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Political Capital and the Project Planning Process: An Action Research Exercise of the Shirazi Community Health Clinic Project

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SIT Study Abroad

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Political Capital and the Project Planning Process

*An Action Research Exercise of the
Shirazi Community Health Clinic Project*

Lindsay Beebe
SIT Kenya: Development, Health, and Society
Fall 2009

Academic Directors: Odoch Pido & Jamal
ISP Advisor: Professor Mohamud Jama

“Participation is not only a matter for the people. It is a reciprocal process in which we, planners and change agents on all levels of implementation, take part.

To succeed we need to have faith in (wo)man.

We need to have love in man.

We must be humble so that we can grow with the people.

We must first discover with them the deepest needs of the people or group, as they exist here and now. We must then reflect to the group its own thinking in an organized and open fashion, in such a way that it can develop a critical awareness, possible directions for action, and potentiality for further action and reflection.”

-- Paulo Freire

ACKNOWLEDGMENTS

I would like to thank the village of Shirazi for accepting me into their community so warmly and for being so accessible and patient with my many questions, particularly program coordinator Chabi Swere for all of his efforts of the behalf of the *wanafunzi*. I would like to especially acknowledge my host family, Mama Birodi, Baba, Samira, and Omari, for inviting me into their home and caring for me for three weeks like one of their own. I would also like to thank the management of Paradise Lost for allowing me the convenience of using of their electrical generator, without which this project would have been more difficult. Lastly, I acknowledge the faculty of SIT and my ISP advisor, Professor Jama, for facilitating the organization of the project and providing guidance when needed.

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ABSTRACT

This paper assesses the political capital of the rural Kenyan coast village of Shirazi in the context of the project planning process, using the subjective well-being paradigm of development to guide the research parameters. Household surveys were conducted to provide a baseline of information about village demographics, political efficacy, and measure subjective well-being. The surveys found that Shirazi village, although disadvantaged by limited access to economic markets and financial capital, has a wealth of political capital. The results of the survey, supported by an observation of and participation in the village's political processes, indicate that Shirazi village will be a competent project partner, capable of independent action and self-accountability. The subsequent project development and planning initiatives undertaken confirm the above assumption and indicate a promising future for the Shirazi Community Health Project.

INTRODUCTION

Framing the Research Topic

An important goal of any community development project should be to facilitate the creation of a greater capacity of self-reliance for the community. This paper explores the significance of a community's political capital in organizing a community project and ensuring its continued success through a self-reliant governance system. *Political capital* in this paper will be defined as the ability of a community as a whole, individual citizens and leadership alike, to provide effective policy and reach accurate community consensus. A community may have a wealth of natural resources, a well educated population, and established physical infrastructure¹ but if the community lacks the political capital to manage them properly the greatest overall resource utility is forfeit.

Community development projects are implemented with the ultimate purpose of increasing a community's well-being, with recent consensus including both economic and subjective well-being measures as indicators of overall well-being. Traditionally these indicators include, but are not limited to, per capita income, literacy rates, level of education, child mortality, access to healthcare, employment rates, job satisfaction, and overall happiness. Research has shown that there is also a positive relationship between effective, transparent leadership, as demonstrated by the provision of direct democracy, and subjective well-being, or happiness². Therefore, I propose that a third party must understand the mechanics of a community's political capital before initiating any project that aims to increase the well-being of the citizenry through a government coordinated process.

Furthermore, poor community governance practices, governance lacking transparency and community participation, could result in a false consensus and eventual project failure due to a lack of community support. A failed project would discredit SIT as a legitimate project partner, or academic authority in the development field, and decrease the community's faith in

¹ There are up to seven *community capitals* recognized by community development academics which include; natural capital, human capital, built capital, social capital, financial capital, cultural capital, and political capital.

² See Frey, Bruno S. & Stutzer, Alois. (2000). *Happiness, Economy, and Institutions*. The Economic Journal, Vol. 110, No. 466: 918-938. Blackwell Publishing for the Royal Economic Society. And also Frey, Bruno S. & Stutzer, Alois. (2000). *Happiness Prospers in Democracy*. Journal of Happiness Studies. Vol. 1, No. 1: 79-102. Springer Netherlands.

project initiatives. Decreased faith would in turn make it harder to gain support for future projects that could have the potential of providing much needed services for the community. It is my hope that the application of *participatory action research*³ techniques will facilitate the creation of an internally supported project that has a greater chance of longevity through self-reliance and success in increasing the collective well-being of the community.

Background Literature

Measuring an intangible characteristic, such as a community's political capital, is a complicated task. *Political efficacy* is a term used to describe the value of political capital as it relates to the participation in and outcome of the political process. It is defined by Craig, Niemi & Silver in two parts. First, external efficacy, which refers to citizens' perceptions of the responsiveness of the political system to their demands, and second internal efficacy, which refers to the citizens' feelings of personal competence "to understand and participate effectively in politics."⁴ John Gastil makes a case that a sense of efficacy is necessary in order to maintain a certain level of community well-being. Even when "open and egalitarian political institutions are in place, civic neglect can still become widespread if citizens lack the sense of efficacy and motivation necessary to use those institutions effectively."⁵ This argument reinforces the above assumption that maximization of resource utility is dependant on an effective exercise of the organizational mechanisms of political capital.

Individual perception of political efficacy could also negatively effect the political capital of a community as a whole. Michael Morrel contends that "without a sense of internal political efficacy, citizens will likely become apathetic about, indifferent to and disengaged from the democratic process."⁶ Disenfranchisement from the democratic processes of the community may harm both the individual and the community. The individual forfeits his/her say in the decisions of the collective and the resulting outcomes of the political process may not be in their best interest. The community loses the participation and contribution of ideas of one of its

³ For a definition of the term see the Glossary section of this paper, as with all subsequent italicized terms.

⁴ Pg 290, Craig, Stephen C., Niemi, Richard G., & Silver, Glenn E. (1990). *Political Efficacy and Trust: a report on the NES pilot study items*. Political Behavior 12: 289– 314.

⁵ Pg. 29, Gastil, John (2000). *By Popular Demand*. Berkeley: University of California Press.

⁶ Pg. 50, Morrel, Micheal E. (2005). *Deliberation, Democratic Decision-Making and Internal Efficacy*. Political Behavior, vol. 27, No. 1: 49- 69. Springer.

members, decreasing the community's stock of human capital through the loss of information exchange.

Carol Pateman, in her seminal work *Participation and Democratic Theory*, details how the concepts of political efficacy and democratic theory are interconnected. She notes that the role of participation is central and explains how “the experience of participation in some way leaves the individual better psychologically equipped to undertake further participation in the future.”⁷ Participation has the characteristics of a positive feedback loop, building confidence through practice. May it therefore be reasonable to assume that non-participation makes the individual no better equipped and could even breed insecurity through inactivity?

Other studies have shown that political capital in the form of direct democracy can yield happiness through increased civic engagement and participation. One of the rationales Frey and Stutzer present is that direct democracy contributes to the procurement of more favorable political outcomes, since the resulting government activity is closer to the wishes of the citizenry. They also argue that a procedural utility is gained from direct democracy that contributes to greater happiness among those eligible to vote and participate. In fact, “procedural utility, over and above outcome utility, is an important source of satisfaction due to direct democracy.”⁸ While there have been many studies to show that democratic regimes contribute to a population's well-being through increased human and civil rights and economic prosperity, it is interesting to note that the act of participation itself directly yields increased happiness. This insight highlights one of the major themes of this paper; the process of social organization and change is equally as important as the outcome.

Objectives

The first objective of this study is to explore the current structure of governance in Shirazi village; both the explicit and more particularly the implicit structures. Determining that structure, and the hierarchy of authority, leads to an identification of the true opinion leaders in the village. An opinion leader is a respected member of the community who is able to sway the

⁷ Pg 45, Pateman, Carol (1970). *Participation and Democratic Theory*. New York: Cambridge University Press.

⁸ Frey, Bruno S. & Stutzer, Alois. (2000). *Happiness Prospers in Democracy*. Journal of Happiness Studies. Vol. 1, No. 1: 79-102. Springer Netherlands.

votes of fellow villagers with their influence. An opinion leader may or may not be elected to an official office within the government or 'titled', nevertheless he or she commands respect, hence the inclusion of an exploration into the implicit hierarchy of authority. With community participation as an important goal of project planning, knowing who the opinion leaders are is vital. These are the individuals whose support you must gain in order to legitimize the project initiative in the eyes of the community.

An investigation of the governance structure will also help to reveal the level of decentralization in the decision making process of the community, which leads into the second objective of determining the efficacy of the village leadership. How accurately are the interests of the individual represented by their leaders? Is the collective will of the community executed efficiently, and more importantly, to the satisfaction of the villagers? The dimension of *procedural satisfaction* researched by this project takes into account the fact that the means of political capital application have a profound effect on the ultimate end product, governance being an innately participatory process.

The third objective expands upon the previous two by determining how the structural and procedural factors of the community's political capital work to improve the overall well-being of the village as a whole, and the happiness of the individuals. Basically, how does the application of political capital, as it exist in Shirazi Village, contribute or detract from the subjective well-being of the Shirazi people.

The final objective is to use the above findings to inform the facilitation of a community supported project, from idea conception to organizational assistance and finally application. The supporting theoretical framework is that a community's political capital controls the allocation and distribution of all other community capitals; natural, built, human, etc. And, in order to ensure those capitals are utilized equitably and efficiently the community must exercise its political capital to the fullest extent of its capabilities. It is the aim of this study that research into the political processes of Shirazi Village can be applied to develop a well-structured and self-sustaining community development project, with a chance of providing the greatest resource utility for the community as a whole.

PROJECT SETTING

Shirazi Village is a Swahili village on the southern coast of Kenya with a population of 677 people and 149 households, according to the most recent government census results.⁹ The village is organized into six main sub-villages, or neighborhoods, each equipped with their own fresh water source; Pwani, Mkwajuni, Dukani, Kakira, Mangawani, and Taveta. Pwani, meaning “coast” in Kiswahili, is located along the village’s coast of Shirazi Bay. The next sub-village up from the ocean is Mkwajuni, a small collection of closely situated households, and my residence for the three week research period. After Mkwajuni is Dukani, which has multiple names including, Koro and Mashambani. Dukani is the “center” of the village, the location of the local “duka”, or shop, and the most densely populated region of Shirazi. Located close to Dukani is the quiet residential settlement of Kakira. Mangawani and Taveta are the largest sub-villages by area, the farthest from the ocean, and largely agricultural.

