

**Chalke Deanery – Cueibet Diocese Partnership:
Report on the Deanery Visit 2014**

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1. Chalke Deanery Link

In November 2012, the Chalke Deanery Synod voted to start a deanery link with the Episcopal Church of Sudan Diocese of Cueibet and its Bishop, Elijah Matueny. Since then Bishop Elijah has visited on three occasions. He was initially invited by the Salisbury Diocese to take part in the celebration of 40 years of the Salisbury – Sudan Link in June 2013. During this visit, a much needed hip replacement was arranged, and Bishop Elijah returned to Salisbury for this in September 2013. His most recent visit was in February 2014 when he attended a training event in Lambeth Palace, visiting the Chalke Deanery for a week afterwards.

In October 2013, Canon David Henley, Revd Alice Goodall and Lesley Simm visited Cueibet and gave a full report to the Deanery Synod on the ways in which the link could be developed.

It has always been our understanding that the most important part of the link with Cueibet has been the building of a supportive relationship. Additionally the generous donations of individuals and PCCs within the Deanery meant that we were able to undertake funding an agricultural advisor to work with families in Cueibet Diocese growing fruit trees, and to support the training of an IT worker.

It was felt that a second visit in November 2014 would enable us to further build the relationship between the Chalke Deanery and Cueibet Diocese, and to see first hand how the projects we were supporting were progressing. Our visit was hugely facilitated by generous donations from St Georges Chapel, Windsor, from PCCs in the Deanery and from individuals, to whom we are indebted.

2. Deanery Visit November 2014

2.1. purpose

In discussion with Bishop Elijah, a number of aims were agreed for this visit, namely:

- to transport six sewing machines to the Diocese
- to deliver a three day conference for senior pastors on 'discipleship'
- to deliver a three day conference for women in positions of leadership
- to inspect the projects we have been sponsoring
- to visit Maper in the north of the Diocese and Wulu in the south
- to find out more about health care within the Diocese
- to visit the newly established ECS primary school in Cueibet

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2.2 Party

Careful thought was given to the best mix of people / skills, given the aims of the visit. The party consisted:

- Canon David Henley, recently retired from his post as Team Rector in the Chalke Valley Benefice
- Rev Rick Williams, Missioner and Team Vicar in the Chalke Valley Benefice
- Rev Alice Goodall, Assistant Curate in the Benefice of St Bartholomew
- Dr Elizabeth Hockney from Donhead St Andrew, who works as a GP in London
- Dr Sherwood Elcock from Nunton, who worked for many years as a GP in Salisbury, and has since held a number of locum posts in areas such as the Falklands and South Africa

Although we would have liked to include someone with IT skills and someone with a teaching background, this did not prove possible on this occasion.

2.3 Activity

2.3.1 At Bishop Elijah's suggestion, the visit was planned for slightly later than last year, in the hope that the roads would be recovered from the rainy season and we would be able to visit the other parts of the Diocese. The dates of the visit were determined by the need to be after Remembrance Sunday and before a conference that Bishop Elijah was attending in Kajo Keji. We flew from Heathrow to Entebbe, Uganda on Monday 10th November and after a brief overnight stop were taken by AIM Air to Rumbek on Tuesday 11th November. (AIM Air is part of the Africa Inland Mission). We left Rumbek on Tuesday 18th November, and after an overnight stop in Entebbe took a late flight back to Heathrow, arriving on Thursday 20th November.

2.3.2 During our stay our time was spent as follows:

Date	Place	Activity
Tuesday 11 th November	Rumbek	Met Bishop Elijah. Met Bishop Alapayo of Rumbek – discussed radio station proposal. Met Nicola Limburger, health worker employed by ECS in Rumbek Diocese. Visited her base and met her colleagues
Wednesday 12 th November	Rumbek	Went with Nicola to visit the clinic in Abinajok PHCU

	Driven to Cueibet. Cueibet	Stopped at Abiru to meet James, Archdeacon, and to visit the ESC school Met pastors at the Bishop's Compound
Thursday 13 th November	Cueibet	Day one of conferences Sewing machine lessons Spectacle distribution
Friday 14 th November	Cueibet	Day two of conferences Brief visit to the new ECS school in Cueibet Sewing machine lessons Spectacle distribution Visited the fruits agricultural garden
Saturday 15 th November	Cueibet	Visit to the prison garden Day three of conferences Presented chasubles, stoles and communion trays. Sewing machine lessons Spectacle distribution Presentation of certificates Visit to Dr Henry in Cueibet Hospital (EH and SW)
Sunday 16 th November	Cueibet	Sunday service Visit from Government Officials Visit to tukul / observation of meal preparation (EH) Discussion with Bishop Elijah about his strategic plans
Monday 17 th November	Cueibet Driven to Rumbek	Reflection / discussion with Bishop Elijah
Tuesday 18 th November	Rumbek to Entebbe	Flew with AIM Air to Entebbe via Kajo Keji to deliver Bishops to their conference
Wednesday 19 th November	Entebbe	Preparation of report

