

**UNIVERSITY OF KWAZULU NATAL – DURBAN**

Understanding the Opportunities and Challenges of Church Sponsored  
Community Income-generating Activities: A Case Study of the  
Ukwega Community Dairy Project in Iringa, Tanzania.

By

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Community Income-generating Activities: A Case Study of the Ukwega  
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Submitted as the dissertation component in partial fulfilment of the academic requirements for the degree of Masters in Community Development in the School of Community Development and Adult Learning, Faculty of Community and Development Disciplines, University of Kwa-Zulu Natal – Durban.

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## DECLARATION

I, Mallumbo William Mallumbo, hereby declare that this dissertation, which was prepared and written under the competent guidance and supervision of Dr. Sylvia Kaye, is my original piece of work that has not been submitted to the University of KwaZulu - Natal or any other Institution of Higher Learning elsewhere for any award.

Signature of the Author 

Date 21<sup>st</sup> December, 2004

Signature of the Supervisor 

Date 21 December, 2004

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## ABSTRACT

This was a study made in an attempt to understand the opportunities and challenges of church sponsored community income-generating activities, in the form of a case study of the Ukwega community dairy project in Iringa, Tanzania.

The purpose of this study was:

- To explore and understand the reasons why such church-initiated projects fail to raise the income of the rural communities in a sustainable manner;
- To understand the opportunities and challenges that the church encounters when initiating, implementing and managing church-sponsored community income-generating interventions; and
- To make recommendations on how the church could improve project management and ensure the sustainability of community income-generating activities. Here the research aims to suggest better processes of planning that could lead to effective and sustainable church-initiated / sponsored community development projects.

A qualitative research method was employed to address the research questions. This included the use of focus group discussions, key informant interviews, questionnaires, direct observation and a documentary review. The following themes were established and discussed: top down approaches to project management, representative planning, vested interest, the lack of financial and business management skills, the lack of working capacity, a donor-driven approach, prioritisation, project abuse, conflicting interest and health and food security as an outcome of sustainable livelihood.

The study concludes that the project was successful in Kimala and Ipalamwa. It failed in Ukwega and this was caused by poor project planning and the abuse of power by the congregation leader.

Finally, the study identified two areas for further research. These include:

- The impacts of faith organisations on the material world. There are a number of research papers done by theologians on the spiritual side, little is researched on the material impacts.
- Secondly, there is a need for researching more on the impacts of the church management styles in project planning and implementation. This research could not go in deep due to the reasons given on the introductory part of this section.

## GLOSSARY

- CORAT AFRICA: Christian Organisations Research Advisory Trust
- DANIDA: Danish International Development Agency.
- DEP: Development Education Project.
- DUK: Diocese of Ulanga Kilombero [among the Units / Dioceses of the ELCT]
- DFID: Department for International Development.
- ELCT: Evangelical Lutheran Church in Tanzania.
- ELVD: East of Lake Victoria Diocese [One of the units of the ELCT]
- FAO: Food and Agricultural Organisation
- GEM: Global Excellence in Management.
- GDP: Gross Domestic Product
- HIMA: *Hifadhi ya Mazingira* [Swahili word for Environmental Protection]
- H – I – T: Heifer in Trust
- HPT: Heifer Project – Tanzania.
- IRD: Iringa Diocese.
- KJV: King James Version [Christian Holy Book – The Bible]
- KKKT: Kanisa la Kiinjili la Kilutheri Tanzania [Swahili, stands for '*The Evangelical Lutheran Church in Tanzania*'].
- LEISA: Low External Input and Sustainable Agriculture.
- LMC: Lutheran Mission Co-operation.
- Mizengwe: Swahili word for manoeuvring, corruption, power abuse.
- NGO: Non Governmental Organisation.
- NNGO: Northern Non-Governmental Organisations.
- PCD: People Centred Development.
- PME: Planning, Monitoring and Evaluation.

ROSCA: Rotating Savings and Credit Association.

RC: Roman Catholic Church.

SACCOS: Savings and Credit Co-operative Society.

SL: Sustainable Livelihood.

TANU: Tanganyika African National Union [The first Ruling Party for Tanzania Mainland].

Ubuntu: Zulu word for Humanitarianship.

UNEP: United National Environmental Programme.

Utu: Swahili word for Humanitarianship.