The village has three mosques, one primary school, a madrassa, one shop, and one tourist hotel/ safari destination, Paradise Lost. The village is a half hour walk from the closest basic medical care facility, Bodo Clinic, and a twenty minute walk plus a twenty minute *matatu*¹⁰ ride from the nearest emergency and comprehensive care facility, Msambweni District Hospital. Practically no one in the village owns a personal car, so transportation outside of Shirazi is an issue. The average house is constructed with a wooden frame and mud and coral stone walls. Some walls or floors are cast in concrete. Most houses are roofed in *makuti*, with the exception of a few being roofed in tin.

The villagers’ lifestyle is subsistence agriculture based, supplemented by a small scale fishing economy, and household incomes are correspondingly limited. According to my surveys, more than half the households in Shirazi live on less than a dollar a day.¹¹ The average household size is 5.6 people.¹² Such limited per capita incomes prevent capital accumulation and investment, including investments into human capital such as education and healthcare.

⁹ Assistant Chief Hamidi Halifani Meeting. “Discussing & Signing the Land Agreement”. Barabarani/Ramisi, Kenya. Tuesday, November 24, 2009.

¹⁰ A very unreliable form of public minibus transport, overcrowded and unpredictable. Waiting for an available *matatu* may take up to half an hour. Fare from Shirazi to Msambweni ranges from Ksh 50 to Ksh 80, one way, depending on peak hours.

¹¹ See Appendix E, Graph 1, for a distribution of local incomes.

¹² See Appendix E, Graph 7 for distribution of household sizes.

School enrollment for school age children is nearly 100%, most likely thanks to the advent of free primary education in Kenya. However, education levels fall drastically in the older generations, age 30 and above, with most elders never completing more than some primary education.¹³ A very obvious imbalance exists between the number of men and women educated in the older generation, that speaks to the rigidity of traditional gender roles in the village. Women are generally less educated than men and spend the majority of their day in the house preparing food for the family.¹⁴

Despite all the above disadvantages, the village is fortunate to have very strong familial ties throughout, contributing to a wealth of social capital. Neighbors genuinely care for each other and are willing to work together towards a collective goal, which bodes well for any community initiated projects.

METHODOLOGY

The ISP research period was 30 days in length and split into two main stages. The first stage was an investigation into the current status of political capital in Shirazi village. It consisted of a continuous qualitative observation period of the decision making processes of the community. This observation period was useful in identifying key political figures and important stakeholders for the eventual project. Coupled with that, I conducted 59 quantitative household surveys over a period of 5 days. The sample of households includes 328 people, or roughly 48% of Shirazi's population. The ratio of men to woman surveyed is 36% to 64%, respectively. The average age of people surveyed was approximately 40 years.

The survey interviews were conducted in Kiswahili, with the assistance of a Kiswahili translator. A copy of the research survey is attached in Appendix D of this document. The main sections of concern in the survey include; 1) basic demographic information, 2) citizen participation in the political process, 3) citizen satisfaction with current village governance, 4) individual assessment of quality of life and subjective well-being, and 5) any comments or suggestions for the SIT-Shirazi project partnership.

¹³ See Appendix E, Graphs 3, 4, & 5 for educational distribution by age and frequency of highest level achieved

¹⁴ See Appendix E, Graph 6 for a distribution of the Sample's occupation

The second stage of the ISP period spanned 17 days and consisted of facilitating community meetings in order to establish a framework for the SIT-Shirazi project partnership. The insights gained from the first week of observation and surveys were utilized to inform the processes of the second stage. Much emphasis was placed on the community organizing and initiating the project planning process under their own leadership so as to ensure community ownership and project sustainability. The second stage consisted of seven community or project committee meetings between the villager themselves, a project committee outing to the site of a neighboring clinic, three meetings between committee members and government officials, and two informational interviews. A complete outline of project activities can be viewed in Appendix C of this document, in the Calendar of Events. The entire ISP period as a whole is an exercise in *participatory action research*, the first stage being more research oriented and the second stage more action oriented; the whole process completely dependant on community participation in order to be effective.

Project Planning Activity Highlights

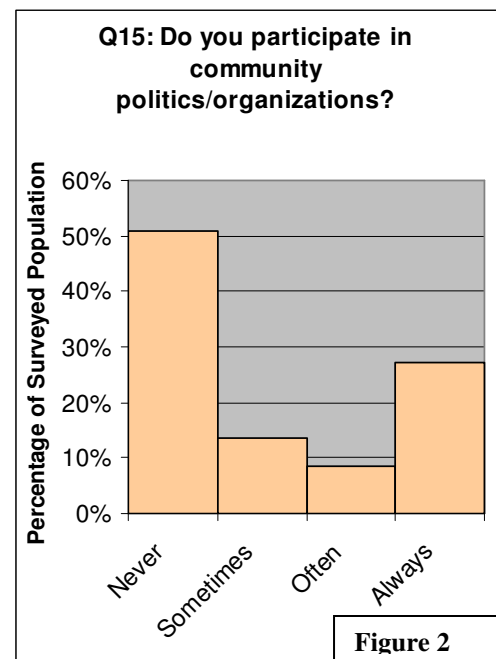
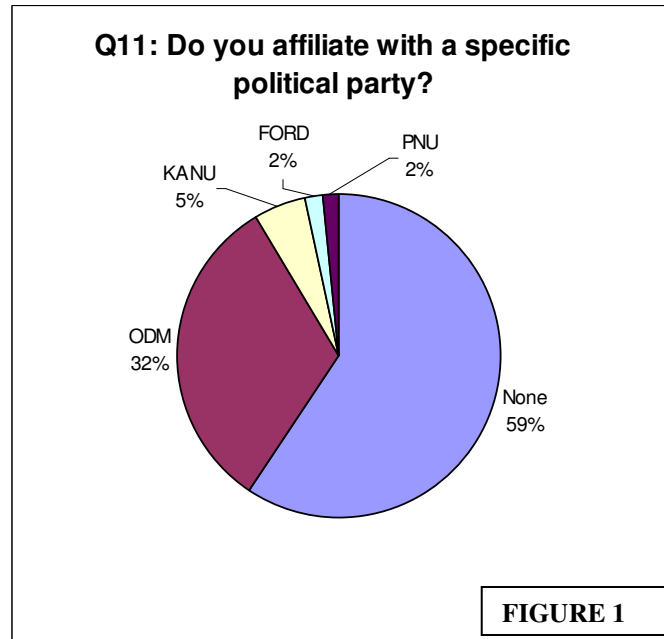
DATE	ACTIVITY	PURPOSE	OUTCOME
Nov. 14, 2009	Wazee Meeting	To discuss the possible area of focus for a community project	A health clinic initiative was identified as the most desirable
Nov. 15, 2009	Village Meeting	To deliberate w/ the community on the issue of a health clinic/ appoint a project committee	Committee was chosen, executives elected and a site for the clinic decided upon by the community
Nov. 18, 2009	Project Committee Visit to Bodo Clinic	To inspect the structure and interview Dr. John Mwakamusha about possible improvements	Committee directed to the Ministry of Public Health and Sanitation for further information/ guidance
Nov. 25, 2009	Visit to the Ministry of Public Health at Msambweni Hospital	To discuss the procurement of structural building plans and inquire about the process of government approval	Plans were ordered, initial costs accounted for: Ksh 7,500 for plans and approval & Ksh 3,000 for inspection after construction
Nov. 29, 2009	Project Committee Meeting	To sign the project committee constitution and discuss future plans, without the presence of SIT	Constitution signed, project control established: biweekly progress reports to be made to Jamal during interim
Nov. 30, 2009	Chief & Asst. Chief Meeting at Ramisi	To make the Land agreement between Mshenga and the Committee official	Land Agreement stamped and signed by both the Chief & Sub chief, copy kept on file in their office

ANALYSIS

Survey Results & Discussion

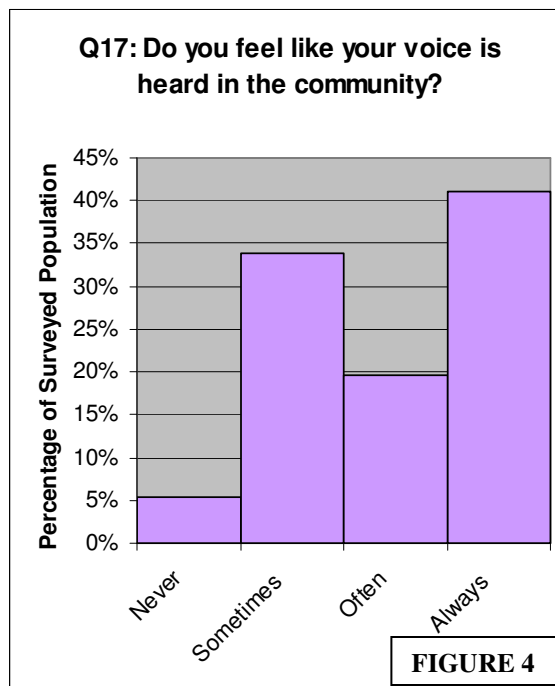
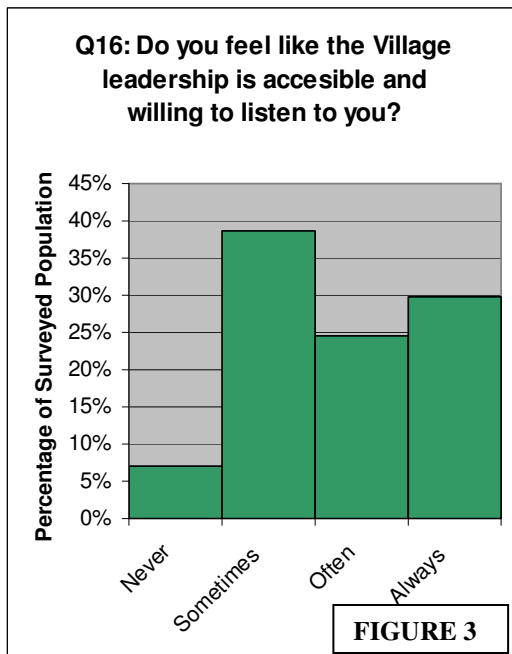
As discussed above, the survey was divided into various sections, meant to determine different aspects of demographic and political information. The demographic information, questions one through ten, provided a context with which to analyze the political data. Questions eleven through fifteen were designed to determine the level of participation Shirazi villagers had in their political processes. Question 12, “Do you vote?”, interpreted by the villagers to pertain to national elections, coupled with Question 11, “Do you affiliate with a specific political party?” represent the villagers’ level of interest in national, non location specific, politics. 86% of people surveyed vote, while only 41% affiliate themselves with a political party, meaning that 45% of the people that vote do not participate actively in party politics. In fact, for those individuals who did consider themselves to be a part of a political party, when asked why they chose that specific party many could not answer the question, and seem confused to be asked. These observations and statistics suggest that active participation in national politics is limited, despite the high percentage voters.