2.3.3 The two conference programmes are shown below.

	Thursday	Friday	Saturday
Worship / Bible Study 9 – 10am	1 Kings 17 (DH)	1 Kings 18 (DH)	2 Kings 2: 1-15 (DH)
Pastors' Conference			
Session 1 10 – 11.30	Living in Christ (RW)	Learning and living kingdom values (RW)	Discipleship in the home (SE)
Session 2 12 – 1.30	Becoming like Jesus (DH)	Discerning the Spirit (DH)	Discipleship in the church (RW)
Session 3 3 – 4.30	Growing in the Fruit of the Spirit (AG)	Dying to self (RW)	Discipleship in the nation (DH)
Women's Conference			
Session 1 10 – 11.30	The Capable Wife (Proverbs 31:10-31) (AG)	Marriage (AG)	Parenting (AG)
Session 2 12-1.30	Infant feeding – nutrition (part 1) (EH)	Hygiene (EH)	Health / Medicine (EH)
Session 3 3-4.30	Stewardship (EH / SE)	Nutrition (part 2) / Agriculture (EH / Daniel Cueibet)	Leadership (AG)

2.3.4 The conference appeared to be well received:

- attendance was better than had been expected given the difficulties in the roads and security. People came from all three parts of the Diocese. Some had walked 75 miles from Maper to the north.
- We presented certificates to 35 men who had attended the Pastors Conference and 33 to women who had attended the Women's Conference. (Women pastors were included in the women's conference)
- We observed that most conference participants struggled to read their Dinka Bibles aloud, but were keen to follow the written text. Bishop Elijah had translated the text of the Elijah bible passages, which was appreciated. Some clergy were almost illiterate.
- We tried to make both conferences interactive. The pastors found this very difficult and there was no real flow of discussion.
- Within the pastors' conference, the issue of insecurity and violence kept recurring. There were moments of hilarity and disbelief when

Rick and David said that there were poor people in England, and when they suggested that doctors were unable to cure all illnesses. When Sherwood spoke, there seemed to be a reluctance to think about ways of helping themselves – their main interest was to know where they could get medicines from.

- There was a wide range of ability, literacy and knowledge amongst the women attending the women's conference. We worked hard to respect their culture within the sessions, asking questions about it as we went. The women were surprisingly good at interacting when they got going. Elizabeth had produced some excellent laminated handouts, which the women clearly valued, although unfortunately we didn't have enough of these to go round.
- It was difficult to gain good feedback from participants about whether or not they had found it useful, although both Bishop Elijah and Bishop Alapayo told us that people had found the Elijah Bible Studies particularly useful.

2.3.5 Sewing machines

- we took seven sewing machines from Tools for Self Reliance in the New Forest. Sherwood undertook training in their basic maintenance and use. The machines arrived in Cueibet safely and in more or less working order.
- Sherwood gave basic training to two women from the three parts of the Diocese in the use of the machines. The Bishop asked the women from each locality to decide who would be trained. At the end of the conference he told them that the machines did not belong to those who had been trained but to the MU and warned against them not being used. The Bishop took a great interest in the training and learnt as much as the women.
- We also took a good supply of thread, needles, fabric, buttons, and fastenings.
- One woman had some previous experience, as did one man Moses, he though seemed keen to learn so that he could set up his own business, and was slightly less keen when he realised he would not be able to use the machines for this purpose.
- The machines have gone back to their communities and will be used as they seem appropriate. If good use is made of them, then the Bishop may seek further funding to expand the scheme.

2.3.6 We took a large number of bras with us, donated by the women of the Chalke Deanery. We understand that bras are not readily available in Africa, and are very expensive. Ownership of a bra conveys status. We used the bras to introduce the idea of microfinance in the women's

conference, suggesting that they sold them to raise money to buy material for use with the sewing machines. The bras were distributed to women from the three areas of the Diocese. One of the women from Cueibet town stood up in the service on Sunday and talked about the sewing machines, inviting women to buy a bra from her after the service in the Bishops compound.

2.3.7 Spectacles – we also took a large number of pairs of spectacles, prescription glasses and reading glasses, donated from individuals in the Deanery. Sherwood took on responsibility for matching spectacles to people asking for them, and successfully gave out about 60 pairs. He developed the Smile Test: he sat the person down with a book and passed them pairs of glasses until the point at which they smiled, when he assumed a good match had been achieved.

2.3.8 Various aims were not achieved:

- we had hoped to meet with workers from Obakki, a charity which will be providing a bore hole in Cueibet close to the fruits agricultural garden, but they were absent when we visited
- we had hoped to visit the other parts of the Diocese, but higher levels of insecurity in the north, flooding on the roads and the duration of our visit having been cut slightly shorter because of the Bishops Conference meant that this was not possible.
- we had hoped to meet with John Thon Dongrin, the IT worker, but his course had been extended and he would not be returning to Cueibet until 3rd December. We were able to talk briefly with him on the phone.