WWF: World Wild Fund

## CHAPTER ONE

### ORIENTATION TO THE STUDY

#### 1.1 INTRODUCTION

This is a report on a study of the role and efforts made by the present Christian church as a faith organisation to promote material development within their communities in addition to the tradition roles of focusing on spiritual enrichment. The report articulates the problems the church encounters during the planning and implementation of community-based income-generating projects. It further identifies the reasons for these church projects not being in a position to totally combat poverty. In addressing such reasons for the projects' limitations, the paper draws experiences from one Tanzanian church – the Evangelical Lutheran Church in Tanzania [ELCT] and it links such experiences to other churches of the developing world.

The report discusses various church-sponsored development initiatives and in particular a dairy project, a church-sponsored project spread all over African and Asian continents. The Iringa Diocese of the Evangelical Lutheran Church in Tanzania – Ukwega community has been selected as a case study.

#### 1.2 THE PROBLEM

Despite the good intentions of the church, experience shows that most of church projects have failed to deliver all the intended community changes: spiritual and material growth (Kijanga, 1978; ELCT, 1995; Bebbington *et al* in Hulme and Edwards 1997; CORATAFRICA, 1996; Bohwasi, 2001). One example of this could be drawn from the Ukwega community, Kilolo government district where in 1992 the ELCT through its Iringa diocese (DIRA / IRD) distributed 33 exotic /crossbreed cows made up of 30 in-calf heifers and 3 pure exotic bulls as seed heifers to the community. The project was to required operate under the Heifer in Trust system (H-I-T) whereby each of the recipients of heifers had to pass on one female calf to another needy family, and another heifer to be handed back to the ELCT – IRD for departmental sustainability. This revolved from one family to another.

According to the ELCT plans, the objective (s) of such project were to raise the standards of life of the rural poor by increasing their incomes through the sale of milk and by reducing the mortality rate by adding value to their meals, hence, reducing malnutrition to children that are below five years old (<http://www.fao.org/docrep/x5661e/x5661e0a.htm>).

In this particular community, despite the fact that a contract between the beneficiaries and the church was signed and a bank for acaricides<sup>1</sup> and other animal inputs was established in the area, the first recipients of in-calf heifers did not want to pass on their calves and began slaughtering the cows in the second year of the project. Most of these heifers were slaughtered for sale when people needed hard cash for their children's school fees or for marriage dowries.

The first person to slaughter the cow was the Lutheran evangelist, followed by the village local government representatives. The defaulters were not taken to a court of law. Out of the thirty-three cows, eight cows including the breeding bull were slaughtered. This led to the closure and declaration of failure of the project in Ukwega Village (ELCT – DIRA/ IRD Annual Reports 1995).

The same story appears in the ELCT- East of Lake Victoria Diocese (ELVD) and in Ulanga Kilombero Diocese (DUK) where members of the society slaughtered some of the heifers contrary to the signed agreements. This led the church to confiscate the animals and distribute them to new communities. Such processes had major implications for the organisational budget, as it had not been planned for nor was it expected.

According to Kerzner (2001, p.5) a project is declared to be unsuccessful if is not completed within the budget cost, allocated time, at the proper performance or specification level and when one can not use the beneficiary's name as a reference. This is what happens with most of church projects as they end up disturbing the main workflow of the organisation. Drawing from Kerzner's analysis, the projects initiated by the ELCT in Ukwega ward (DIRA), Lake Victoria and Ulanga Kilombero Dioceses were unsuccessful.

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<sup>1</sup> Acaricides: An industrial chemical poisonous to ticks. Normally used for spraying cows against East Coast Fever (ECF).



This research will analyse the causes of project failure by following the Ukwega project as a specific area of study.

### **1.3 THE PURPOSE AND JUSTIFICATION OF THE STUDY**

Abundant literature has been written on the role of the past and the present role of the Church in the society, which includes its involvement in community development work, the kinds of services churches offer and its involvement in promoting democracy. Less has been written on the causes for failure of church-initiated income-generating projects, community Church-sponsored income-generating projects, the challenges and opportunities faced by faith organisations in managing and facilitating community-based income-generating projects.

Therefore, the purpose of this study is to:

- Explore and understand the reasons why such church-initiated projects fail to raise the income of the rural communities in a sustainable manner;
- Understand the opportunities and challenges the church encounters during the initiation, implementation and management of Church-sponsored community income-generating interventions.

### **1.4 THE MOTIVATION AND RATIONALE TO THE STUDY**

As it has been explained in 1.2 above, the Ukwega community joined the ELCT – IRD Dairy project in the same period as the Ipalamwa and Kimala communities (1992). The three communities received eleven dairy cows each with an expectation that the number of dairy cows, beneficiaries and benefits will triple up in ten years time.

