

## STRATEGIES FOR ENHANCING COMMUNITY DEVELOPMENT: A CASE OF ANGLICAN CHURCH OF KENYA

### Authors

Peter Muriithi Wambugu<sup>(1)</sup> ; Dickson Nkonge Kagema<sup>(2)</sup> ; Stephen Micheni<sup>(3)</sup> 

Main author's email: [pwambugurevd@yahoo.com](mailto:pwambugurevd@yahoo.com),  
[dnkonge@chuka.ac.ke](mailto:dnkonge@chuka.ac.ke)

### (1.2.3) Chuka University, Kenya.

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#### Abstract

This research sought to investigate the strategies employed by ADS in enhancing Community Development (CD) in Kenya. The study targeted four Anglican Development Services (ADS) regions in Kenya, namely, Pwani, Eastern, Mount Kenya East and NAIKA (Nairobi, Kajiado and All Saints). A sample of 330 respondents drawn from a target population of 1,827 was acquired through a Descriptive Research design. Statistical Package for Social Sciences (SPSS) version 26. Quantitative data were analysed using frequencies and percentages, while thematic analysis was done on qualitative data. The findings illustrated that there were well-founded strategies for enhancing CD in Kenya employed by the ADS. In this regard, the ADS use strategies that are implementable on the ground to improve the sustainability of CD within targeted areas. The main strategies employed by the four ADS regions in enhancing CD in Kenya include mobilising for food production and security in the community, partnership and networking for community capacity building, promotion of health care, training and mobilising farmers to form groups to promote Agri-business by Farming God's. These findings illustrated that the ADS has an array of strategies for enhancing CD in Kenya. It is recommended that for the effectiveness of ADS strategies, the target recipients should be expanded through a conscientisation process, biblical and theological interventions and a participatory transformation approach, with the most vulnerable members of the community receiving priority.

**Key terms:** Community development, Anglican Church of Kenya, Anglican development services.

## 1.0 INTRODUCTION

Development has been a critical discipline in the secular and religious fields locally and internationally, drawing considerable ecumenical interest since the World Conference on Church and Society held in Geneva in 1966 (Klaasen, 2019). The term CD comes into play when dealing with peoples' livelihood for a self-reliant community. Community development entails all forms of activities that shape human life; strategised according to priority realities. Nindamusta (2004) asserts that strategies translate the priorities of the organisation as plans of action developed with informed criteria and environmental know-how to attain a long-term objective. Appropriate strategies enhance effectiveness in the socio-economic and political sphere. Mintzberg (1987) defines strategies as a plan, a pattern, a position and a perspective. According to Porter (1991), strategies help in determining the route in which the present and the future performance of organisations is measured.

Okumus and Roper (1999) assert that strategies are worth nothing if they cannot be implemented. Strategies are the organisation's management action plan for conducting operations efficiently, effectively and successfully. The concept of CD has become imperative because the Church exists in a community of people with varied socio-economic and political needs for their survival. Alawode (2016) asserts that CD has been a social discourse by governments, the public sector, organisations, and even ordinary people. Klaasen (2019) indicates that development has generated debates in the media, academia, and social globes, opting for a theological discourse nationally and internationally. The Church has been closely working with Faith Based Organisations (FBOs), and CD as all conterminously exist to address contextual realities in response to the community's needs; for the poor, the marginalised, and the vulnerable are found in every community globally. Mosse (2002) holds that FBOs have direct contact with communities. In the past, the concept of CD was perceived as secular and alien to the mission of the Church. However, in the 21<sup>st</sup> century, the Church has been engaged in CD to respond to the worldwide socio-economic and political challenges affecting humanity.