3 General observations

3.1 level of insecurity –

- In July 2013, President Salva Kiir dismissed all his ministers, including Vice President Riek Machar, with the official aim of reducing the size of government. On December 15, 2013, tensions between factions loyal to President Salva Kiir, of the Dinka ethnic group, and those aligned with his former Vice President, Riek Machar, of the Nuer ethnic group, exploded into fighting on the streets of Juba. Since then, intermittent fighting has ensued amid numerous ceasefire breakdowns. More than 1,000 deaths have occurred, 1 in 7 people have been displaced, and food insecurity is increasing.
- The ceasefire signed on 9 May led to a reduction in large scale fighting. However, there continued to be reports of sporadic fighting in parts of South Sudan, particularly in Jonglei, Unity and Upper Nile States. Lakes State is a Dinka area and firmly with the Government. There has been no significant fighting in Cueibet or Rumbek.

- The national fighting appears to be linked to a loss of direction at a central government level. Additionally, troops have been engaged in managing the national situation, so have been less available to manage general lawlessness. Consequently there has been an increase in localised inter-clan cattle raiding and fighting - people are living their daily lives in real fear. The hospital in Cueibet reported treating a significant number of people with gunshot wounds in the few weeks preceding our visit
- People expressed concern over food insecurity. Food and fuel prices have increased substantially, but we did not see significant evidence at this time of famine.
- Maper to the north of the Diocese had had significant problems with accommodating displaced people.

3.2 Evidence of progress

In spite of the increased insecurity we saw evidence that progress is being made, both by the Government and by NGOs, in rebuilding within the Cueibet Diocese:

- a new wing to the hospital in Cueibet has almost been completed. It will provide facilities for surgery. Further developments are planned.
- the prison has developed a successful rehabilitation garden, providing training to prisoners in growing vegetables and a source of vegetables to buy for the local community
- the ECS has established a new primary school under the trees, with some good text books
- there appear to be good links between church and Government. During our stay, local Government officials visited the church congregation to encourage them.

3.3 Very wet rainy season – the roads were in a very bad state when we visited. Maper to the north of the diocese had experienced worse flooding than usual. Just prior to our visit, the roads had been impassable, contributing to the increased cost of fuel and food.

3.4 Cattle culture:

- cattle roam everywhere, destroying any vegetables that are not securely fenced in.
- Cattle form a local currency and indicate wealth. They are needed to buy a wife. But otherwise they serve little function. There is a reluctance to use them for pulling an ox plough, for milk or to eat.
- Polygamy is very common and large families indicate status. Women are expected to give birth at least every two years. A clan chief will often increase his status by buying an additional wife, thereby

depriving his sons of sufficient cattle to buy their own wives. This, together with the lack of paid employment and the availability of guns, feeds into the problem of young men without meaningful occupation or family commitments but with access to weapons.

- cattle raiding is common, and feeds into a cycle of revenge. Any member of the clan may be the subject of revenge, and unusually in the last year some pastors have been shot.

3.5 Community:

- life in Cueibet is communal. There is little individual space, no fences and little privacy. The structure of society in Cueibet appears fairly flat: the level of poverty appears fairly uniform. People have dignity and gave us friendly greetings. We frequently observed people with guns, some in uniform.
- There is a lack of infrastructure in South Sudan. There is no clear centre to the town, although there were some shops along the main road and a market. Most buildings are tukuls. There were a few concrete buildings in Cueibet: the church, hospital and government buildings. We observed only one two storey building in the town.

4 Observations on Health

4.1 Our first impression was that the people we met generally appeared to be in reasonable health. However, there was a lack of knowledge about basic health care, hygiene, nutrition, and the necessity for biologically clean water

4.2 Water: people were aware that it was important to have clear water, but did not appreciate that this might not be biologically clean. They told us that an NGO had supplied water filters about three years ago, but these were no longer available. They had no means of water purification. Hand pumps in town were reasonably available, but we understand that access to hand pumps is much poorer in other parts of the Diocese. The women took to the idea of using sunlight to purify water in plastic bottles, though they struggled to see the relevance of this beyond the needs of infants and children.

4.3 Diet:

4.3.1 Most people seemed to have a cup of tea in the morning, plus two meals in the day. However the diet in Cueibet is monotonous. Supplies of many foods are very limited and have become increasingly expensive over the past year. Mostly the diet is carbohydrate heavy, with some beans, groundnut, and stewed pumpkin leaf / okra. We

were privileged to be given some chicken, goat or fish, but most people did not have that.

4.3.2 there are seasonal problems with diet as it is difficult to grow much in the dry season. people seemed to have no means of or knowledge about food storage or skills in preserving

4.3.3 the diet was lacking in micronutrients and protein. Having said this, we didn't see many malnourished children. However we did not see any well fed children or adults.