Reports from the ELCT – IRD/CRWRC evaluations (1996, 1998, 2000 and year 2002) indicated that the project was only active in Ipalamwa and Kimala villages and that in year 2002, the ELCT – IRD declared that the project in Ukwega community was unsuccessful.

Having in mind that the project villages are adjacent to each other, closer to each other (average distance of about seven Km from one village to another), sharing the same climate,

the same people and cultures, the same donor and project conditions, the researcher developed interest to studying the reasons for the variations on project development.

Another point to note is that the ELCT Dairy program is found in all Districts and Dioceses of Iringa Region. The Iringa Diocese and particularly the Ukwega ward was taken as a sample, as the ward was seen not to be far from the regional city - Iringa (See table 1.1 below)

**Table 1.1: ELCT Dairy project communities : South-western Highlands zone. Tanzania**

<b>Community</b>	<b>District</b>	<b>Distance from Iringa Town</b>
Madihani Dairy Project	Makete	294km
Lupembe Dairy Project	Njombe	260km
Sawala Dairy Project	Mufindi	120km
Ukwega Dairy Project	Kilolo	98km

Based on the above given information, the researcher aims to help the church and particularly the ELCT Iringa Diocese to have sound plans that will lead to sustainable development.

## **1.5 OBJECTIVES OF THE STUDY**

Based on the purpose of this study, the specific objectives would be:

- To identify the factors that might have led to the failure of the church-initiated and/or sponsored project in raising the income of the rural poor. In this objective, the research will look at the possible factors that might have hampered the church's efforts to help those living in poverty.
- To establish the project management style particular to the church. This objective aims to examine whether there are church management styles that lead to better/worse end results of church sponsored community income-generating projects.
- To make recommendations on how the church could improve its project management style to ensure the sustainability of community income-generating activities. Here, the research aims at suggesting better processes of planning that could lead to more effective and sustainable church-initiated / sponsored community development projects.

## **1.6 RESEARCH QUESTIONS**

Based on the aims and objectives of this research, the study attempts to answer the following questions:

- What are the factors that might have contributed towards the failure of the church-initiated interventions to improve life standards of the rural poor?
- What elements constitute the project management styles in establishing these projects?
- What challenges does the church face during the initiation and implementation stages of community income-generating projects?

## **1.7 RESEARCH METHODS**

The research employs qualitative methods that consist of five research tools: interviews, questionnaires, focus groups, documentary review and observations. Chapter Three of this document describes the methodology. In the following discussion, the study briefly explains the qualitative tools utilised.

### **1.7.1 Questionnaires**

Questionnaires were used to collect information from selected groups of people. Such people included four church leaders, two village health officers, fifteen direct project beneficiaries and ten non- direct project beneficiaries. The questionnaires were of open – ended and closed format (See Appendix I - V).

### **1.7.2. Interviews**

This was used to collect the views and opinions mainly from the church leaders. The guide was designed in such a way that it consisted of all the necessary information from the sponsoring organisation. The questions were open-ended and very flexible (Appendix I).

### **1.7.3 Observations and physical surveys**

Observation is a method of recording conditions, events and activities through the non-inquisitorial involvement of the researcher (Walliman, 2001, p.241). The non-participant researcher takes a detached stance to the phenomena and aims to be ‘invisible’, either in fact or in effect that is, by being ignored. The participant observer is seen as involved in the process or

activity. Observation as an activity is useful in assessing the reactions of people on the specified research problem. Based on this description, in this research, the researcher appeared as a non-participant in order to learn more of the attitude of people on the research problem.

#### **1.7.4 Documentary review**

According to Mouton (2002, p.142) documentary / archival sources refer to the extensive collection of records, documents, library collections or mass media material that have been amassed. Those sources would also include well-known material such as census data, life statistics, and ecological and demographic data, personal documents like diaries and letters, and case studies. Bak (2004, p.135) simply defines them as primary data information meaning getting the information from a place where such information were first stored.

In this particular research, the researcher used records from the development department of the ELCT – IRD, Ukwega ward development reports and local hospital reports to capture information related to the research questions.