As an integral part of missiology, the Church is critical in enhancing CD. Mugambi (1989), Nthamburi (1991), Nkonge (2008), Mosse (2002), Magesa (1976), Mbogo (2019), and Omanyo (2014) claim that the gospel is impactful and credible, the Church in mission has to transform society by providing social services such as education, health and socio-economic impetus to the poor, the vulnerable and the marginalised. Bosch (1977) and Villa-Vicencio (1992) assert that a church that does not participate in CD loses moral critique of society as salt and light of the world (Matthew 5:13-14) in a human globe haunted by evil, injustice, prejudice, and corruption. According to ADS Kenya Strategic Plan 2020-2024 (2020), one of the Strategic Pillars of ADS is CD, which entails accompanying the community in vulnerable situations to improve the livelihood of target communities. The community development pillar is meant to empower the community to attain a dignified living through participatory and empowering interventions. Alowade (2016) recognises that Church has a duty to participate in the progressive development besides, preaching, and evangelism. This prompts the Church's arm of development to be inclusive in its community engagements to improve the livelihood of the people. Nindamusta (2004)'s study on A Survey of Strategic Choices in Faith-Based Governmental Organisations in Nairobi reveals that the most popular strategy used by FBOs was a partnership. In dealing with CD, strategies foster effective use of resources by guiding priority setting and resource mobilisation to achieve targeted goals.

In Kenya, the Church has a long commitment to integrated CD as part of its ministry (Consultant Report, 1997). Ole Sapit avers that from its inception in 1844, when Ludwig Krapf began the first congregation in Mombasa, the missionary strategy of the Church was to construct a school, a health unit and a garden at every mission station (Anglican Provincial Clergy Conference, 2019). Further, Ole Sapit in ADS Kenya Strategic Plan 2020-2024 (2020) asserts that ADS came to being in 2013, after the rebranding of Christian Community Services (CCS) to form the

ADS as a legal entity; informed by the need to bring about synergy, effectiveness, efficiency, relevance and sustainability. The ADS Kenya Annual Report (2017) informs that rebranding was to harmonise operations in the social transformation arm of the Church to promote a 'Dignified and Wholesome living among communities in which the Church operates. Through ADS, Anglican dioceses have continued to strategise on CD, with rural socio-economic services being initiated and expanded. Complementarily, ADS, as an institution of social transformation, independently and professionally coordinate CD activities such as agriculture, education, environment, health, gender, human rights, poverty alleviation, peacebuilding, justice, food security, economic empowerment, advocacy, water and sanitation, HIV/AIDS, climate change and governance strengthening (ADS Kenya, 2014). The ADS complements GoK Vision 2030 (2008) to deliver quality services to wanainchi (citizen) by utilising human and financial resources towards self-reliance communally and individually by empowering communities.

In formulating and implementing strategies, ADS is valuable in translating its mission to pragmatic realities on the ground. Nindamusta (2004) claims that no organisational institution can survive without strategies. In this study, the mission of ADS in building partnerships with communities and enabling the exercise of God-given potentials in enhancing CD is imperative. Kaplan (1996) contends that FBOs have strategies that provide education, health, humanitarian relief and micro-finance services to communities, thus, substituting for the governments across the world. However, Ngethe (1989) holds that most NGOs lack clear defined strategies to propel the development agenda to their success. The place of strategies in the CD process is valuable in educating local community agencies, individuals, community service providers and groups to build competencies (Anglican Alliance, 2021). This calls for training, empowerment, sensitisation, conscientisation and interdependence in physical, intellectual and spiritual dimensions. In this study, ecclesiastical strategies such as koinonia (fellowship), diaconia (services), incarnation, shalom, creation, stewardship, sustainability and leadership were less exploited by ACK and the ADS in enhancing CD. For instance, the koinonia concept is a construction of long-term goals in a community due to its traditional interactive values of Ubuntu which holds being self through others (Yusufu, 2006). In this study, the strategies have been reconstructed to serve as the integral basis for effective CD work in Kenya

This study confirmed that constructive strategies involve identifying preferences, collecting information, evaluating objectives and complementary resolves on opportunities and potentialities of the community. The effectiveness of ADS in enhancing CD is determined by the quality of leadership, organisational policies in place, training and biblical and theological basis. The study was imperative because, despite the effort of ADS in CD, the socio-economic and political challenges persist. These background issues informed the rationale for this study that investigated the strategies employed by ADS in enhancing CD in Kenya.