4.3.4 people had little understanding of the need for a varied diet.

- 4.4 Sanitation: there is no sewerage system. Where there is a toilet, it is a long drop toilet, but these are very expensive to build. Most people go in the bush. The women told us that many communities do have covered holes.
- 4.5 Hand hygiene: hand washing before meals was in evidence, although we suspected that this may have been largely for our benefit. We were provided with soap to wash our hands on the first day, but subsequently this was not available. People eat with their hands. Elizabeth visited one woman in her tukul, and observed her cooking. This woman had a bowl of water for sluicing cooking implements. Even within Cueibet, water had to be fetched from the hand pump which was about a five minute walk, in a jerry can which Elizabeth could hardly lift with one hand; the hard work needed to get water probably means that using it for handwashing is seen as a bit of a luxury.
- 4.6 Malaria: people were aware of malaria and concerned about it. They had a limited awareness of how it was passed on. They knew that there was a greater risk in the rainy season, but not that the risk was greater in the evenings and early mornings. They knew that sleeping under mosquito nets was important. Many people did not have nets and were concerned about how they could get these; they are available but too expensive for many people. We suggested that the sewing machines could be used to make mosquito nets. The hospital was able to test for malaria and had antimalarial medication. Mothers knew that if their child had a fever they should take them to the nearest clinic, although in outlying areas this was very difficult. Many people have been given a diagnosis of malaria / typhoid / pneumonia at some point in the past, as prior to the introduction of testing it was difficult to differentiate these conditions.
- 4.7 HIV / Aids
- 4.7.1 HIV is present but currently hidden. The doctor at Cueibet Hospital said that 6 – 8% of those giving blood (i.e. reasonably healthy) were HIV positive. Currently there are no treatments (HART)

available There is apparently a rigorous process to go through to become a centre that can treat. Yirol has just achieved this after a process of several years.

4.7.2 HIV / AIDS awareness training is going on. For example, one of the conference interpreters travels around school delivering such training.

4.7.3 Polygamy is widespread and is likely to contribute to the problem. Condom use is seen as a sign of promiscuity, and contraception generally as not Christian. Big families are important for status, and a woman is expected to have a child every two years or is mocked. Christian families are more likely to have a husband with one wife, but consequently they have low status.

4.7.4 The hospital doctor is concerned that in 5 – 10 years AIDS will be a major problem, and that without appropriate treatment to limit the spread, the current prevalence rate of 6 – 8 % is likely to increase exponentially/

4.7.5 The clinic we visited in Rumbek provided counselling for individuals prior to HIV testing. However the options if tested positive are limited to refraining from sexual intercourse.

4.8 TB: there are difficulties with the treatment of TB. Normal practice requires that patients being treated with drugs need to be directly observed, which means that people have to be sent somewhere out of the area to be treated.

4.9 Obstetrics

4.9.1 there is a lack of trained midwives, and no salary for those that are trained.

4.9.2 women tend to rely on traditional birth attendants (TBAs) but the Government is discouraging these.

4.9.3 There is a lack of equipment. The midwives we talked with spoke of rusty knives, no clips, no gloves and no soap.

4.9.4 There is a lack of training for TBAs

4.9.5 There can be major problems when complications occur. One midwife spoke of the necessity to transport the mother by foot on a makeshift stretcher to the nearest clinic 7 hours away, including wading across a river. There is an ambulance in Cueibet town that can travel to some areas.

4.9.6 The nurse in Rumbek told us that 'Mama packs' are produced by HealthLink, an NGO in South Sudan, but there are difficulties in supply. The midwife in Cueibet did not mention these.

4.9.7 The nurse in Rumbek said that there was no clarity over rates of neonatal deaths / maternal deaths because there were no comprehensive records.

4.9.8 Fistula complications were present, but Abraham the interpreter talked of one campaign where women with waterworks problems were advised to go to a local clinic by someone driving through the villages with a megaphone.

4.9.9 There is a very high rate of miscarriage, presumably reflecting the poor health of mothers, poor hygiene and more infections. Currently there are twice as many miscarriages as deliveries. (In the UK there are 0.3 miscarriages to one delivery.)

4.10 Child care

4.10.1 Women had no inhibition about breast feeding in public. They talked of the major difficulties that can occur if they can't breast feed. Where this is the case, the mother will sometimes take a cow into the tukul and feed diluted cows milk to the infant. Artificial baby milk is available but very expensive. No mention was made of wet nursing.

4.10.2 there is evidence of immunisation programmes but it is not clear what the uptake of these is. Both the clinic and the hospital had fridges for storage.

4.10.3 there is a malnutrition clinic in Cueibet Hospital which was equipped with a measure for mid upper arm circumference and with food supplements.

4.10.4 there is access to antibiotics, antimalarials and oral rehydration.