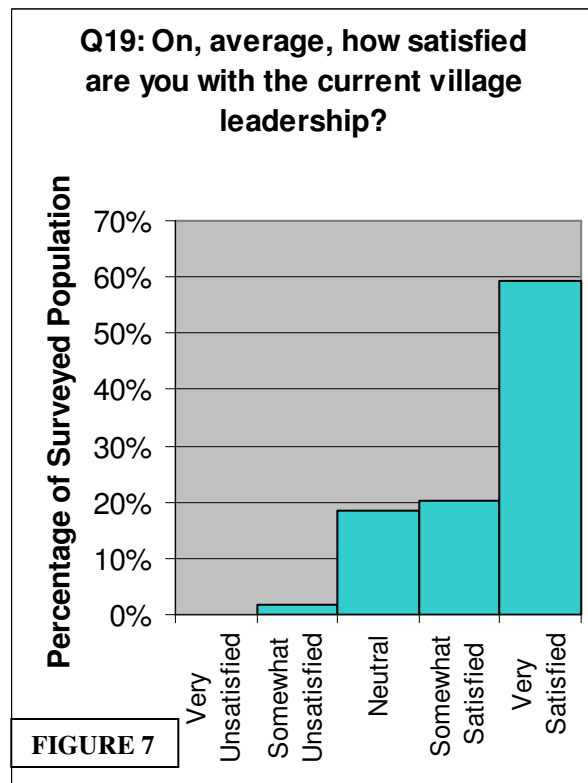
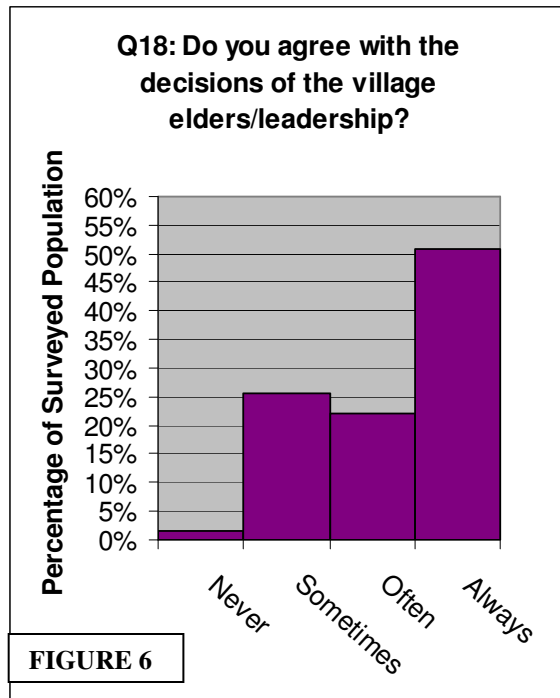
A similar trend is shown by the villagers’ responses to questions pertaining to local politics. 90% of people said they attended the village *baraza*, or meeting. However, 38% of people confessed to only going sometimes and when asked directly whether they participate in community politics or organizations 51% said never, as seen in figure 2. It is interesting to note



that 41% of the people who attend the village baraza do not consider attendance at a community governance function to constitute participation in community politics. Additionally, for many of the women, they only considered themselves to be active in community politics when they belonged to a women’s group in the village, of which there are several.

On November 16th I attended a meeting of Apendae, Shirazi’s branch of the Kenya Women’s Finance Trust. The meeting was run by one man whose purpose for coming to the village was to collect interest payments. None of the women spoke during the hour long informational lecture on mPesa wired money transfer, followed by a drip irrigation system sales pitch that was far out of their price range. One woman was even publicly yelled at for being late with her payments. The chance to observe this process was valuable to understanding more clearly what villager’s thought of the concept of participation. It also was an example of how the people in Shirazi respect authority, which can be represented by three characteristics that I have observed; age, gender, and education.





Questions 16 through 19, results shown in figures 3 through 6, illustrate the level of political efficacy of Shirazi. Questions 16 and 18 address external political efficacy while questions 17 and 19 address internal political efficacy. As you can see all four graphs share the same upward trend, indicating a high level of competence and satisfaction with the village’s political processes. According to Figure 6, the Shirazi leadership enjoys a 79% approval rating, with 59% of the population very satisfied and 20% somewhat satisfied with their performance. Taken collectively, the above graphs indicate that the Shirazi people have a strong confidence in their community’s ability to utilize political capital effectively.

The last few questions dealt with the villagers’ perspectives of their own subjective well-being, or happiness. As you can see in Figure 7 there is a strong positive correlation between an individual’s satisfaction with their standard of living and perception of happiness. Figure 8 shows the relationship between political leadership satisfaction and happiness. The correlation there is only slightly positive, perhaps due to the fact that political processes effect change over a long period of time. A longitudinal study of this relationship might be more useful in describing the correlation, with stronger results.



FIGURE 7



FIGURE 8

Finally, participants were asked what type of community project they would like to initiate in Shirazi with the assistance of the School for International Training. The results of that question are displayed below in Figure 9. More importantly, they were asked if they would be willing to participate in the eventual project and an astounding 98% said yes, representing an impressive

amount of community support for an, at that time undecided, community project. When asked how they would participate most of the people responded with offers of manual labor and “exchange of ideas”. The response of “exchange of ideas” indicates that the villagers are interested in determining the course of the project themselves, an encouraging response when considering one of the main goals of creating the community initiative is that it will be self-sustaining and community owned.

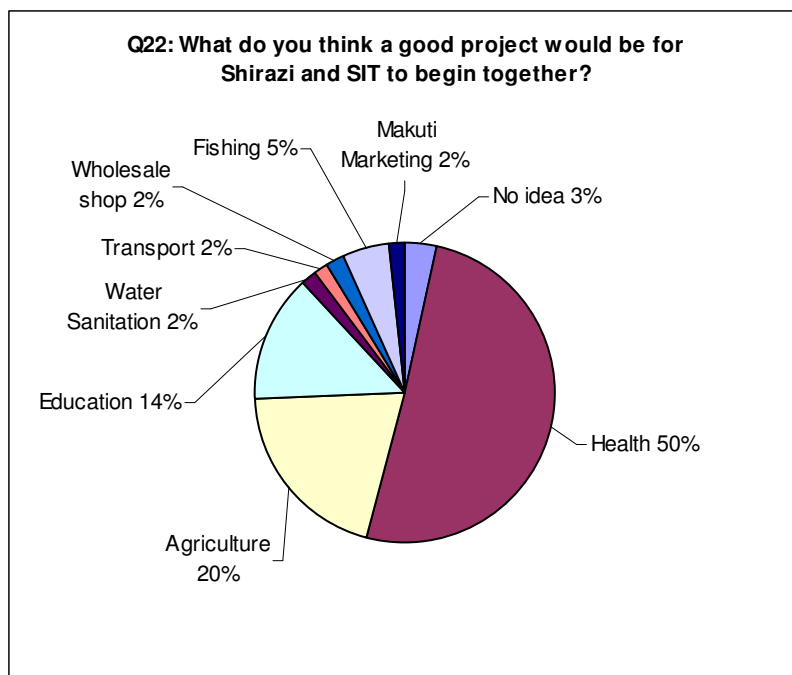


FIGURE 9

Opinion Leader Identification & Structure of Authority

Shirazi Village is internally governed by a Council of Elders, headed by the Village Chairman, Mshenga Isa. The Council of Elders is dominated by men, as dictated by the traditional Swahili culture of male supremacy. Even the name, *Wazee*, literally means “old men”. After the surveys were complete I requested a meeting of the Wazee in order to deliberate on the area of interest for the Shirazi community initiative. At the meeting, on Saturday, November 14th, 2009 only two women were present. They sat outside the main circle of conversation and rarely participated in the discussion. The chance to participate in and observe the Wazee was an excellent chance to discover the how Shirazi structures of authority operate.

One obvious observation was that Shirazi's culture is still very much dominated by men. Even women that are respected in the community and invited to the leadership meetings tended not to speak or offer advice. This was evident not only in the Wazee Meeting but also during the Village Meeting on November 15th, and the subsequent project committee meetings. In the smaller setting of the Project Committee women were more likely to speak up, but still spoke shyly and deferred to the men.

Among the men that spoke at the Wazee Meeting, one in particular stood out as being an authority on the subject of village development. His name is Mohamed Turuki and I later discovered that he had chaired a previous initiative to build a health clinic in Shirazi. He is also Secretary of the Constituency Development Fund, in charge of managing development for the whole region. Turuki argued strongly for the initiation of a health clinic project. When I presented my misgivings about building one in such close proximity to the Bodo Clinic and about the issue of long term running costs he assured me he was "more than 80% sure [the clinic] would get, not one, but two nurses" from the government.¹⁵ My skepticism was eased and the Health Clinic was decided upon, pending full approval from the community, which we knew we would receive because of the survey results.

Two other individuals that distinguished themselves as important opinion leaders in the village are Masudi Fumbwe and Chabi Swere. During the Village Meeting on November 14th, even though Village Chairman Mshenga was present, it was mostly Masudi and Chabi who conducted the meeting. Masudi is afforded his position of authority in the community because of his age and stature, while Chabi, who is younger, seems to gain authority due to his education and role as coordinator for the SIT program. When the time came to elect a Project Committee all three men's names were put forward, only Turuki had to decline due to previous commitments.

