for FTs	10 FTs x 100,000 @	1,000,000		1,000,000	1,000
	Sub-total		14,000,000		14,000,000	14,000

Item of Expense		Base of Calculation	1st Year Ug. Shs.	2nd Year Ug. Shs.	Total Ug. Shs.	Total US \$\$
D	Salaries & Allowances:					
	15. Coordinator	350,000/mon x 12	4,200,000	4,200,000	8,400,000	8,400
	16. Facilitators	120,000/mon x 12	1,440,000	1,440,000	2,880,000	2,880
	17. Honorarium for FTs	100,000/mon x 12	1,200,000	1,200,000	2,400,000	2,400
	18. Secretary/GRIDA	150,000/mon x 12	1,800,000	1,800,000	3,600,000	3,600
Sub-total			8,640,000	8,640,000	17,280,000	17,280
E	Administrative Expenses					
	19. Office Rent/ GRIDA	50,000/mon x 12	600,000	600,000	1,200,000	1,200
	20. Stationery	1,000,000/yr	1,000,000	1,000,000	2,000,000	2,000
	21. Utilities	50,000/mon x 12	600,000	600,000	1,200,000	1,200
	22. Communication	100,000/mon x 12	1,200,000	1,200,000	2,400,000	2,400
	23. Accounting services	1,500,000/yr	1,500,000	1,500,000	3,000,000	3,000
Sub-total			4,900,000	4,900,000	9,800,000	9,800
F	Evaluation					
	20. ADRA Evaluators	250,000/Dist., x 5 every 3mos.	5,000,000	5,000,000	10,000,000	10,000
	21. Auditing Fees		250,000	250,000	500,000	500
Sub-total			5,250,000	5,250,000	10,500,000	10500
G	Subtotal Direct Costs		80,293,000	31,690,000	111,983,000	111,983
	Indirect Costs 10%		8,293,000	3,169,000	11,983,000	11,983
H	GRAND TOTAL		88,586,000	34,859,000	123,966,000	123,966
	Amount Matched 19.3%				23,966,000	23,966
	Amount Requested				100,000,000	100,000

SUMMARY BUDGET FOR ADRA/GRIDA LINKAGE GRANT PROPOSAL

		Totals			
Description		Year One	Year Two	Totals	
		Ug. Shs.	Ug. Shs.	Ug. Shs.	US \$\$
A	Procurement/GRIDA Off.	10,338,000		10,338,000	10,338
B	Workshop Materials	37,165,000	12,900,000	50,065,000	50,065
C	Transport	14,000,000		14,000,000	14,000
D	Salaries & Allowances	8,640,000	8,640,000	17,280,000	17,280
E	Administration Expenses	4,900,000	4,900,000	9,800,000	9,800
F	Evaluation	5,250,000	5,250,000	10,500,000	10,500
G	Subtotal Direct Costs	80,293,000	31,690,000	111,983,000	111,983
	Indirect Costs 10%	80,293,000	3,169,000	11,983,000	11,983
	GRAND TOTAL	88,586,000	34,859,000	123,966,000	123,966
	Amount Matched 19.3%			23,966,000	23,966
	Amount Requested			100,000,000	100,000

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EDUCATION

- 1967 Cambridge School Certificate, Kololo Senior Secondary School.
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WORK EXPERIENCE

- 1968-69 Primary school teacher, Katikamu/Kireka, Uganda.
- 1970-75 Literature evangelist, Entebbe, Uganda and Nairobi, Kenya.
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