4.10.5 The focus of the organisation taking over the running of Cueibet Hospital is to be obstetrics and childcare.

4.11 Trauma: gunshot wounds are commonly treated within Cueibet hospital, although it has limited treatment ability. More serious injuries have to be transferred to Rumbek hospital, although it is currently difficult to transport people to Rumbek, due to the insecurity, necessitating them in travelling 7 hours to Wau instead.

4.12 Hospitals and clinics: the Hospital in Cueibet Town is planned to develop. It currently provides a good service, and this should improve further with the new developments. Peripheral areas are much less well served. We think there was a health clinic in Maper to the north of the Diocese. The clinic that we visited outside Rumbek was a good example of what could be done. It was funded by the church and employed a nurse, a midwife and a health promotion worker. Funding the training of health workers would make a positive impact on the health care of the community.

5 Observations on schools

- 5.1 Currently primary education spans 8 years, secondary 4 years and university education 4 years. Primary education costs a family about 25 SSP a year, in addition to which they usually need to provide uniform and shoes. Quite a lot of the pupils in primary education at this time are adults who missed out on their education during the civil war. Certificates are presented for successful completion of primary education and for successful completion of secondary education.
- 5.2 we visited two school run by the church. The one in Cueibet which is recently established has three paid teachers plus a number of volunteer teachers. These are paid 300 SSP per month by the government, though this is irregular. The catholic church supplements the salary of teachers in its schools, but the Episcopal Church cannot afford to do this. As a result teachers tend to leave to go into better paid jobs e.g. the army, where they can earn 400 SSP. Generally there is a shortage of teachers.
- 5.3 our understanding was that the school in Cueibet had been established following the closure of two other schools. Attendance is very variable, both of pupils and of the volunteer teachers, although it was anticipated that this would improve. When we visited, there were about 40 children. We saw evidence of a blackboard and chalk, and some good textbooks.
- 5.4 The ECS Primary in Abiru had about 100 children. We were told that the classes tended to have between 25 and 50 pupils.
- 5.5 Cueibet secondary school has restarted, but currently cannot provide teaching across all four years. It is unable to teach science as it has no equipment.

6 Progress of projects

- 6.1 Agricultural fruits project: the Chalke Deanery has been supporting a project to teach families to grow fruit trees both to supplement their diet and to be able to sell in market. The project has involved funding:
- the salary for Daniel Cueibet, an agricultural consultant to provide initial training to families as well as ongoing support and advice
 - a motorbike to enable the agricultural consultant to travel to families
 - tools and seedlings
 - training events for families
- 6.1.1 30 families have received training, although the training was given by an Across worker, rather than from Daniel. 150 trees were distributed in June. Reports are that most are doing well and growing fast. We saw evidence of protection from goats / cattle. Paw Paw trees planted

in June are now 8 feet tall. There is some ambiguity about the area over which they were distributed.

6.1.2 10 trees were planted in the nursery garden. Unfortunately 5 were pulled up at an early stage by children, leading Bishop Elijah to ask us to consider funding a fence and a watchman. A local pastor had been asked to keep an eye on the garden. He had not been paid, and had gone away (or been asked to keep an eye after the damage was done). The nursery garden is a large potential plot but needs easier access to water.

6.1.3 A number of problems were observed:

- there is no easy access to water from the nursery garden
- there was a lack of firm supervision and encouragement for Daniel the agricultural consultant. The archdeacon Gabriel had been tasked by the Bishop with the day to day management of Daniel, but there seemed to be a lack of clarity over this
- much less had been achieved in the nursery garden than we had expected.
- There was disappointment over how little Daniel was doing – Bishop Elijah was frustrated by Daniel's lack of initiative. Daniel spoke of his frustrations over how little he was allowed to do. Generally he appeared demotivated and depressed. Bishop Elijah believes that Daniel is more interested in pursuing his education elsewhere than in taking forward the project.
- there was confusion over Daniel's access to the motorbike. The Bishop said that he had told Daniel that the motorbike could not be kept by him all the time, but had to be kept in the compound and collected every day. Daniel said that the motorbike was being used by other church staff for church related activities, and that he often didn't have access to it.
- Daniel had not been paid. Bishop Elijah said that he had told Daniel that his pay was dependent on a regular report of activity being submitted, and none had been. Daniel appeared non-plussed about why he hadn't been paid. The money is still in the bank.

6.1.4 We had a long and frank discussion with Bishop Elijah who was receptive to our comments. He remains absolutely committed to the project, believing that it will make a valuable contribution to the very limited diet of people in Cueibet, that the fruits garden can potentially provide fruit to sell to raise some funds for the Diocese, and that the fruit trees being grown by families could provide some income for the families. Although there are fruit trees growing in Cueibet, Bishop Elijah told us that church families were unlikely to be able to access seed / seedlings without help. The Governor of Warrup who spoke in the Sunday Service told us that Cueibet used to be proud of its ability to grow food and was viewed as a food producing area. We saw evidence of successful gardens

(in the prison, in a private garden owned by an Indian entrepreneur, and in Kajo Keji).