#### **1.7.5. Focus groups**

Focus group interviewing is a group discussion involving not more than eight participants from a similar background or experiences to discuss specific topics of interest in qualitative research. For the purpose of this research, two group discussions were held. Each group was comprised of four members: four men and four women. The discussions were scheduled at different times to allow for freedom of speech and also to enable the researcher to participate in the discussions.

### **1.8 DATA ANALYSIS AND INTERPRETATION**

All data collected were thoroughly analysed by the researcher to identify commonalities, differing opinions, perceptions, knowledge levels and gaps. The final outcome of the study was an interactive process of collecting – analysing – collecting – analysing rather than a simple and linear direction.

## 1.9 ETHICAL CONSIDERATIONS

All respondents were informed that, the collected information will be used for research purpose only. Where recording of discussions was necessary and where pictures of the participants was required, permission to do so was requested. In questionnaire papers, respondents were asked not to write their names on their response sheets.

## 1.10. TANZANIA BACKGROUND

Figure 1.1. Map of Tanzania and its neighbouring countries.



Source: Microsoft Encarta Encyclopedia 2002, Map Centre

Before World War I, Tanzania [the former Tanganyika] was a Germany colony. After World War II in 1949, it became a British protectorate. Being just a protectorate, the British were not interested in developing the country like its sister East African countries, the British colonies of Kenya and Uganda. In Tanzania (Tanganyika) the British interest lay in exploiting its worth for the development of the UK as well as the sister East African Countries.

More than forty years after attaining independence in 1961, Tanzania has remained one of the poorest countries in the world. Estimated GNP per capita was US\$ 240 in 1999 and its growth



rate was only around 0.3 per cent per year on an average over the proceeding decade. According to UNDP (2001) and World Bank (2000) reports, macroeconomic performance during the 1990s was uneven, with promising trends in the early 1990s giving way to serious reversals in the mid 1990s, followed by the recovery occurring towards the end of the decade.

According to the *Makala ya Mkakati wa Nchi* (1999, p. 2), Tanzania is the seventh poorest country in the world. World Bank ranks it at 140 out of the 162 poor countries. Writing on the same topic, Mbelle *et al.* (2002, p. 61) states that the majority of the Tanzanian poor households are found in rural areas and they account for 70% of the total rural population. According to Mbelle *et al.*, the majorities [67%] of these peasant farmers live under the poverty line. They earn under US\$ 180 per annum compared to US \$ 500 of other Sub Saharan African countries and US\$ 970 in East Asia. The total area of Tanzania is 945,087 sq. km and the poor infrastructure and unfavourable marketing conditions of the country make rural life more difficult (Boesen *et al.* 1986, p.13-14)

Based on the 2002 National census reports, the country has a total population of about 34 million people. These people belong to different faiths: Christian, Islam, Hindu and traditional religions. Islam dominates in the Tanzanian Islands (Pemba and Zanzibar), the Coastal regions and in old mainland towns that were established by the Arab slave traders in the late 1800s. Nationally, it is estimated that Christianity has a following of about 45% of the total population followed by Islam, which accounts for 35% and the remaining 20% representing other religions.

## **1.10 BACKGROUND TO THE EARLY CHURCH**

When they first came, they had the Bible we had the land. We now have the Bible and they have our land' (Coocke, D., *et al* 1986, p.15)

In order to discuss the opportunities, roles, challenges and impacts of the present Christian Church on the society, it is necessary that brief attention is paid to the past role of the missionary church as there is a certain kind of continuity between the past and the present roles.

According to Spear and Kimambo (1999, p.125) the first Church missionaries in Eastern Africa began their work at the same time as the colonialists (1800's), and their work accompanied and

facilitated that of the colonisers. Without understanding the actual mission of the missionaries, the East Africans welcomed them with great hospitality. However, the missionaries soon took over all the good land by moving the indigenous people to arid lands. Condemning African's hospitality towards the colonisers, the first Kenyan President the late Jomo Kenyatta once criticised them and the Christian church by saying:

When the first missionaries came to Africa, they asked the Africans to bow their heads and shut their eyes for a prayer. The Africans dutifully followed instructions, and the Missionary earnestly prayed that the things of the earth would not prevent any one from reaching the joys of Heaven. When the prayer was over, and the Africans opened their eyes, they were alarmed to see that their land had been stolen'. (Anderson 1977, p. 104; Kenyatta 1971, p. 25)