## 2.0 LITERATURE REVIEW

The study sought to establish the strategies employed by ADS in enhancing Community Development (CD) in Kenya. Community development entails all forms of socio-economic and political activities that affect human livelihood. According to Carmen (1996), CD is a process of change mediated by some form of human intervention. Porter (1998) holds that strategies are vital in organizational planning to achieve the intended results. This has reference to the ADS Kenya Strategic Plan 2015-2019 (2015), which indicates that in 2013, Kenya ushered in a new era of devolved form of governance with more functions and resources in the grassroots. This prompted the ADS Kenya to align her strategies to the changing political systems in Kenya by developing socio-economic and political activities to define community priority goals.

The ADS Kenya Strategic Plan 2015-2019 (2015), indicates strategies employed by ADS in its transformation agenda which include capacity strengthening, partnerships and strategic alliances, modeling, advocacy, participatory

information sharing, communication and technology; participatory budgeting and research, learning and documentation. However, literature on ADS Pwani, Eastern, Mount Kenya East and NAIKA regions is limited on strategies employed by ADS in enhancing CD in Kenya. This study found that strategies change according to ADS regions foci, new policies, donor influence, environmental and cultural factors as well as socio-economic and political changes. According to Nindamusta (2004), strategies are intentional plans of action established with a primed criteria and environmental priority to attain a long term objective. Similar sentiments are shared by the Anglican Alliance (2021), that strategies set forms of decision-making to realise effectiveness in an organization. Moreover, key to strategies is their implementation process to ensure not only effectiveness but also efficient in achieving organizational goals. However, as noted by Ngethe (1989), most NGOs lack well-defined strategies to propel CD agenda. This study established that ADS target recipients should be expanded through a conscientisation process and transformative participatory approach, with the most vulnerable members of the community receiving priority.

The place of FBOs in enhancing CD process is valuable in employing strategies such as educating the community agencies, individuals, community service providers and groups to build competencies (Anglican Alliance, 2021). However, the growing debate in academic, policy and in ecclesiastical circles on strategies used by FBOs in development seems inadequate. Sakwa (2007), Bakker (2016), and Arudo (2011,) also share reservations claiming there is little that is known about the impact of FBOs to socio-economic and political development in public domain. A relative study by Nindamusta (2004) on a Survey of Strategic Choices in Faith Based Non-Governmental Organizations in Nairobi, fronted partnerships as the most popular strategy. This study established that mobilising for food production and security in community by 177(61.5%) was rated high. The studies affirmed that without proper strategies in place, CD cannot survive. Nindamusta (2004), further holds that strategies such as restructuring, networking, cooperation, internal capacity building, and marketing of activities as valuable in development. This study established that for the effectiveness of ADS, strategies have to be implemented and supported by the community.

Another important consideration is that strategies encompass amassing of information and setting goals, focusing on competences of the community by identifying, mobilizing community and creating initiatives in the socio-economic and political sphere. However, Ngethe (1989) is of a contrary opinion that, most of the NGOs lack strategies due to their short-term rather than long terms objectives. This is a call for the ADS through the ACK to provide long term strategies that are sustainable in enhancing CD in Kenya. The study by Kinyua (1999), on "the Church against Poverty: An assessment of the work of Christian Community Services in the Kirinyaga Diocese in Kenya" demonstrates that integrated development approach model adopted by Christian Community Services (CCS) is critical in CD, however, he failed to establish strategies that could be utilized to effectively enhance community development. Marshall and Van (2007), call for projects aimed at fighting poverty be evaluated on basis of advancement towards freedom and responsibility than remaining in a cycle of deprivation and dependence.

The ACK has formulated Wholesome Ministry Strategies 2018-2027 (2018) with emphasis on community and individual empowerment, facilitating individuals and communities to sustainably meet needs. Ole Sapit (2019), asserts that strategic activities are to be implemented through the diocesan development officers, while the advocacy role, prophetic ministry, justice-social, economic, administration and environmental protection of vulnerable groups be implemented through the ADS. This study established that ADS end-up employing development approaches from a spiritual entity thus, impeding CD activities. This is largely because in most of the study areas, community was informed of the ACK and less on ADS.