The structure of authority within the project committee itself is indicative of the village as a whole. The committee executives, Somoe Mohamed (Chair), Bakari Mvoi (Secretary), and Fatuma Hatibu (Treasurer), are all capable of performing their positions well, yet power is still concentrated in Masudi and Chabi. Partially because of his influence and partially because of his prior interest in keeping SIT happy (so he can maintain the job of coordinator), Chabi Swere was

¹⁵ Wazee Meeting. "Deliberation of Project Topic". Mkwajuni, Shirazi Village, Kenya. Saturday, November 14, 2009.

chosen to be responsible for presenting biweekly progress reports about the project to SIT in my absence. My hope is that because of his position he will have a greater sense of accountability and therefore be more likely to follow through with the task. The progress reporting is vital to the success and continuation of the project. It ensures that communication is kept open so that problems may be jointly handled and establishes the groundwork for project monitoring and control that will be necessary when the transfer of funds becomes available.

Procedure and Participation

As stated in the introduction, the process of effecting change can be as important to the development of the community as the outcome of that change itself. Theory tells us that a democratic, transparent process of political organization is most desirable. And, that community participation in that process is necessary for project sustainability, and may even directly contribute to the citizen's well-being through procedural utility. In Shirazi's case I find great evidence that the appropriate procedure will be applied, as the village already possesses a strong understanding of the value of democracy and participation.

The method in which the community elected the Shirazi Community Health Project Committee is a good example of their competence in transparent democratic processes. Each sub-village was asked to nominate two representatives to the committee, one male and one female. An opportunity was allowed for anyone to object or decline the appointment, and then the village as a whole agreed upon the appointments and the committee was made official. The Committee then elected executive officers among themselves and read the selections out to the Village Meeting for approval. The whole process was conducted efficiently with maximum transparency and community involvement. Most importantly, it established accountability on the part of the Committee. The Committee would have exclusive power of administration over the project but it was made very clear that the Committee was beholden to the community as a whole.

I worked with the Project Committee to ensure that the transparency continued. One of the first activities of the Committee was to write a Committee Constitution, available to be viewed in Appendix E of this document. The constitution adds a level of professionalism, commitment and permanence to the Committee that might otherwise have been lacking. It defines the roles of the officers and members and sets guidelines for regular committee meetings.

Most importantly, it outlines disciplinary measures should any member act in a way “that harms the integrity of the Committee or the progress of the Project.”¹⁶ The constitution acts as a form of project control, limiting the powers of the committee members and providing a structure with which they may be held accountable for their actions.

Lessons from Bodo Clinic

The health clinic in the neighboring village of Bodo was also an SIT project initiative. Bodo clinic offers a great opportunity to learn from prior mistakes. In an interview with Thabiti Mchambi, who oversaw the final stages of the Bodo clinic construction, various issues concerning the mismanagement of the Bodo Clinic Project were brought to light.

The reason Thabiti had to step in and organize the end of construction was that the Bodo Project Committee had dissolved due to poor oversight that allowed for a misappropriation of funds by the Chairman of the Committee itself. Also, there was a lack of transparency, due to the Chairman acting alone, so that when I inquired about the process of procuring plans for the clinic Thabiti could not tell me where they had come from or even how to find who had drawn them.

That brings up a second failing of not consulting the appropriate authorities. In Kenya all community health initiatives are overseen by the Ministry of Public Health and Sanitation. At no point in the process of constructing the Bodo Clinic did SIT or the Bodo community consult the Ministry of Public Health to inquire about appropriate procedure, registration, or planning assistance. Currently the clinic is experiencing some difficulties because the building is poorly designed and ill-equipped. For example, the ceiling is too low and there is no proper ventilation to allow airflow so that the small rooms become unbearable hot. Additionally, the laboratory was not built with a lab bench.

Not consulting the government is a major oversight of the Bodo Clinic planning process, most importantly because SIT from the beginning knew they did not have long term funding capabilities. As of now the Bodo Clinic survives by the generosity of the Bodo Funzi Trust, a private trust, that pays the salary of a part time doctor. However, there is funding and assistance available through the government that Bodo Clinic is not eligible for due to its unofficial status

¹⁶ Shirazi Community Health Project Constitution, Appendix E

(it is not even registered with the Ministry as an official health facility). Upon interviewing Dr. John at Bodo Clinic he strongly urged us to consult the Ministry for the Shirazi project initiative.

The planning process of the Bodo Clinic lacked the level of transparency and accountability that has been established for the Shirazi project. Unilateral decision making processes led to a concentration of power by one man and the resulting abuse of that power, theft of funds. Additionally, because the appropriate planning procedures were not followed and approval from the Ministry of Public Health was not gained, Bodo Clinic is a clinic by itself and ineligible for any government assistance. Bodo Clinic offers a prime example of good intentions, gone bad. Luckily, the Shirazi Clinic project can learn from Bodo's many mistakes and avoid the same pitfalls.

CONCLUSIONS & RESULTS

The current state of the Shirazi Community Health Clinic Project is promising. The project is headed by a dedicated and very capable committee of Shirazi residents and they have accomplished much in only a short time. A project committee constitution has been drafted and signed. A land agreement between Village Chairman Mshenga and the committee has also been drafted, signed, and stamped by both the Chief and Asst. Chief, as of November 30th. The land agreement was rightly insisted upon by the villagers as insurance against future disputes of ownership. The most recent project activity gives even greater cause for an optimistic future outlook.

The Committee called a Village Meeting, held on Thursday, December 3rd, 2009, after my departure. According to a report from Chabi Swere, the meeting drew an even larger attendance than the one on November 15th, 2009. The topic of the meeting was to discuss possible fundraising opportunities, in order to meet the 70/30 cost share agreement previously agreed upon with SIT. The village decided to re-implement the village development donation box at Paradise Lost, that previously helped them raise funds for the primary school. Additionally, the village agreed that each woman would donate the proceeds from the sale of one *makuti* bundle a week, and each man would donate 100 KSH a months, to the Clinic effort. This fundraising would culminate in a day of "Harambe", or unity, in the first week of February, where the community would invite all potential investors to the Village to contribute.

The inclusion of every Shirazi woman and man in the fundraising for the project, and the fact that it was organized independently of any SIT involvement, bodes very well for the future success of the Shirazi Community Health Clinic Project. Shirazi has effectively motivated its populous to wholeheartedly support the initiative, through the appropriate application of its political capital. The community has begun a deliberate and self critical project planning process, and as such, has effectively demonstrated their ability to be self-reliant.

RECOMMENDATIONS

For the Shirazi Community Health Project

- Maintain open communication between Shirazi and SIT during the interim period between student visits
- Insist on a full accounting of financial records and budgeting requests
- Set goals and deadlines for specific activities to be complete to ensure the continued progress of the project
- Develop plan for long term running costs

For Future Study

- Investigate the political capital of specific demographics, i.e. young women or middle aged men, to determine the varying levels of participation/control by age or sex.
- Contrast the political capital of men and women by comparing the organization/procedure of women's groups and the Council of the Wazee

APPENDICES

A. Glossary

Baraza: Swahili for meeting, or a place where information is disseminated

Makuti: Common roofing material, made out of overlapping coconut palm leaves

Matatu: The most common form of public transportation in Kenya, often overcrowded and unreliable

Participatory Action Research (PAR): Research that is conducted with the aim of informing or mobilizing a resulting action or project

Procedural Utility: A satisfaction/good that is gained purely from the act of participating in transparent democratic processes

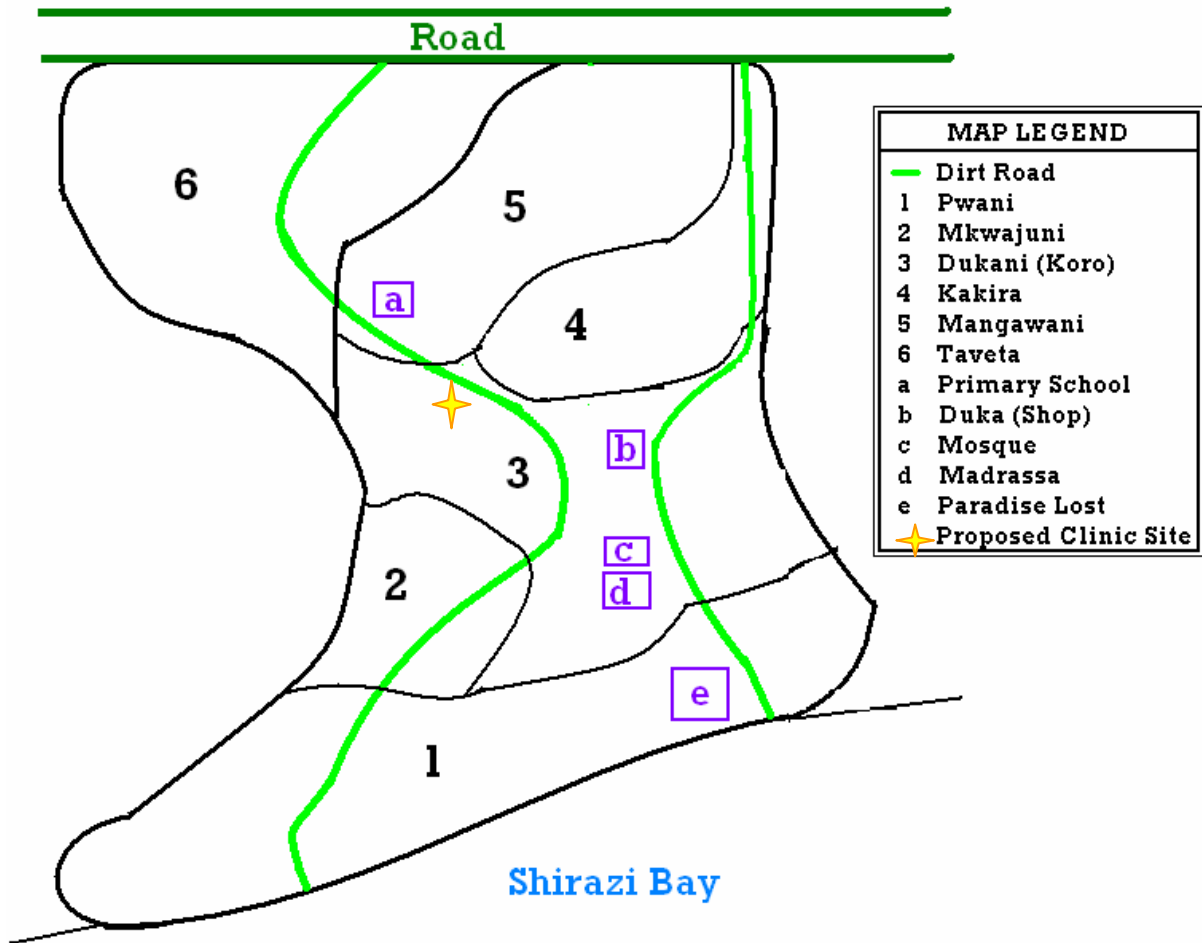
Political Capital: The ability of a community to reach accurate concensus and provide effective policy to prove for the organization of its resources and well-being