Writing on the same phenomena, Nyagava (2000, p.121-122) indicates how the colonial government's interest in land distribution in Tanganyika [now Tanzania] was in conflict with that of the missionary churches. Missionary churches wanted large plots of land for their activities, while the government wanted to lease such land to white settlers. Nyagava indicates that between 1900 and 1914, the mission stations in Iringa region in the southern highlands region were already in possession of large productive land as shown in the Table 1.1 below: -

**Table 1.2: Land distribution between 1909 and 1938 in the Iringa region**

Place	Type of ownership	Hectares	From year	To
Kidugala	Freehold	688ha		
Ilembula	Freehold	868ha		
Lupembe	Freehold	653ha		
Emmerberg	Freehold	432ha		
Emmerberg	Leasehold	432ha	01.9.1910	31.8.1935
Brandt	Leasehold	465ha	20.5.1909	31.12.1933
Jacobi	Freehold	500ha		
Malinyi	Leasehold	500ha	04.5.1912	01.6.1937
Lwamate	Leasehold	102ha	29.4.1914	27.9.1938
Ifinga	Leasehold	103ha	26.6.1909	30.6.1934
Muhanga	Leasehold	350ha	10.7.1909	30.9.1934
Pommern	Leasehold	720ha	28.2.1913	31.1.1938

(Source: Nyagava 2000, 122 p.)

A similar situation existed in the Mbeya area as well as in Kilimanjaro and the Coastal regions. In Kilimanjaro and parts of Iringa, 'Sadani', the expropriated land was used for the establishment of cash crop farms that aimed not only to sustain church work but also to support their home industries in UK.

In other places, the land was used to build modern and fancy buildings that were either used for education, health, worshipping or for whites' residential homes. Such a move has been highly criticised in other parts of the world, for example, in Bosnia, where people criticised religious organisations that focussed on building big places of worship while people around were starving (Narayan *et al.* 2000, p. 229).

In East Africa, particularly in Tanzania, indigenous people became labourers on their own land. They were employed to work on mission farms for very low wages. The employment terms on the missions did not differ with those on ordinary white settler's farms, as they both exploited the locals (Mdegella, 1991; Allen 1974).

Worse still, Christians and mainly African church ministers were discouraged from working the land for their living. Emphasis was placed on spiritual teaching whereby members of the church were taught not to worry about the material world, as God would take care of their daily basic needs. Quotations such as the following were used to undermine the African peoples' way of taking care of their well-being:

Blessed are the poor, for the kingdom of heaven is theirs (Luke 6: 20)

and

Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns and yet your heavenly father feeds them. Are you not of more value than they are? (Matthew 6: 25-30).

Literature shows that African pastors in pre-independent Tanzania, who went against such teachings, were asked to return their ministerial robes as it was said, "one could not serve two masters" at a time. For example, Spear and Kimambo (1999, p.126) witnessed the case of Rev. Nyagava of the then Southern Synod of the ELCT who had been removed from a service after working the land to earn money that enabled him to buy a used lorry. The second person to face such a fate was Mr. Matovu of Uzaramo, who encouraged his Christians to start growing coffee to sustain their families.



At Rungwe in Tukuyu in the present ELCT – Konde Diocese, a church elder had to leave the church because the missionary there did not allow him to appear in his suit in a Sunday service. The elder later became a polygamist and hated the church.

In some instances, Christians were not allowed to brew traditional alcoholic drinks though money from such sources were to be used to pay for children's school fees and for the general family upkeep. Alternative sources of income were not provided to compensate their household incomes, as they had no other means of raising their incomes. This led to reliance on missionary hospitality, which created dependence.

The foregoing discussion leads one to conclude that Christianity elevated poverty. It did so by emphasising that accepting poverty is an important virtue in the Christian life, thus allowing persons such as Barrette, as cited in Mugambi, (1995, p. 35) to predict that by the end of the twentieth century, Africa would be the most Christian continent in the world, which has turned out to be true. What Barrette did not emphasise and what is evident today, is that this situation would also result in the continent becoming the most backward in terms of economic and technical power, with very high poverty levels.

The above statements portray the true picture of Africa today. According to Jenkins (as cited in [http://www.faithtoday.ca/article\\_viewer.asp?Article\\_ID=86](http://www.faithtoday.ca/article_viewer.asp?Article_ID=86) 2004) it is estimated that Africa will have 633 million Christians by year 2025 whereas according to Belshaw (2001, p. 3), the current statistics shows that out of the total population of African continent of about 721 million people, 300 million are Christians. The remaining percentage represents Muslims and those of other beliefs. 75% of the total Christians in Africa live in the Sub-Saharan region, the region that is believed to be made up of the poorest of the poor people in the world. Justifying the low Tanzanian living standards, Rev. Euteneuer says that Tanzanians are poor as a church mouse but rich in the kingdom of God ([http://www.hli.org/pro-life\\_tanzania.htm](http://www.hli.org/pro-life_tanzania.htm) 2004).