Moreover, the study established that other contextual theologies such as inculturation, liberation, feminist, oikos (household), ecology, laity, theology of work and RT inform CD. Kibucwa (OI.2022), states that all theologies inform CD and a theology that does not is fake for it cannot meet the needs of the people. In praxis, the church, state, community and stakeholders are called in partnership to uplift communities deprived of power and control by jointly identifying strategies that could be implemented to successfulness.

In matters of the church as institution for development, Nyorsok (2014), and Bwibo (2014) assert that the church stands as an established grassroots institution through which ADS structures serve as instrument for strategization of CD activities. The ADS systems, human resource, capacity investment, organizational policies, training, empowerment, conscientization and interdependence in physical, intellectual and spiritual dimensions are important for enhancing CD. In this study, ecclesiastical strategies such as koinonia, diaconia, incarnation, shalom, creation, stewardship, sustainability and leadership were less exploited by the ADS in enhancing CD. For instance, koinonia concept is a construction of long-term goals in community due to its traditional interactive values of Ubuntu which holds being self through others. In this study, it was established that strategies serve as integral basis for effective CD work.

On the issue of church based projects and programs as strategies for CD, Tsuma and Wambua (2020) and Arudo (2011), attests that church based projects fail after some time, despite ADS intention to cater for the needs of the community. The findings hold that ADS act as a catalyst to socio-economic and spiritual issues besetting community, however, there is need for efficient and effective ADS strategies as informed by Nehemiah's clarion call for focus, holistic and pragmatic principles (Nehemiah 2:18). This study established that strategies such as: conscientization, community mobilization, capacity building for individual and community, and transformational participatory are helpful in reconstructing CD mindset to address prevailing woes in community.

Participation as a strategy in enhancing CD in Kenya is imperative. Chikati (1988), avers that participation in CD ensures beneficiaries' inclusion in project design, planning, decision-making and implementation process. This study proposed participation between the community, stakeholders and donor as crucial in enhancing CD in Kenya. Thiong'o (2019)'s study identified levels of knowledge, training and practice exhibited by leaders in dealing with poverty eradication in A.I.C Kijabe Region. He found strategies used in mitigation against poverty not effective, thus, need to start teaching and implementing poverty eradication programs. Similarly, a study by Mbugua, Nyiva and Gathano (2017), on Sustainability of Community-Based Projects in Archdiocese of Nairobi, reveals ineffective strategies in community-based projects. This study established a recurring problem of failing projects because strategies are not translated to activities on the ground. The study proposes strategies that are local-driven and empowering the community and local leaders, rather than imposing foreign solutions in addressing socio-economic and political challenges. These strategies include Agri-mission in the farms, kilimo Kanisani which is farming within the church compound, and the laity theology that facilitates common citizens to unleash their potentials in enhancement of CD in Kenya.

The ADS is guided by strategies in its operations, but due to its diversity and uniqueness in its structural operations, need arises for strategising of each region since generalisation may be limiting. The expansion of ADS regions in Kenya calls for systems and structures to sustain its activities. There is need reconstruction on socio-economic and political developments for more responsive capabilities on strategies employed by ADS of the Anglican Church in enhancing CD in Kenya. This will help build up competencies for sustaining livelihood of the community.

## 3.0 RESULTS

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

Respondents indicated the level of agreement with regard to strategies employed by ADS in enhancing community development based on twelve Likert scale statements. Table 1 gives the responses from the respondents.

**Table 1: Strategies Employed by ADS in Enhancing Community Development in Kenya**

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

The findings from the above table show slightly less than half of the respondents, 137(47.5%), consider empowerment for sustainable and transformational development as a strategy; 177(61.5%) of the respondents believed that mobilising for food production and security in the community is a strategy; more half 172(59.8%), reiterate that partnership and networking for community capacity building is a strategy and slightly less than this proportion 167(58.0%), consider mobilising the community to join micro-finance schemes and financial saving culture an ADS strategy for enhancing CD. Similarly, more than half of the respondents, 170 (59.1%), indicated that mobilising farmers to form groups to promote Agri-business by Farming God's Way is a strategy; slightly less than this proportion, 167(58.0%), consider advocacy for human rights and good governance as a strategy; more than a half of this proportion 171(59.4%), believe that promotion of preventive health care via training community health workers is a strategy and about the same proportion 167(58.0%), reported that promotion of environmental conservation and preservation is a strategy for enhancing CD. Other strategies considered include; socio-economic