Political Efficacy: The ability of the individual to take part in, and the community as a whole to provide for the

Resource Utility: The good gained from the use of a specific resource

Wazee: Swahili for an old, respected man

B. Shirazi Village Map



** The map is not drawn to scale and drawn from memory, all distances are approximated

C. Calendar of Events

NOVEMBER/DECEMBER 2009						
Independent Study Project Period: November 5th—December 4th						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5 Nairobi	6 Travel to Shirazi	7 Hire Translator/Orientation
8 Free Day: Shirazi	9 14 Surveys Completed	10 17 Surveys Completed	11 9 Surveys Completed	12 9 Surveys Completed	13 10 Surveys Completed	14 Wazee Meeting
15 Village Meeting: Project Committee (P.C.) Established	16 Interview Thabiti about Bodo Clinic	17 Meeting w/ Jamal (Mombassa)	18 Project Site Brush Clearing Begins	19 Visit to Bodo Clinic w/ P.C.	20 P.C. Meeting: Constitution Drafted	21 Free Day: Shirazi
22 P.C. Meeting: Draft Land Agreement	23 Constitution & Land Agreement: Word Processing & Printing	24 P.C. Meeting w/ Asst. Chief: Land Agreement Signed	25 Visit to Ministry of Public Health: Msambweni	26 P.C. Chair & Sec. Visit to Paradise Lost; Funding Pitch	27 Holiday	28 Holiday
29 P.C. Meeting; Sign Constitution/SIT Communication Control	30 Land Agreement Stamped by Chief & Asst. Chief	1 Mombassa: Word Processing	2 Mombassa: Word Processing	3 Mombassa: Word Processing/ Independent Village Meeting	4 Mombassa: Word Processing	5 Paradise Lost Donation Box in Place

D. Sample Survey

SHIRAZI VILLAGE PROJECT QUESTIONNAIRE

Conducted By: Lindsay Beebe Institution: World Learning, School for International Training Program: Kenya; Society, Development & Health Semester: Fall 2009 Academic Advisor: Odoch Pido ISP Advisor: Prof. Mohamud Jama	DATE: _____ START TIME: _____ END TIME: _____
--	---

1. Interview Number: _____
2. Gender: M / F
3. Age: _____
4. Address (Household Location): _____
5. Occupation: _____
6. How many people live in your household? _____
7. What are their approximate ages?

--	--	--	--	--	--	--	--	--

8. What is the highest level of education achieved by a member of your household?
 - i. None
 - ii. Primary School
 - iii. Some Secondary School
 - iv. Graduated Secondary School
 - v. Some University
 - vi. Graduated University
 - vii. Other

9. What are the levels of education achieved by each member of the household? (use above scale)

--	--	--	--	--	--	--	--	--

10. What is your household's average monthly income?
 - i. Less than 500 Ksh
 - ii. 500-1000 Ksh
 - iii. 1000-1500 Ksh
 - iv. 1500-2000 Ksh
 - v. 2,000 – 2,500 Ksh
 - vi. More than 2,500 Ksh

11. Do you affiliate with a specific political party? Yes / No
11.a) If yes, which one? _____ WHY? _____

12. Do you vote in national or regional elections?

- i. YES
- ii. NO

13. Do you attend the chief's baraza?

- i. YES
- ii. NO

13.a) If yes, WHY? _____

14. How often do you attend the chief's baraza?

- i. Never
- ii. Sometimes
- iii. Often
- iv. Always

15. Do you participate in community politics/organizations?

- i. Never
- ii. Sometimes
- iii. Often
- iv. Always

How? _____

16. Do you feel like the village leadership is accessible and willing to listen to you?

- i. Never
- ii. Sometimes
- iii. Often
- iv. Always

17. Do you feel like your voice is heard in the community?

- i. Never
- ii. Sometimes
- iii. Often
- iv. Always

18. Do you agree with the decisions of the village elders/village leadership?

- i. Never
- ii. Sometimes
- iii. Often
- iv. Always

19. On average, how satisfied are you with the current village leadership?

- i. Very Unsatisfied
- ii. Somewhat Unsatisfied
- iii. Neutral
- iv. Somewhat Satisfied
- v. Very Satisfied

20. On average, how satisfied are you with your current standard of living?

- i. Very Unsatisfied
- ii. Somewhat Unsatisfied
- iii. Neutral
- iv. Somewhat Satisfied

v. Very Satisfied

21. On a scale of 1 to 10, with 1 being the absolute lowest and 10 being the absolute highest, how would you rate your level of happiness?

1 – 2 – 3 – 4 – 5 – 6 – 7 – 8 – 9 – 10

22. What do you think a good project would be for SIT and Shirazi to begin together?

-Why?

23. Would you be willing to participate?

- How?

COMMENTS:

E. Committee Constitution

Katiba ya Kamati ya Mradi wa Afya Kijiji cha Shirazi

Kijiji Shirazi, Wilaya Msambweni, Mkoa wa Pwani, Kenya
Iitengenezwa Tarehe ishirini Novemba, 2009

Madhumuni ya Kamati:

Kijiji cha Shirazi, katika misingi ya demokrasia na uwazi, kwa ushirikiano World Learning Inc.; School for International Training Kenya ratiba ilioko Nairobi, kwa ujumla wameamua kuhusisha katika maendeleo ya jamii ujenzi wa kituo cha afya kilicho pendekezwa kujengwa katika sehemu ya ardhi iliyo tolewa kama mchango kwa ajili hiyo na mwenyekiti wa kijiji Mshenga Issa. Mkutano wa kijiji kizima ulifanyika terehe 15 Novemba, 2009 kuunda kamati ya mradi wa afya kijiji cha shirazi na kuteua kamati hiyo kwa ajili ya kusimamia mradi huo. Kijiji kiliamua Kamati iwe na wanakamati wakudumu kumi na wawili, mume moja na mke moja kutoka vitongoji sita, na wakuu watatu wa takao teuliwa katika misingi ya hadhi zao katika jamii.

Wanakamati Kufuatana na Vitongoji Vyao:

Pwani –

- 1) Somoe Mohamed (Mwenyekiti)
- 2) Shabani Rengwa

Mkwajuni –

- 3) Chabi Sware (Naibu wa Mwenyekiti)
- 4) Fatuma Hatibu (Mweka Hazina)

Koro (Madukani) –

- 5) Kingade Mshee
- 6) Mwakaje Rashid (Naibu wa Mwandishi)

Kakira –

- 7) Shelali Ibrahim
- 8) Mwanajabu Jecha

Mangawani –

- 9) Masudi Fumbwe
- 10) Mariam Shabani

Taveta –

- 11) Bakari Mvoi (Mwandishi)
- 12) Tima Jumaa

Executive Officials –

- * Mshenga Isa (Mwenyekiti wa Kijiji)
- * Ibrahim Ali (Mwalimu wa Madrassa)
- * Idi Jecha

Mikutano ya Kamati:

Kamati imekubaliana kukutana mara mbili kwa mwezi; wa kwanza ufanyike kila tarehe moja ya mwezi na wapili kila tarehe kumi na tano ya mwezi. Mikutano ya dharura itaitishwa na Mwenyekiti wa Kamati, au naibu wake ikiwa Mwenyekiti hayupo, kufuatana na dharura.

Majukumu ya kamati:

- Kuhudhuria kila kikao kama kilivyoitishwa na mwenyekiti
- Kuchangia katika mjadala au kushiriki katika kuleta uamuzi wakamati
- Kuwakilisha maoni na mawazo ya wakaazi wa wanaowawakilisha vitongojini
- Kujulisha wakaazi wa sehemu wanazo wakilisha maamuzi na matendo yakamati
- Kuhamasisha jamii katika utendaji au utekelezaji wapamoja katika kazi

Majukumu ya Mwenyekiti:

- Kuitisha mikutano kama ilivyo ratibiwa au kuidhinisha mikutano ya dharura
- Kupanga ajenda nakukubali ajenda zitakazo ratibiwa nawanakamati
- Kusimamia vikao au mikutano yakamati
- Analinda katiba nakuendesha vikao kwa uangalifu
- Kuitisha nakuchukua hatua za nidhamu kwa mwanakamati aliyevunja sheria za kamati
- Ataweka sahihi katika kumbukumbu na nakala zote za kamati, na nyenginezo ziambatanazo kisheria

Majukumu ya Naibu wa Mwenyekiti:

- Kusaidia mwenyekiti katika majukumu yake
- Kumwakilisha mwenyekiti iwapo hayupo isipokuwa katika uwekaji sahihi

Majukumu ya Mwandishi:

- Kuchukukua au kuratibu majina ya waliohudhuria
- Kuandika kumbukumbu zamikutano na matukio yote yakamati
- Kuweka nakuhifadhi risiti, matumizi yakamati
- Kaukalika kwa barua mikutano kama atakavyoelekezwa na mwenyekiti
- Kusoma kumbukumbu kwa sauti katika kila mwanzo wa mkutano wakamati
- Ataweka sahihi katika nakala zote za shughuli zakamati kufuatana na sheria

Majukumu ya Naibu wa Mwandishi:

- Kumsaidia mwandishi katika majukumu yote

- Kumwakilisha mwandishi iwapo mwandishi hayupo isipokuwa katika uwekaji sahihi nakala za kamati

Majukumu ya Mweka Hazina:

- Kuweka nakala zotezinazohusiana na hesabu za kifedha na risiti sahihi za ununuzi na matumizi
- Kuandika au kuratibisha haraka matumizi au ununuzi ili kulinda kupotea habari kwa sababu kutowajibika au usa kusahau
- Kujulisha kamati kuhusu maswala yote yanayohusu fedha za mradi katika kila mkutano
- Kusoma mapendekezo ya bajeti ili yapitishwe ili ya pitishwe kuwa matumizi halali
- Kuwa mmoja wawekaji sahihi katika nakala zinazohusu fedha na nyenginezo za kisheria
- Kulinda na kuhifadhi maadili yakamati na kuhakikisha hakutatokeza aina yoyote ya matumizi mabaya au matumizi yasiokubalika au yasio kusudiwa

Hatua za Kinidhamu:

Iwapo mwanakamati atatenda au atapatikana na matendo ambayo yataharibu hadhi ya kamati au kurudisha nyuma maendeleo ya mradi, mwanakamati huyo au wanakamati hao watatolewa kutoka kwa kamati kupitia kwa uamuzi wa pamoja wa kamati yenyewe, na mwenyekiti atakuwa na uwezo wa mwisho wa kura. Matumizi yasio halali ya fedha za mradi ni sababu nyeti kwa mwanakamati kuachishwa kazi hiyo. Katika misingi ya kosa hilo mwanakamati lazima afutwe majukumu ya uanakamati mkutano wa kijiji utaitishwa kuwaleza hali hiyo na kuchagua mwanakamati mwingine.