Using such references does not mean that Africans need to hate Christianity neither does it mean that faith organisations and particularly the Church have not been helpful to the continent. In principle, literature indicates that faith organisations and in particular the Christian Church have played a very big role in Africa's development (Yimam 1990, p. 33) especially in the following two areas:

### **Condemning African slave trade business**

It was around 1772 when John Wesley and other Evangelicals exhorted their adherents to follow the teaching of Jesus Christ who came to save all of humanity. As more people became involved with the Evangelical movements, concern for the plight of the slave and the morality of slave trade rapidly spread across Britain. Importantly, this movement began and took root even while profitability from slavery and sugar was high. Therefore, the origins of antislavery must be seen in more social and religious terms than economic terms (Spessart in Garland and Richmond 1992, <http://perso.wanadoo.fr/euroleader/wedderburn/slavhist.htm> 2004).

### **Fighting ignorance and diseases**

A good example of the way the church fought ignorance and disease could be drawn from the ELCT / LMC assembly that was held in Masoka, Moshi, Tanzania (ELCT/LMC, 1993, p. 3), where it was learned that by 1931, in Tanzania there were eight Lutheran Church-owned hospitals and there were a number of education centres that were owned and run by different Christian affiliations.

According to the ELCT – LMC report (ibid.), the church owned schools accounted for:

- 19 central schools
- 16 teachers training colleges
- 19 girls boarding schools
- 130 village assisted Schools.

The above statistics illustrates the contribution of faith organisations to the state. The contributions, as with the previous discussion which highlighted the influence of spiritual teachings such as acceptance of poverty, demonstrate the positive and negative affects of Christianity in Africa. The education system offered in such education centres was very westernised and led to the distortion of African values (Vorster in Coetzee 1989, p.73). The system paved the way for neo-colonialism and increased the level of dependence of African countries on their colonisers.

Experience from Kenya also claims that students were taught to believe only in Western ideologies and foreign systems of knowledge. Lessons were based on theories and models that

did not consider the usefulness and applicability of the knowledge of the local situation. Writing on this, Ngugi (in Uchendu, 1980, p.123) said: -

... a religion that did not recognise sports of beauty and truth in the way of life was useless. It would not satisfy. It would not be a living experience, a source of life and vitality. It would only maim a man's soul.

The above quote illustrates the way that an examination of history could lead to the improvement of human well-being and encourages researchers to look for all possible factors that might lead to better developmental interventions. It was this history that challenged and changed the directions of most of the local and international faith organisations in mid 1970s. A number of missionary churches began to use their own church funds or would encourage their countries to assist Churches of the developing world.

In Tanzania, such aid included cash for starting institutional income-generating projects, used clothes and powdered milk for church members and nursing mothers. The aid was given on humanitarian grounds and was aimed at reducing the poverty. However in reality, it created the spirit of dependence that led to the distortion of African ways of doing things which included a system of self help and productivity. This made some of the missionary scholars such as Beyerhaus and Lefever (1964, p.108) to complain that churches of the developing world were increasingly becoming a burden to the developed world. Remarking on this, he complained as follows:

Dependency is natural to the child, but it is not to the Church; the Church is often most virile in its infancy whilst the former is always feeblest then.

Looking critically at the above complaint, one could easily say that it is idle to pretend that dependency is an unavoidable result of the missionary activity. Missionaries from the wealthier countries were easily tempted to use their personal, or their mission's financial resources, for social upliftment in addition to spreading the Gospel, especially when such action was greeted with enthusiasm by the local people who, like those of old, are only too eager to receive the loaves and fishes without the Kingdom (ibid.). It is useless then for the missionaries in these circumstances to complain of their people's dependence, but it is not always easy for them to recognise that they have encouraged this dependency.

It is important point to note is that development cannot occur when disempowered people are merely recipients of financial and material aid. This only leads to dependency and further

impoverishment when the aid comes to an end. Development has to promote the ability and willingness of communities to initiate and sustain their own upliftment, free from constant reliance on the generosity of outside communities.