6.1.5 We agreed with Bishop Elijah that:

- Daniel needed close supervision
- he would explore splitting the role into two jobs: a supervisor / senior co-worker and an agricultural advisor. The 400 SSP is sufficient to do this (a teacher is paid 300 SSP; a soldier 400 SSP). The donor paying for Daniel's salary will suspend payments until this issue has been sorted and the money paid for salaries has been used appropriately).
- it would be made clear to Daniel that he needed to submit a monthly report in order to be paid
- the agricultural workers would have priority access to the motorbike, and that it would be made clear who was to pay for its fuel.

6.2 IT project

The Deanery had agreed to fund IT training for John Thon Dongrin in Nairobi with a view to John being able to manage IT for the Diocese of Cueibet, manage the Diocesan website and teach others basic IT skills.

6.2.1 John's course was not due to finish until 3rd December, having been extended. John fed back in a telephone conversation that the course had been more theoretical than he had anticipated but was now becoming practical. The Bishop fed back that John was a quiet and thorough individual.

6.2.2 Internet access is still too expensive (3000 USD a year). The solar panels in the Diocesan Office appear to be working well, and the Bishop has developed a good mobile phone recharging scheme which is raising some money for the Diocese.

6.2.3 Communication with other parts of the Diocese is poor, largely through mobile phones. There was a mixed picture about who had access to mobiles.

6.2.4 Cueibet Hospital uses a lap top with an MTN Dongle, which appears to be a good solution. We were unable to obtain the equipment on this visit, but Sherwood spoke to John on the phone and will continue to explore this option with him. John said that he would also discuss the option with his teacher. The capital cost of a Dongle would be about £30, and the running costs about 200SSP (approx. £25) a month.

6.2.5 The investment in a dongle would be important because

- it would enable more effective communication with other Bishops and with those pastors who have mobile phones
- with an effective communications manager / Diocesan Secretary, the Diocesan Office could become a communication hub for the Diocese, enabling communication to the Bishop and to other parts of the Diocese.

- it could enable access of supporter / donors via the internet

7 Possible other areas of activity

7.1 radio station

7.1.1 Mike Gwartney, from a church in Dallas USA, is working to introduce radio stations in South Sudan. He finds American sponsors for this and already has established a radio station in Kajo Keji. He has a sponsor for one more radio station, which he would like to establish in 2015.

7.1.2 After exploring this with Bishop Elijah, he has enthusiastically accepted the idea of a Christian Radio Station based in Rumbek and providing a service to the Dinka people of 7 Diocese in the Rumbek area. The Bishop of Rumbek agrees that this would be a great asset.

7.1.3 The Bishop of Rumbek already has an office and staff who make radio programmes which are broadcast on State FM radio, but at limited times. Cueibet also has one person, Abraham, who has training and experience in radio production and presentation.

7.1.4 FM radio remains the only way of mass communication. Bishop Elijah told us that people have radios and like to listen to them. A Christian Radio Station would provide an opportunity for education / security information / communication and church programmes to be broadcast to a large group of people.

7.1.5 It would be funded by sponsors in USA but we would wish to facilitate the contact. There might be implications for funding staff at a later stage.

7.2 training / education

7.2.1 there is a need to build a competent team to run the Diocese with the Bishop, and from whom in due course could potentially be his successor. We would recommend finding sponsors to send people away to do theological training because

- the church accesses a large number of people and is a tool for cultural change
- it is potentially a vehicle for delivering educational messages in addition to faith related messages.
- it provides an organisation / structure within the community
- theological training includes economics / management / health / life development
- pastors are respected as leaders
- it reaches those most in need (the 'primitives', as one man we met in Rumbek put it)
- the reputation of the church has slipped in the sight of some because its pastors are seen as poorly educated.

7.2.2 there are a whole range of other courses in health, business and IT, if sponsors preferred to sponsor these.

7.2.3 we have concerns that the IT course in Nairobi may not have been the most appropriate one, and in the future would encourage training in South Sudan.

7.3 Oil press: women at the conference continued to describe a need for an oil press, which would enable them to process the locally available lulu fruit and sell the oil made at the market.

8 Recommendations

Following our visit, we would make the following recommendations to Deanery Synod:

- 8.1 that we continue to fund the fruits agricultural project, with the provisos agreed with Bishop Elijah
- 8.2 that we investigate the provision of dongles to enable access to the internet within the Diocese of Cueibet
- 8.3 that we facilitate the establishing of a radio station in Rumbek
- 8.4 that we encourage individual sponsorship of theological education of pastors and of training in health, business and IT.
- 8.5 that we look for a charity that might facilitate a lulu oil press project.
- 8.6 that the Deanery looks to make a further visit in one or two years

Appendix 1: Costings

The travel costs were more expensive than anticipated; 10 days before we were due to fly we learnt that MAF would be unable to take us from Entebbe to Rumbek as they were still waiting for their international licence. We were able to rearrange our flight with AIM Air, but at a considerably greater cost.