Ikiwa kijiji cha Shirazi kitaona ya kwamba utendaji kazi wa kamati ya mradi huo haifanya kazi ya kuridhisha jamii nzima, kwa ushahidi uliowazi, kijiji kiko na wezo wa kuivunja kamati nzima.

Umilikaji wa Mradi:

Mradi wa kituo cha afya cha jamii ya Shirazi na rasilimali zote husianazo na mradi huo zinamilikiwa wa kaazi wa Shirazi na kuendeshwa au kusimamiwa pekee na kamati nzima ya mradi wa kituo cha afya cha jamii ya Shirazi. Maelezo haya umiliki unahusisha moja kwa moja, jengo ambalo litajengwa kwa lengo lakutoa vifaa vya mradi na ardhi ambayo jengo hilo lita jengwa.

The Constitution of the Community Health Project Committee of Shirazi Village

*Shirazi Village, Msambweni District, Coast Province, Kenya
Decided upon the 20th of November, 2009*

Committee Purpose:

The Village of Shirazi, in a democratic and transparent process, in partnership with World Learning Inc.; School for International Training Kenya Program based in Nairobi, has collectively decided to engage in the community development process of constructing and operating a Health Clinic located on a parcel of land donated for this purpose by Village Chairman Mshenga Issa. A Village Meeting was held on November 15th, 2009 to create the Community Health Project Committee of Shirazi Village and appoint it the duty of administering the details of the Project. The Village decided the Committee should be comprised of 12 permanent members, one man and one woman from each of Shirazi's six sub-villages, and three Executive Officials appointed for their status within the community.

Committee Members:

Pwani -

- 1) Somoe Mohamed (Chair)*
- 2) Shabani Rengwa*

Mkwajuni –

- 3) Chabi Sware (Vice Chair)*
- 4) Fatuma Hatibu (Treasurer)*

Koro (Madukani) –

- 5) Kingade Mshee*
- 6) Mwakaje Rashid (Vice Secretary)*

Kakira –

- 7) Shelali Ibrahim*
- 8) Mwanajabu Jecha*

Mangawani –

- 9) Masudi Fumbwe*
- 10) Mariam Shabani*

Taveta –

- 11) Bakari Mvoi (Secretary)*
- 12) Tima Jumaa*

Executive Officials –

- * Mshenga Isa (Village Chairman)*
- * Ibrahim Ali (Islamic Teacher)*
- * Idi Jecha*

Committee Meetings:

The Committee has decided to meet biweekly, or TWICE in a month; once on the 1st and once on the 15th of every month. Emergency meetings may be called by the Chair of the Committee, or the Vice-chair in the absence of the Chair, as necessity dictates.

Member Responsibilities:

- *To attend every meeting as called by the Chair of the Committee*
- *To contribute to the discussion or participate in the decision making process of the Committee*
- *To represent the views and opinions of the residents of the member's respective sub-villages to the entire Committee*
- *To inform the residents of the member's respective sub-villages of the decisions and actions of the Committee*
- *To mobilize the community to participate when collective action is required*

Chair Responsibilities:

- *To call the scheduled meetings or authorize the organization of an emergency meeting when required*
- *To set the agenda for each meeting or accept items from committee members to be included in a meeting's agenda*
- *To preside over the meeting*
- *To be the custodian of the Constitution of the Committee and keep order in Committee meetings*
- *To call for the discipline of a Committee Member in violation of the Committee Constitution*
- *To act as signatory in all transactions of the Committee; signing all receipts, financial documents, legal documents, and the Committee Meeting minutes*

Vice Chair Responsibilities:

- *To support the Chair of the Committee in all her duties*
- *To act on the Chair's behalf, only in the event of the absence of the Chair and except in the respect of the signatory*

Secretary Responsibilities:

- *To take attendance at each meeting*
- *To record minutes of each meeting and Committee events*
- *To keep a record of receipts and Committee transactions*
- *To actively call Committee Members to Committee Meetings when directed to do so by the Chair*
- *To read minutes of the previous meeting aloud at the beginning of each Committee Meeting*
- *To act as signatory in all transactions of the Committee; signing all receipts, financial documents, legal documents, and the Committee Meeting minutes*

Vice Secretary Responsibilities:

- *To support the Secretary of the Committee in all his duties*
- *To act on the Secretaries behalf, only in the event of the absence of the Secretary and except in the respect of the signatory*

Treasurer Responsibilities:

- *To keep the financial records of the Committee; keeper of all original copies of receipts of purchase and expenditures*
- *To record transactions immediately as they happen to prevent omission of information through negligence*
- *To inform the Committee of the financial matters of the Project at each meeting*
- *To read Budget Proposals to have them approved by the entire Committee*
- *To act as signatory on financial transactions of the Committee; signing of checks or financial documents*
- *To uphold the integrity of the Committee and ensure no inappropriate misallocation of funds occurs*

Disciplinary Action:

When a member acts in a way that harms the integrity of the Committee or the progress of the Project, that member faces dismissal from the Committee, as determined by a collective decision of the Committee itself, with the Chair providing the final say on any split vote. Misallocation of funds is grounds for immediate dismissal. In such a case that a Committee Member must be dismissed from the Committee a Village Meeting will be held to inform the Shirazi people of the situation and to elect a replacement.

If the Village of Shirazi finds that the Committee is not performing its duties to the satisfaction of the community, with tangible evidence provided, it is within the power of the Village to impeach the body. I

Project Ownership:

The Shirazi Community Health Project and all associated resources are owned entirely by the citizens of Shirazi Village and administered only by the Committee of the Shirazi Health Clinic Project. This statement of ownership includes specifically; any proposed structure built with the purpose of providing facilities for the Project and the land that any above structure may be built on.

Somoe Mohamed (Chair)

Shabani Rengwa

Chabi Sware (Vice Chair)

Fatuma Hatibu (Treasurer)

Kingade Mshee

Mwakaje Rashid (Vice Secretary)

Shelali Ibrahim

Mwanajabu Jecha

Masudi Fumbwe

Mariam Shabani

Bakari Mvoi (Secretary)

Tima Jumaa

Mshenga Isa (Village Chairman)

Ibrahim Ali (Islamic Teacher)

Idi Jecha

DATE: _____

F. Clinic Land Agreement

Mkataba wa Kutoa Sehemu ya Ardhi Baina ya Mshenga Issa na Kamati Ya Mradi wa Jamii Wa Kituo Cha Afya Cha Kijiji Cha Shirazi

Agreement Between Mr. Mshenga Issa and the Community Health Project Committee of Shirazi Village

Leo Terehe: 24 Novemba, 2009 Jumanne

Today's Date: Tuesday, November 24th, 2009

A: Mimi, Mshenga Issa [ID No. _____], nimekubali kutoa sehemu ya ardhi yangu [plot no. _____] kwa jamii ya kijiji cha Shirazi kwa madhumuni ya kujenga kituo cha afya kwa hiyari yangu sikuulza isipokuwa nitapewa kilemba cha shilingi elfu kumi (Ksh 10,000) Na nimekubali mradi uendelee na hautasimamishwa kilemba. Nimeku kwamba hiyo sehemu si yangu tena.

A: *I, Mshenga Issa [ID No. _____], have agreed voluntarily to give part of my land, [plot no. _____] to the community of Shirazi for the perpose of constructing a community health clinic. I have also agreed to accept a token of appreciation of ten thousand Kenyan shillings (Ksh 10,000). I have agreed that the transfer of ownership of the parcel of land is not dependant upon receiving the token. The land is not sold, it is donated.*

Mshenga Issa

Tarehe/Date

SHAHIDI/WITNESSES:

1. _____
Kuchapisha Jina/*Print Name*

Sahihi/ *Signature*

2. _____
Kuchapisha Jina/*Print Name*

Sahihi/ *Signature*

3. _____
Kuchapisha Jina/*Print Name*

Sahihi/ *Signature*

4. _____
Kuchapisha Jina/*Print Name*

Sahihi/ *Signature*

5. _____
Kuchapisha Jina/*Print Name* Sahihi/ *Signature*

B. Mimi, Somoe Mohamed [ID No. _____], kwa niaba ya Kamati ya Mradi wa Kituo cha Afya na Kijiji cha Shirazi tume kubaliana na mwenye shamba Mshenga Issa kwa yote yalio andikwa hapo juu.