Speaking to the Maryknoll Sisters community in New York on the above, the first President of Tanzania the late *Mwalimu*<sup>2</sup> Nyerere suggested that:

Unless the Church, its members and its organisations express God's love for man by involvement and leadership in constructive protest against the present human condition, then it will become identified with injustice and persecution...if the Church is not part of our poverty and part of our struggle against poverty and injustice, then it is not part of us (Nyerere 1973, p. 214 – 220).

Mwalimu's comments on the role of the Christian Church were not only thought of as provocative statements but were also seen as a challenge to the present church. It is this challenge that convinced the major Tanzanian churches and their mother churches to begin focussing on human beings in totality: spiritually, mentally and materially (Michael, 1992, p.39).

According to the above authors, church development programmes were to liberate a person from fear and to enable a person to stave off hunger and disease and to be comfortably clothed and housed. Such undertakings were to contribute to an attempt to answering some of people's concerns on the actual role and viability of the church in the society as the majority felt that:

- Churches were agents of post and neo colonialism (Anderson 1977; Kenyatta 1971).
- The Church destroys people's culture and exploits them as opposed to benefiting them. In other words, churches live on the expense of the poor. (Allen, 1974; Kenyatta, 1971; Coocke, D., *et al* 1986; Spear and Kimambo, 1999; Narayan, 2000).
- ...Churches were not part of the living society (Nyerere, 1973, p. 214 – 220)

The above three concerns are explained in Chapter Three of this report.

The background of the missionary church in Eastern Africa was that they had vast land from which they produced cash crops to support their home industries in the UK. For farming

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<sup>2</sup> Mwalimu : Swahili word for a Teacher

activities, the church used indigenous people as cheap labour. This section concludes that it was in the interest of the church not to enable its followers to become self-reliant. Instead it made them more dependent. This situation ensured continued availability of cheap labour.

## **1.12 DESCRIPTION OF THE STUDY AREA**

### **1.12.1 Ukwega Ward**

Ukwega ward is found in the Kilolo district, Iringa region. It is located on the western escapements of the Udzungwa ranges. The ward is located at an altitude of about 1,600 – 2,700m above sea level. The ward encompasses nine villages, which Ukwega, the village studied is one.

**Figure 1-2: View of Kimala village**



Photographer: M.W.Mallumbo

Based on the Tanzanian quarterly magazine (Kakakuona no. 33; April – June 2004), the ward is situated along the catchment forests. Catchment forests are those forests found in highland areas and have great influence on clouds and are sometimes known as “cloud forests”.

In terms of water supply, the catchment forests attract clouds and hence become sites of reliable rainfall. This allows the ward to enjoy two rainy seasons with an average of 1,500mm



of rainfall per year. The Short rainfall season falls between July and September while the long rainfall season falls between January – May.

According to the *Ofisi ya Rais. Tawala za Mikoa na Serikali za Mitaa: Halmashauri ya Wilaya ya Iringa 2001*, the ward lies adjacent to the Udzungwa Game Reserve that has plenty of hard wood, wild animals and species of birds that are not found in any other part of the world. The area enjoys a mixture of a warm and cool climate. Temperatures range between 0 – 8 degrees centigrade during cold periods and 15 – 21 degree centigrade during the warm season (*Ofisi ya Rais. Tawala za Mikoa na Serikali za Mitaa: Halmashauri ya Wilaya ya Iringa, 2001, p.9*).

Services available in the area include four primary schools, one secondary school, two health centres, one dispensary and several herbalists. Most of the herbalists are in Ukwega village where Christianity was introduced later than the other villages of the ward.

Based on the figures of the 2002 National census, the ward has a total population of about 15,960 people (see Table 1.2 below).

**Table 1-3 Population of Ukwega ward - segregated by gender**

Women/female	Men/male	Children (U 5)		Total Population
		Female	Male	
5,264	5,030	3,514	2,152	15,960

Of the total population, the members of the community in the working force number 2,660. The rest of the population is made-up of the aged, those with permanent sicknesses, and children between 0 – 17 years of age and those in schools, either primary or higher educational institutions. Women head most of the households and this is because many men have left the ward in search of jobs in the towns or cities.

The ward is situated 120 km east of Iringa municipality and is 30 - 120km north east of Kilolo district town (See appendix 7). The roads to the area are muddy, slippery and only accessible during dry periods of the year. The area is believed to have the most difficult roads in the district.

**Figure 1-3: A programme 4x4 vehicle stuck on the Ipalamwa roads**



The inhabitants of this community are peasant farmers. They practice slash and burn agriculture in the slopes of the Udzungwa ranges.