and political empowerment 161(55.9%); promotion of justice and peace building 164(57.0%), organising community groups to collect, harvest, and conserve water 165(57.3%) and offering a prophetic voice for the poor masses by 127(44.1%). Findings indicate that more than 50% of the respondents, 162(56.3%), aver that ADS has a number of strategies for enhancing community development in Kenya, thus the favourable percentage rating.

Responding to the objective of this paper, which sought to investigate the strategies employed by ADS in enhancing CD in Kenya, quantitative findings illustrated that mobilising for food production and security in the community(61.5%), partnership and networking for community capacity building (59.8%), promotion of preventive health care via training community health workers(59.4), and mobilising farmers to form groups to promote Agri-business by Farming God's Way (59.1%), are some of the most common strategies implemented to enhance CD in ADS regions. Other strategies include mobilising the community to join micro-finance schemes and financial saving culture (58.0%), advocacy for human rights and good governance (58.0%), promotion of environmental conservation and preservation (58.0%), organising community groups to collect, harvest and conserve water (57.3%), promotion of justice and peace building (57.0%); socio-economic and political empowerment (55.9%), and offering a prophetic voice for the poor masses (44.1%). These findings illustrated that the ADS has an array of strategies for enhancing CD in Kenya. It is in line with the ADS Kenya Strategic Plan 2015-2019 (2015), which specifies strategies employed in enhancing CD in Kenya, such as capacity strengthening, partnerships and strategic alliances, modelling, advocacy and sharing good practices, participatory information sharing, communication and technology; participatory budgeting and research, learning and documentation.

The findings on strategies employed by ADS in enhancing community development in Kenya from questionnaires of open-ended questions that provided qualitative data included: health care, mobilising farmers to form teams to promote Godly farming ways, advocacy, organising the community to collectively support households, mobilising and offering training on savings and entrepreneurship, teaching on good stewardship, and promoting of natural resource management, integrity, preventive health care, training community health workers, mental health and HIV/AIDS advocacy, technical knowledge and skills. There was also the construction of irrigation, boreholes, water tanks and reserves in the community. In addition, there were empowerment programs for the community through the promotion of sustainable development, small-scale farming, agro-pastoralists, food security, livestock management, nutrition management, promotion of livelihood, capacity building on micro-finance, agri-business, capacity building of all stakeholders, peace and reconciliation maternal health project and newborn and child care, anti-gender violence strategy, training on good water harvesting techniques and environment care, advocacy for human rights, good governance, community mobilisation, transformational development and ministry to the socially challenged such as women, sick, disability, and the youth.

From the above supposition, it is evident that the strategies are not static but keep on changing after the end of each strategic plan or region depending on foci since each ADS region has its own unique needs. Sakwa (2007) avers that the Church is pivotal in poverty alleviation; however, ineffective strategies inhibit development. Bakker (2016) terms strategies used by ADS as theoretical interventions that are blind to local contexts; hence, Kenyans feel cheated and manipulated. Arudo (2011) indicates that ADS that enjoyed sponsorship from international organisations experienced challenges of sustainability and ownership. The scholars had reservations about the effectiveness of strategies employed by ADS in uplifting community livelihood, though they do not offer any solution. This study established that for ADS to be effective and efficient, it has to focus on transforming individuals, communities and systems without being dependent fully on donor-funded activities. According to Njogu (2022), the Church and Community Mobilization Process (CCMP) is a response of the Church to the world. CCMP calls for the urgency of the Church to leave the walls and engage the community. The program deals with the

empowerment of Christians and community members, transforming situations holistically using available local resources. This process is facilitative, and it makes learning easy for self-discovery, church awakening, Church and community mobilisation, Church and community description, information gathering, analysis, and decisions are valuable in facilitating the people to realise their potential and meet the needs of the poor of the poorest in the community.