Contributions towards the cost of the visit				
St George's Chapel, Windsor				£1,005
Donations to Chalke Deanery				£4,979.40
Gift aid to come				£529.40
Contribution to cost from self-supporters		£2,850.64 per person x 3		8,551.92
Total receipts				£15,065.72
Costs				
	Per person (USD)	Per person (sterling)	For the visit (USD)	For the visit (sterling)
Travel				
BA Heathrow – Entebbe (return)		£639.06		£3,195.3
AIM Air		£2,014.51		£10,072.51
Transfer fee				£24.70
Visa x 2 - Uganda	100 USD	£63.69	500 USD	£318
South Sudan registration	50 USD	£31.85	250 USD	£159.24
Total travel		£2,749.11		£13,769.45
Accommodation				
Sienna Beach Hotel, Entebbe – 1 night	36 USD		180 USD	
Pan Door RC Guest House, Rumbek – 2 nights	40 USD		200 USD	
Lady's Plans Hotel, Cueibet – 5 nights	30 USD		150 USD	
Airport Guest house, Entebbe – 1 night,	53.4 USD		267 USD	

including meals				
Total accommodation	159.4 USD	£101.53	797 USD	£507.64
Conference				
Including car hire, petrol, food for conference, transport of delegates			1300 USD	£828.03
Taking into account additional contribution from DH, and miscellaneous costs				£639.94
Total cost				£15,745.06
Deanery surplus				£601.63

Appendix 2

The Diocese of Cueibet: Strategic Plan 2012 (revised 2014)

1. Vision

A self sustaining, prosperous and healthy God-fearing community in Cueibet Diocese.

2. Mission Statement

Cueibet Diocese exists to provide spiritual, socio-economic, health, security and peace services by working toward a fully mature church, physically, mentally, emotionally, through an holistic integrated approach to the community.

3. Overall objectives

- a. to plant and develop maturing Churches in Cueibet Diocese
- b. to promote the spiritual status of the community in Cueibet Diocese
- c. to improve the socio-economic livelihood of the community in Cueibet Diocese.

4. Core Values

Values	Attitudes	Lifestyle
Transformation	Christ's Lordship over all	Obedience to the word and God's children
Excellence	Gentleness	Doing the great job
Stewardship	Faithfulness	Good planning and management
Courage and perseverance	Patience Faith	Long term Vision Dependence on God at all times
Unity	Love, peace	Team building, forgiveness
Collaboration	Kindness	Open to each other's' ideas
Integrity	Trustworthiness	Commitment and honouring

5. Key areas and Objectives

	Objective	Progress to date
Key area 1: Administration and Structure		
1.	Build a Cathedral in Cueibet	
2.	Develop a Diocesan Centre to include: <ol style="list-style-type: none"> 1. a Bishop's house 2. Mothers Union centre (to be a multipurpose training centre) 3. Bishop's office 4. Diocesan office 5. conference hall 6. guest accommodation 	<ul style="list-style-type: none"> • Bishop Elijah may be able to get assistance with this via the Barnabus Trust • Currently, there is a small mothers union building and a Diocesan office in place. • new bathroom and toilet block have been built in 2014
3.	Establish transport department to include: <ol style="list-style-type: none"> a. driver b. mechanic c. car d. motorbike 	<ul style="list-style-type: none"> • Regular donation made by individual towards the cost of the Bishop's transport • Motorbike purchased by Chalke Deanery for use of the agricultural advisor
4.	Create two new Diocese in Maper and Wulu	
5.	Provide good means of communication for church workers, including: <ol style="list-style-type: none"> 1. computers 2. phones 3. IT consultant 	<ul style="list-style-type: none"> • Computer equipment has been provided by an American charity • John Thon Dongrin has now completed an IT course • John, with assistance from Sherwood, is looking into internet access via dongles.
Key area 2: Ministry		
1.	Improve the academic and theological knowledge of pastors	<ul style="list-style-type: none"> • A number of pastors have completed the 3 month Assisted Learning Programme offered by the Government covering English, Maths, Social Studies and Science. • three pastors are on theological