B. *I, Somoe Mohamed [ID No. _____]for and on behalf of the Project Committee of the Village of Shirazi have agreed with the owner of the Land, Mr. Mshenga Issa, as stated above.*

Somoe Mohamed

Terehe/*Date*

SHAHIDI/*WITNESSES*:

1. _____
Kuchapisha Jina/*Print Name* Sahihi/ *Signature*

2. _____
Kuchapisha Jina/*Print Name* Sahihi/ *Signature*

3. _____
Kuchapisha Jina/*Print Name* Sahihi/ *Signature*

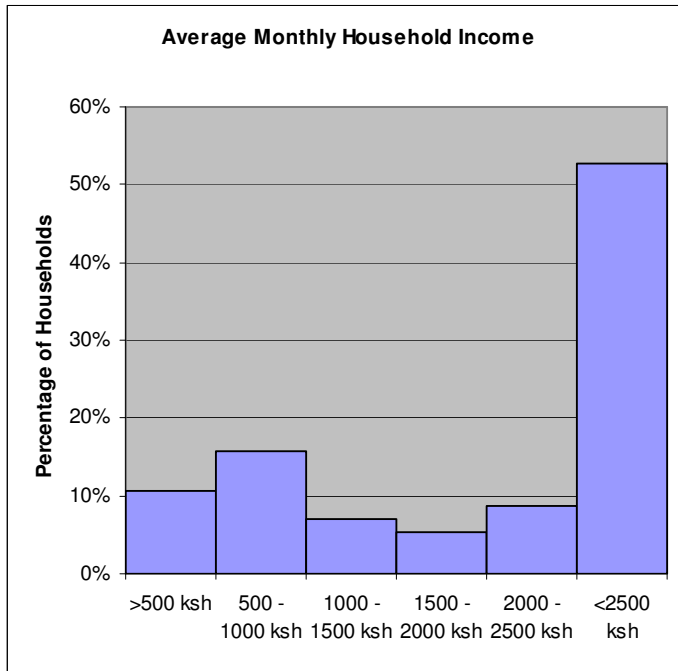
4. _____
Kuchapisha Jina/*Print Name* Sahihi/ *Signature*

5. _____
Kuchapisha Jina/*Print Name* Sahihi/ *Signature*

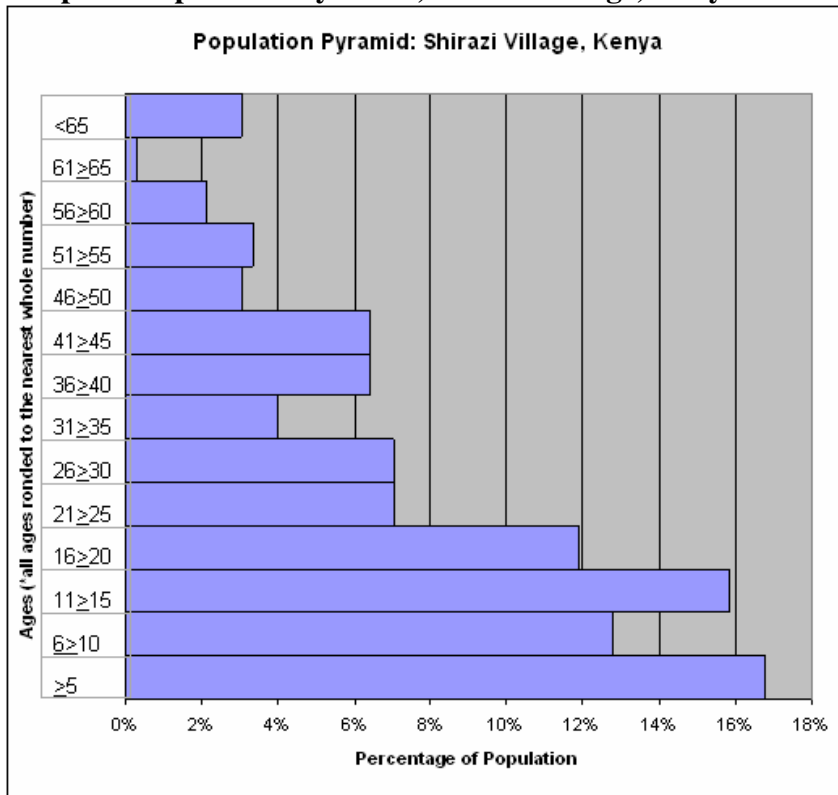
APPENDIX G

Graph 1: Average Monthly Household Income

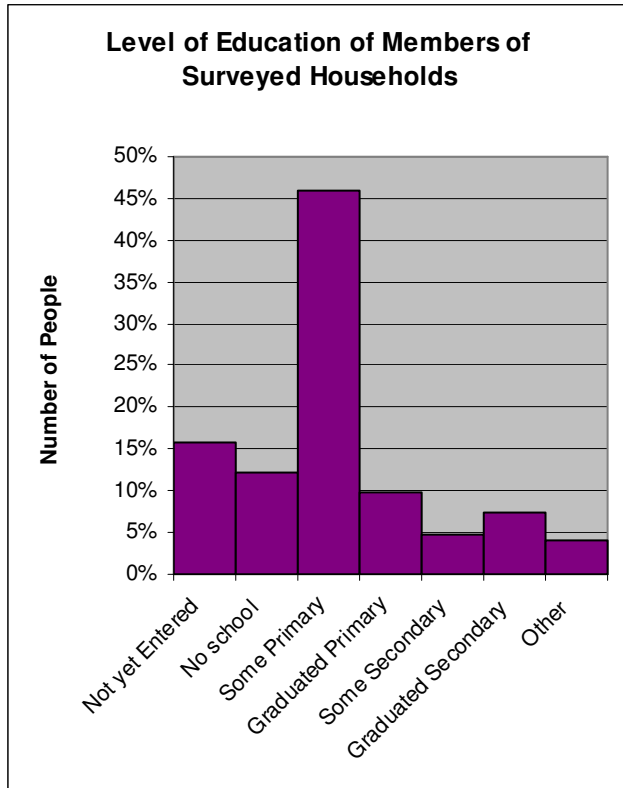
* Ksh 2,500 is approx. equivalent to \$33 USD, or about \$1 per day



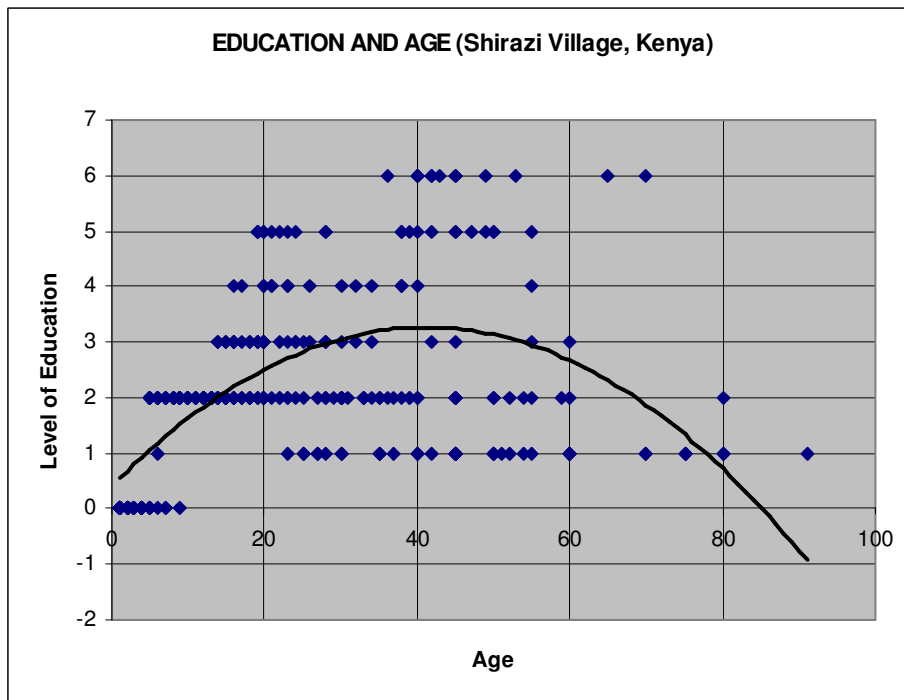
Graph 2: Population Pyramid; Shirazi Village, Kenya



Graph 3: Frequency of Individual Education Levels

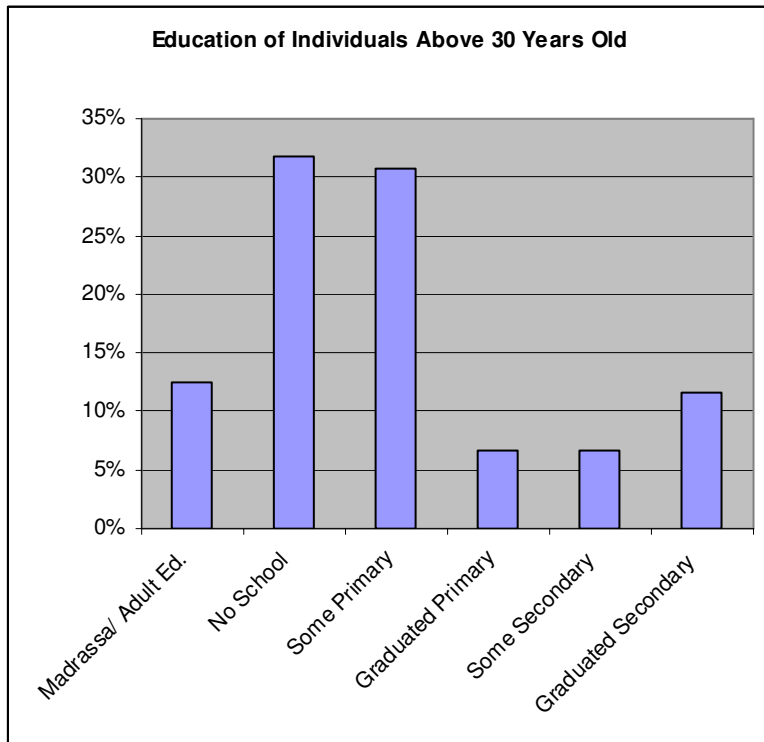


Graph 4: Education By Age

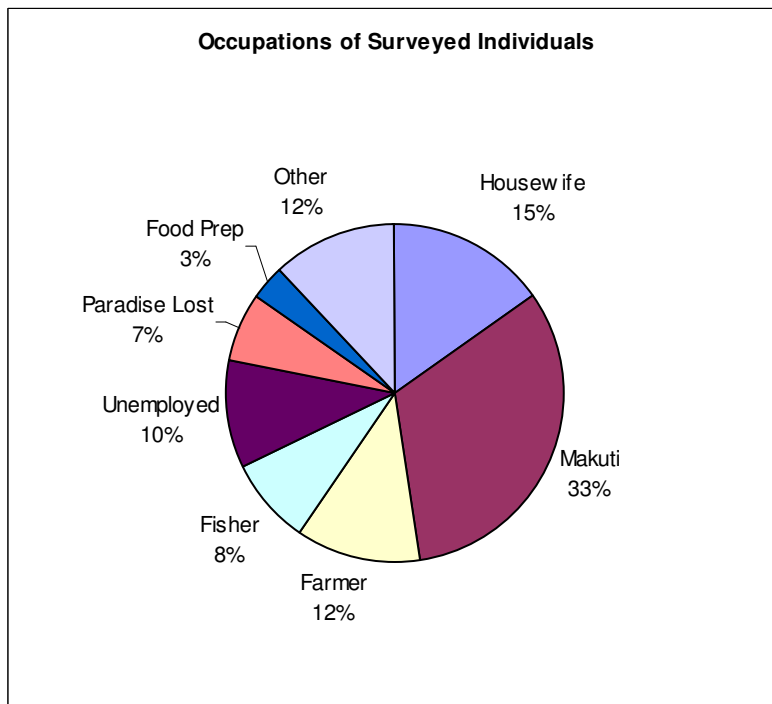


0 = Is not of age to start school, 1 = no school, 2 = some primary, 3 = graduated primary, 4 = some secondary, 5 = graduated secondary, 6 = madrassa/ adult ed.