Qualitative data in terms of interviews was sought from bishops and ADS top management. The question that guided this interview was: What are the strategies employed by the ADS in enhancing CD in your jurisdiction? Mutua (OI.2022) observed that:

Strategies on ecology entails tree planting programs through Green Anglicans Movement at the Diocese level, training on soil and water conservation, advocacy to encourage locals to grow traditional crops that are drought resistant and support agricultural value chains such as green grams, pigeon peas and fruits which as a region they have a comparative advantage.

Baya (OI.2021) indicated that:

The ADS has made an effort to reach out to all people and provide services employing various strategies. Reaching out to the community implies engaging opinion leaders in development issues. The use of local people who understands the culture and challenges of the region is an important starting point. Development in this region calls for strategies based on humanitarian, non-discriminatory, and missionary approaches that consider ACK as a mission of the church and values humanity as created in the image of God. The Church's concept of Agri-mission uses agriculture as a tool for the mission to address high poverty prevalence. This concept was compelled by a visit to Simba hills, a rich land, but the people are poor because the land is less exploited. Farming God's way is also vital in enhancing CD.

The diocese has been involved in projects such as Kilimo Kanisani, which means planting various horticulture crops within the church compound, and use of improved natural methods of farming and pest control; an example of ACK Makupa Church. Other strategies employed by the ACK include community awareness programs, community capacity building, health and sanitation improvement, advocacy, capacity building, community partnership, implementation plans, community facilitation and community participation.

Additionally, Maganga (OI.2021) indicated that:

Health care of the community comes first, advocacy, partnership, employment of volunteers to help manage HIV/AIDS programs, promotion of natural resource management and Agri-pastoralists. There are strategies on food security and storage to reduce aflatoxins, marketing linkages and parents' dialogue and African Youth Trust, as well as the partnership of the National and County government and selected ADS regions.

According to Gitari (OI.2022), the strategies employed by the ADS in enhancing CD are:

Advocacy, promotion of food security, sustainable community development, building resilience, capacity building of the church leaders and clergy, environmental management, nutrition, well-being education, social grouping, rearing of small animals, entry and reaching out to the community of all ages.

To see the relativeness of the ADS and other FBOs, the researcher interviewed Mwedziwe (OI.2021), who's Church is instrumental in the enhancement of CD in Kwale County. The Church has several community strategies in place. He stated that:

Compassionate International has several support initiatives for the needy community by strategising on means of granting learners' school fees, food supplements, promotion of health care, voluntary treatment, building houses for the needy living in shanties, offering Christmas, birthday and family gifts, free training in tailoring, computer, construction of water storage, giving of metal boxes to scholars learners, educating on best practice of horticulture and selling of harvests. The organisation emphasises inclusivity, partnership, reconstruction, as well as harmonious co-existence of the community without any bias based on one's religious orientation.

The finding from FGDs conducted to ACK Christian lay leaders showed that ADS employed strategies in enhancing CDs such as promotion of income generating projects, community leadership, training on holistic CD, animal husbandry, socio-economic and financial investment using biblical and theological basis, advocacy on prophetic voice on socio-economic issues, transformational leadership, strategy on agriculture as a business, capacity building, sensitisation programs on health care, empowerment programs, community mobilisation, sustainability programs on natural resources and mining, strategies on business as a mission, sensitisation on mental health, advocacy for youth empowerment and career development, education, environmental care, and promotion of justice and peace building through inter-religious conversations, sustainable natural resource management and value addition programs. Righa (2021) holds that the effectiveness of ADS programs is achievable through constructive approaches, participation, support groups, involvement of local governance structures and adequate preparedness by ADS since every community is unique. The study findings relate to Righa's (2021) presentation that the role of ADS in uplifting the livelihood of marginalised communities is crucial. The FGDs findings illustrated the need to enhance CD by initiating strategies that are translatable to programs and projects for the vulnerable in the community.

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

## Community as Beneficiaries of Anglican Development Services in Community Development

The study also sought to assess the extent to which ADS has benefitted different categories of people/Institutions. Table 2 presents the study findings.