		training courses
2.	<p>Improve system of worship in parishes</p> <ul style="list-style-type: none"> • purchase musical instruments, including a piano / organ • train people to use the instruments • translate Common Worship services into Dinka • print individual books for use by the congregation, and a large book for use by the worship leader. 	<ul style="list-style-type: none"> • Bishop Elijah has developed Dinka versions of Morning Prayer and Holy Communion from Common Worship which are now on the Diocese website.
3.	<p>Improve skills of youth by providing training in business, management, computer, vocational and life skills.</p>	<ul style="list-style-type: none"> • Bishop Elijah's wife Rebecca and a young man are studying leadership and management • John Thon Dongrin has completed an IT course • 30 families have received some agricultural training in growing fruit trees • 6 women have received basic training in use and maintenance of sewing machines
4.	<p>Provide training in artisan trades, for example, brick laying and masonry</p>	
5.	<p>Establish a team to lead on evangelism, outreach and discipleship.</p>	
6.	<p>Improve planning, monitoring and evaluation</p>	<ul style="list-style-type: none"> • sending individuals on leadership and management training is the first step
Key area 3: Socio-economic		
1.	<p>Establish investment facilities</p> <ul style="list-style-type: none"> • establish a microfinance scheme to enable people to invest in lulu press, grinding mills, etc • enable the purchase of more sewing machines and the development of small sewing / tailoring businesses 	<ul style="list-style-type: none"> • 7 sewing machines taken as part of the Deanery visit (2014)
2.	<p>Improve awareness of HIV / AIDS in Diocese</p>	<ul style="list-style-type: none"> • Some training is currently carried out by CHAs (Community Health Agents)

		<ul style="list-style-type: none"> • One pastor delivers training in schools
3	<p>Improve knowledge and skills in agriculture and agro-forestry</p> <ul style="list-style-type: none"> • develop a fruit garden and vegetable garden in Cueibet town • establish a borehole near to the gardens • grow teak trees for timber (5 year growth) <p>(a new borehole and wells would cost 19 000 USD (or 7000 if there is already a borehole present)</p>	<ul style="list-style-type: none"> • Obakki are currently focussing on building livestock watering stations to enable cattle to be kept in one place. They may also dig boreholes and train people in growing vegetables. They are currently working in Rumbek East but not in Cueibet. • the fruit garden has been started, but needs fencing / watchman to expand.
4	<p>Improve health services</p> <ul style="list-style-type: none"> • provide training for health personnel (community health workers) • establish clinics in areas whether there are none • ensure an adequate supply of medication • provide salaries for community health workers and midwives 	<ul style="list-style-type: none"> • the Salisbury Medical Link is supplying drugs, although there is a need for more.
5	<p>Ensure supplies of clean water and good sanitation</p> <ul style="list-style-type: none"> • establish more wells and boreholes • teach people how to get biologically clean water 	<ul style="list-style-type: none"> • Stephen Robbins said he would e mail Bishop Elijah the details of an organisation that pumps water • Bishop Elijah has talked with Joanna Wood about bore holes
6	<p>Provide income generation (revolving credit) for women's groups</p>	
7	<p>Improve skills in catering and food processing</p> <ul style="list-style-type: none"> • need to train women to preserve food 	
8	<p>Improve the education services in ECS schools</p> <ul style="list-style-type: none"> • develop more conducive 	<ul style="list-style-type: none"> • there are two ECS schools in the Diocese (a new one in Cueibet town and a more established one in

	<p>educational environments i.e. buildings</p> <ul style="list-style-type: none"> develop top up incentives for teachers (most are either volunteers or are paid 300 SSP by the Government. The Catholic Church retains teachers by paying an extra incentive) 	<p>Abiru) but both have need of buildings and top up salaries for teachers.</p>
9	Establish a school of theology jointly with the Rumbek Diocese	
10	Make all archdeaconries financially sustainable (fund raising)	
11	Establish sound financial reserves	
Key Area 4: Peace and Justice		
1	Improve peace and reconciliation in the Diocese	
2	Improve the life of IDPs in the Diocese	<ul style="list-style-type: none"> Ian Woodward referred to a charity that could help
Key area 5: Stakeholders		
1	Engage in external educational dialogue on transformational development	<ul style="list-style-type: none"> visits from the Chalke Deanery input from Soma and Flame Across, a faith based charity, were doing adult literacy courses and TEE (theological education extension) but this has now stopped. It has been replaced by PAP (Participating awareness preparedness) but this is not being offered in Cueibet Christian Aid are active in Rumbek, where they input into the prisons and judiciary. From 1999 to 2002 they were in Cueibet with an oxplough project. Tearfund are now working with Across in education and health
2	<p>Strengthen partnership with donors</p> <ul style="list-style-type: none"> good reporting project cycle good management 	
3	Expand the donor partners base	

Appendix 3: For future visits

1. Bishop Elijah had arranged for us to stay in the Lady Plans Hotel which was half an hours' walk away from the compound. This was not very convenient and walking back and forth felt a little unsafe, in spite of the escort he provided. Having said that, it meant we saw more of life in Cueibet. We have suggested to Bishop Elijah that future parties would be more comfortable being accommodated at his compound, and he is exploring building some more basic accommodation there. He has a new toilet and bathroom block.
2. We had agreed a sum of money with Bishop Elijah to fund the conference. We paid for things as we went along, which gave us more control over this.
3. Regarding money and belongings, we had no problem with theft and did not feel that this was an issue.
4. Members of our party this time would flag up as essential good footwear, a waterproof coat, earplugs, stand alone mosquito nets and a good torch.