Graph 5: Education Levels of Villagers Older than 30

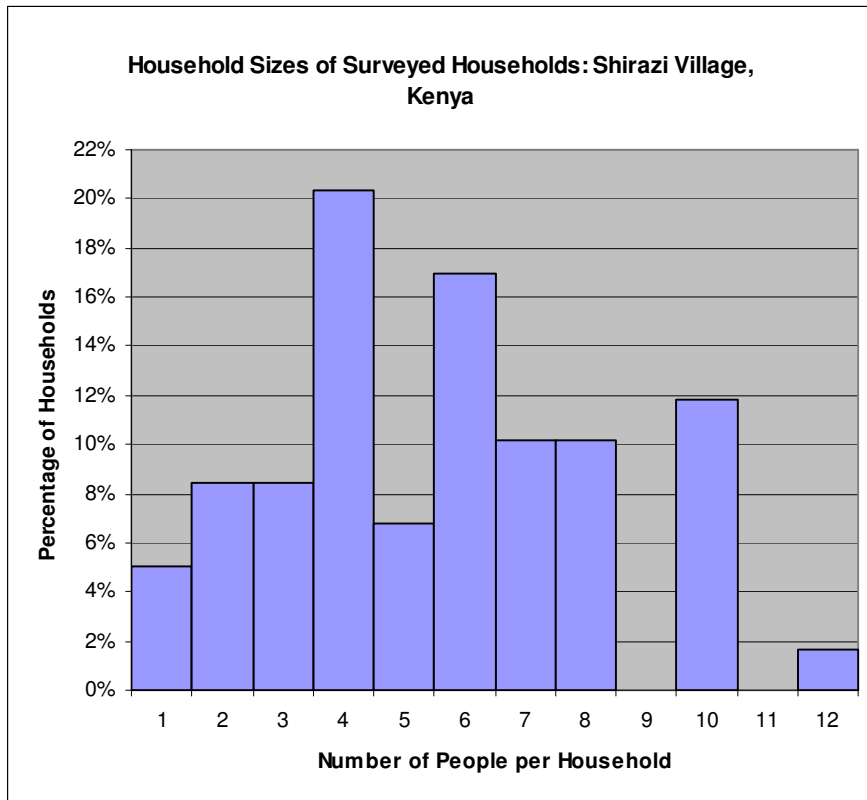


Graph 6: Occupation

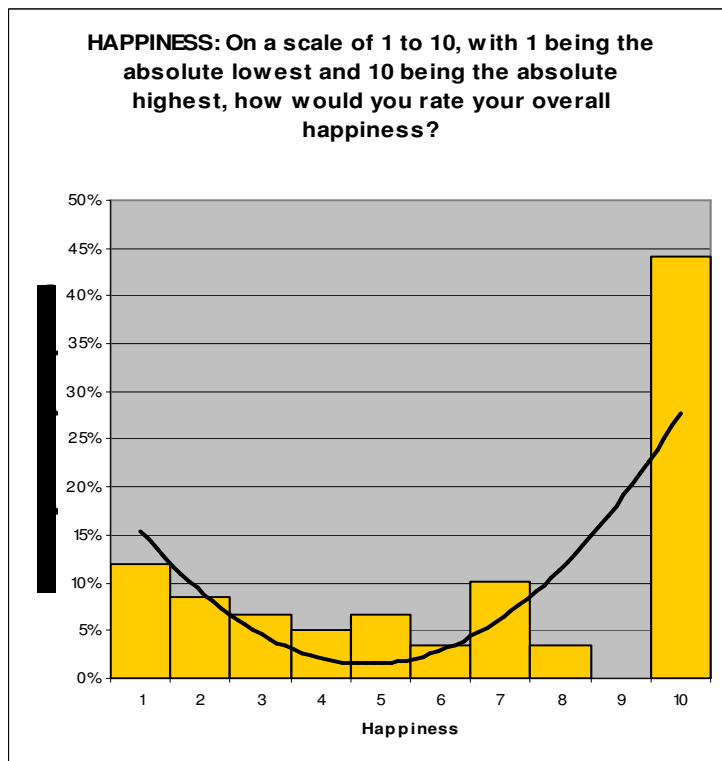


NOTE: Most women when surveyed considered themselves unemployed even though they spent their time split between keeping a house and making makuti. Figures may also be skewed towards the female perspective because of the gender imbalance of surveyed individuals.

Graph 7: Distribution of Household Sizes



Graph 8: HAPPINESS in Shirazi Village, Kenya



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Interviews

- 1) Mohamed Turuki. “Discussion of Previous Shirazi Clinic Initiative”. Kakira, Shirazi Village, Kenya. Monday, November 16, 2009.
- 2) Thabiti Mchambe. “Interview of the Bodo Clinic Construction & Organization Process”. Mkwajuni, Shirazi Village, Kenya. Monday, November 16, 2009.
- 3) Jamal Omar. “SIT Capabilities & Resources”. Mombasa, Kenya. Tuesday, November 17, 2009.

Meetings

- 1) Assistant Chief Hamidi Halifani Meeting. “Discussing & Signing the Land Agreement”. Barabarani/Ramisi, Kenya. Tuesday, November 24, 2009.
Attendance: Hamidi Halifani, Somoe Mohamed, Chairman Mshenga Isa, Hassani Mshenga, Bakari Mvoi, Fatuma Hatibu, Masudi Fumbwe, Chabi Swere, Thabiti Mchambe, Shabani Rengwa, Lindsay Beebe, John Whalen
- 2) Bodo Clinic Site Visit. “Structure Inspection & Interview w/ Dr. John S. Mwakamusha”. Bodo Village, Kenya. Thursday, November 19, 2009.
Attendance: Somoe Mohamed, Chabi Swere, Fatuma Hatibu, Kingade Mshee, Masudi Fumbwe, Bakari Mvoi, Shabani Rengwa, David Gitau Mwangi (Fundi), Lindsay Beebe, John Whalen, Mikako Tai
- 3) Chief & Assistant Chief Meeting. “Stamping the Land Agreement”. Barabarani/Ramisi, Kenya. Monday, November 30, 2009.
Attendance: Area Chief, Assistant Chief, Fatuma Hatibu, Bakari Mvoi, Lindsay Beebe
- 4) Ministry of Public Health and Sanitation Meeting. “Discussion of Official Government Clinic Approval Procedure”. Msambweni Hospital, Msambweni, Kenya. Wednesday, November 25, 2009.
Attendance: George Chmbo Lugogo (Deputy District Public Health Officer), Athman Nyaa (Shirazi Location Public Health Officer), Bakari Mvoi, Fatuma Hatibu, Thabiti Mchambi, Lindsay Beebe
- 5) Paradise Lost Meeting. “Request for Fiduciary Support”. Paradise Lost Compound, Shirazi Village, Kenya. Thursday, November 26, 2009.
Attendance: David Oluoch (Tour Guide/ Acting Manager), Richard Mbui (Senior Accountant), Somoe Mohamed, Bakari Mvoi, Lindsay Beebe
- 5) Project Committee Meeting #1. “Potential Project Site Visit”. Dukani, Shirazi Village, Kenya. Sunday, November 15, 2009.
Attendance: Somoe Mohamed, Shabani Rengwa, Chabi Swere, Fatuma Hatibu, Kingade Mshee, Mwakaje Rashid, Shelali Ibrahim, Mwanajabu Jecha, Masudi Fumbwe, Mariam Shabani, Bakari Mvoi, Tima Jumaa, Mshenga Isa, Ibrahim Ali, Lindsay Beebe, John Whalen
- 6) Project Committee Meeting #2. “Drafting the Project Committee Constitution.” Dukani, Shirazi Village, Kenya. Friday, November 20, 2009.
Attendance: Somoe Mohamed, Shabani Rengwa, Chabi Swere, Fatuma Hatibu, Kingade Mshee, Mwakaje Rashid, Shelali Ibrahim, Mwanajabu Jecha, Masudi Fumbwe, Mariam Shabani, Bakari Mvoi, Lindsay Beebe, John Whalen

- 7) Project Committee Meeting #3. “Drafting the Land Agreement”. Pwani, Shirazi Village, Kenya. Sunday, November 22, 2009.
Attendance: Somoe Mohamed, Shabani Rengwa, Chabi Swere, Fatuma Hatibu, Mwakaje Rashid, Mwanajabu Jecha, Masudi Fumbwe, Mariam Shabani, Bakari Mvoi, Chairman Mshenga Isa, Lindsay Beebe, John Whalen
- 8) Project Committee Meeting #4. “Signing the Constitution & Establishing Project Controls”. Dukani, Shirazi Village, Kenya. Sunday, November 29, 2009.
Attendance: Somoe Mohamed, Shabani Rengwa, Chabi Swere, Fatuma Hatibu, Kingade Mshee, Mwakaje Rashid, Shelali Ibrahim, Mwanajabu Jecha, Masudi Fumbwe, Mariam Shabani, Bakari Mvoi, Tima Jumaa, Lindsay Beebe, John Whalen
- 9) Village Meeting. “Deliberation of Project Topic/ Project Committee Appointments.” Dukani, Shirazi Village, Kenya. Sunday, November 15, 2009.
Attendance: 36 men, 27 women
Officiated By: Village Chairman Mshenga Isa, Masudi Fumbwe, Chabi Swere
- 10) Wazee Meeting. “Deliberation of Project Topic”. Mkwajuni, Shirazi Village, Kenya. Saturday, November 14, 2009.
Attendance: Masudi Fumbwe, Shelali Ibrahim, Amis Abdala, Chairman Mshenga Isa, Twaha Mwenjenje, Atibu Kingade, Mohamed Turuki, Mwanavita Turuki, Mwakadje Rashid, Chabi Swere, Lindsay Beebe, John Whalen.