**Table 2: Beneficiaries of ADS Community Development**

Statement	NE	LE	AE	GE	VGE	Total
People living with different disabilities	20.5	58.3	14.2	3.8	3.2	100.0
People living with HIV and AIDS	3.8	9.0	20.1	51.4	15.6	100.0
Girl child	43.4	41.7	7.6	4.5	2.8	100.0
Boy child	44.8	43.1	7.6	2.8	1.7	100.0

Senior Citizens (over 70 years old)	48.2	39.9	6.3	4.2	1.4	100.0
The vulnerable (poor, street children, orphans, prisoners, widows, widowers)	12.8	35.4	31.9	17.7	2.1	100.0
Small-scale projects such as jua kali, mama mboga business, bodaboda riders	11.1	36.8	32.6	16.3	3.2	100.0
Supporting poor students at all levels of education to reduce poverty and illiteracy	12.5	27.1	32.3	22.9	5.2	100.0
Accessibility to medical services	2.8	6.6	23.6	38.2	28.8	100.0
Displaced population and war refugees	10.1	28.5	35.1	21.5	4.9	100.0
Abandoned street children	33.0	32.3	17.4	13.5	3.8	100.0
Communities living in Arid and Semi-Arid Land (ASAL)	2.4	9.0	17.0	38.9	32.6	100.0
Economic Development in the creation of jobs	3.8	9.4	20.5	54.9	11.5	100.0
Social Development toward the reduction of violence and wars in the community	4.5	16.3	31.3	39.2	8.7	100.0

The findings illustrated that the majority of the respondents indicated that the categories who benefitted much were people living with HIV and AIDS 192 (67.0%), accessibility to medical services 192(67.0%), communities living in Arid and Semi-Arid Land (ASAL) 205 (71.5%) and economic Development in creation of jobs 151(66.4%), were beneficiaries of ADS either to a great or very great extent. Social Development towards the reduction of violence and wars in community 137(47.9%) received slightly less than average approval rating by the respondents as a beneficiary of ADS development, implying an average level of benefit. Others such as supporting poor students at all levels of education to reduce poverty and illiteracy 80 (28.1%), displaced population and war refugees 76 (26.4%), the vulnerable (poor, street children, orphans, prisoners, widows, widowers) 57 (19.8%), small scale projects such as jua kali (local industry), mama mboga (local business traders), bodaboda riders by 56 (19.5%) and abandoned street children 49 (17.3%) were reported to have benefitted to a great or very great extent by less than a third of the respondents implying being minimal beneficiaries of ADS development programmes. People living with different disabilities, 20 (7.0%), girl child 21(7.3%), Boy child 12(4.5%), and senior citizens (over 70 years old) 16 (5.6%) received below 10% approval rating for the great or very great extent of adoption implying almost negligible attention by the ADS.

Based on the implementation of the strategies, it was illustrated that communities living in Arid and Semi-Arid Land (ASAL) (71.5%), people living with HIV and AIDS (67.0%), accessibility to medical services (67.0%), and economic development in the creation of jobs (66.4%), were the main beneficiaries of ADS. This can be taken to imply that ADS is concerned with change that is geared towards bringing about socio-economic and political development to the most vulnerable in ASAL areas. However, the findings illustrated that specific areas or target groups that are in dire need of focus for the development programs are still left behind. Such categories/institutions include support for poor students at all levels of education to reduce poverty and illiteracy (28.1%), support for displaced population and war refugees (26.4%), support for the vulnerable (poor, street children, orphans, prisoners, widows, widowers) (19.8%), support for small scale projects such as jua kali, mama mboga business, bodaboda riders (19.5%) and support for abandoned street children (17.3%) received minimal attention of the ADS.

There is a need for strategies focusing on: the creation of jobs, anti-violence and war programs, supporting the poor students at all levels of education to reduce poverty and illiteracy, displaced population and war refugees, the

vulnerable poor, street children, orphans, prisoners, widows, widowers, small scale projects such as jua kali (local industry), mama mboga (local business traders), bodaboda, abandoned street children, people living with different disabilities, and senior citizens over 70 years old, for they received negligible attention from the ADS. For instance, more effort is needed for the youth to improve their self-esteem and lead a healthy lifestyle. Needy cases of learners still in school are granted school fees bursaries and strategies that uphold social inclusion and partnership with other organisations and institutions be fronted. The study ascertained that education for all learners is vital for enhanced development. Children from poor households cannot afford good education because of a lack of school fees, so they remain grinding in poverty. As a result, education becomes a casualty of poverty. There is evidence that there is a relationship between education and poverty reduction, especially when good education leads to sustained livelihood hence reduced poverty. The findings are in line with the recommendations of Ovbiebo (2013), who called for social, economic, health, education and political developments for the most vulnerable in society.

The findings support Kinoti (1994), who contends that the old and the ageing are forgotten. The senior citizens in Africa deserve more than casual notice. Any socio-pastoral program has to address the total welfare of the society by including the agenda for the elderly and the plight of the street children. Getui (1994) holds that the phenomenon of street children is a glaring reality in many parts of the world. They are mostly dirty, malnourished, scantily clad and of poor health. The ADS has a mission to reach out to the community in war, those in inner turmoil, agony, frustration and hopelessness of the sick or troubled persons. More so, HIV/AIDS is a disease with moral, psychological, socio-economic and political consequences; thus, ADS has a duty to provide psychological & pastoral care to the victims and those affected. This implies that the global human community has been marked by injustice, discrimination, and oppression, thus causing the suffering of the community. Another pertinent area is the girl and boy children who in this study have been neglected. One of the basic strategies that the ADS should adopt to respond meaningfully to boy and girl children is to ensure that the fundamental rights of children are guaranteed.

The ADS has a role to help all those whose traditions have placed a high value on the well-being of children, people living with HIV and AIDS, communities living in ASAL, poor students at all levels of education, displaced population and war refugees, the vulnerable-poor, street children, orphans, prisoners, widows, widowers, jua kali, mama mboga, bodaboda riders, abandoned street children, and; people living with different disabilities, girl child, boy child. Whereas findings illustrated the existence of robust strategies capable of enhancing community development, data obtained illustrated a relatively high degree of neglect for the vulnerable population in the quality implementation of community development programs and projects. Keith (1984), using Henry Venn's three self-missionary policies, argued for a self-governing, self-supporting and self-propagating church. This should be the direction in which the ACK, through the ADS, ought to undertake in the implementation process of their strategies in community development.

A relative study by Nindamusta (2004) on a Survey of Strategic Choices in Faith-Based Non-Governmental Organisations in Nairobi fronted partnerships as the most popular strategy while this study, mobilising for food production and security in the community by 177(61.5%) were rated high. The studies affirmed that no institution could survive without proper strategies. This implies that strategies foster effective use of limited resources by guiding priority setting and resource mobilisation to produce or achieve the intended or targeted goals and results. Nindamusta (2004) holds strategies such as restructuring, networking, cooperation, internal capacity building, and marketing of activities. This study established that for the effectiveness of ADS, CD strategies have to be implemented and supported by the community. In matters of the Church as an institution for Development, Nyorsok (2014), Bwibo (2014), and Omanyo (2014) assert that the Church stands as an established grassroots

institution through which ADS structures serve as an instrument for stratification of CD activities. The ADS systems, human resources, capacity investment and organisational policies are vital for enhancing CD. Voorhies (2009) contends that God is at work changing people and their community through holistic-oriented strategies such as health care, economic growth, political advocacy, relief and transformational development. In the same vein, Bwibo, in ADS Consolidated Annual Report (2020), holds that ADS continues to spearhead the Church's social transformation ministry to uplift the livelihood of the poor, marginalised and the vulnerable. It can therefore be said that constructive implementation of community development by the ADS could be based upon all-encompassing strategies aimed at ensuring the targeted communities in need reap maximum benefits.

## 4.0 CONCLUSION

In conclusion, the ADS of ACK has valuable strategies for enhancing community development. However, the strategies have to translate to programs and projects that directly or indirectly benefit the community's livelihood right from the village, town, county and national levels. Key to CD is the concretisation of the community, empowerment and ability to contextualise theologies and potentialities to meet peoples' socio-economic and political development sustainably.

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