**Figure 1-4: Slash and Burn Agriculture in the Udzungwa Ranges**



Photographer: M.W.Mallumbo

Crops grown include finger millet, maize, beans, peas and plantain as food crops. Cash crops are comprised of coffee and small-timber growing, that is, pines and cypress trees. However, due to the inaccessibility of the roads, it becomes difficult for the members of the community to market their commodities. Animal husbandry is very minimal and involved a small number

of dairy cattle that are owned and managed by a few households of the ward - Church sponsored families (see table 1-4 below).

**Table 1-4: Number of cattle (dairy cattle in the ward by year 1992)**

Village	1992	
	Heifers	Breeding Bulls
Kimala	10	1
Ipalamwa	10	1
Ukwega	10	1
<b>Total</b>	<b>30</b>	<b>3</b>

- **Note on the table:** According to the Church, Kimala Community is included unto Ukwega Ward programmes though according to the Government, the community is in Idete Ward – Source Idete ward map. June 2004.

For animal fats and proteins, members of this particular community rely mainly on informal market. Most of the meat is brought by poachers who normally bring wild meat and smoked fish from the Udzungwa National Reserve area. Otherwise, people eat rodents. Such a situation attracted the attention of NGOs such as HIMA – DANIDA and the ELCT to earmark the area for economic development programmes. HIMA – DANIDA introduced few dairy goats and a piggery that was given to lead farmers for breeding and the ELCT introduced fish farming and dairy cattle. In the church-sponsored project, some families were entrusted to take care of the heifers and to pass on one female calf to another poor family of the village. The third female calf born would be paid back to the project. The cow would be the farmer’s total property after he /she had passed on the two heifers. The process is intended to continue until all poor members of the community have received and own a cow.

According to the project guide (HPT – October 2003) the criteria for selecting project recipients are:

- Applicants have to be among the poor of the poorest
- Applicants have to indicate and address interest in receiving and keeping the cow
- Applicants have to commit at least one acre of land for establishment of fodder
- Applicants have to prove that they have no other reliable means of raising income. In other words one has to prove that one is not employed and is not entitled to any monthly salary/wages or that one is not a business person
- Applicants have to be residents of the project village(s), Ukwega Ward in this particular case.



At village level, the project is supervised by a village committee, which is made up of the first project beneficiaries and which functions under the chairmanship of the Lutheran village pastors/evangelists. At the diocesan level, a full time veterinary officer is employed to assist the farmers.

### **1.12.2 Ukwega village**

Ukwega village is among the nine villages that form the Ukwega ward. The village is on the eastern part of the regional city (Iringa). It is 98km off road and it is situated in a place where there is poor communication, that is, the roads are muddy, slippery, no telephone nor post office services.

The village borders with the following:

- On the east it borders with Kimala village.
- On the south-east it borders with Mtule/Magome village
- On the west, it borders with Ipalamwa village and the whole northern part of the Ukwega community borders with the Udzungwa National Game Reserve.

Just like the inhabitants of the other villages in the ward, the people of Ukwega are peasant farmers growing maize, beans, finger millet, bananas and timber. Maize is the staple food of the community. Their income relies much on the sale of timber that is processed and sold during dry periods of the year (August – October).

According to the Village Office reports (June, 2004), the village has 2918 people.

The Ukwega village, like other Tanzanian rural villages, was established as per the Tanzanian Arusha Declaration of 1967 and the Ujamaa Village Act of 1975 whereby the first Tanzanian President J.K.Nyerere proclaimed that ‘To live in villages is an order’ (O’Neill and Mustafa 1990. pg. 13).

Based on the above Act, the Ukwega village was officially registered in 1976 as an Ujamaa village. Its people came from the neighbouring villages of Kimala, Mtule, Lulanzi and

Ipalamwa (village office reports, June, 2004). People moved into this place for farming and lumbering activities.

Following the 1975 villagisation Act, the village is led by a Village chairperson. Under him are ten-cell leaders that represent ten households each. Functional duties are under the Village Executive Officer (VEO).

The village chairperson and the ten cell leaders are elected from reputable community members of the society and serve for a maximum of two consecutive periods of five years each. Such leaders work on voluntary basis. The VEO is normally contracted by the Government and is on the Local Government's payroll.

Based on the village reports (June, 2004), the Ukwega village has a number of supporting committees. These include:

- The health committee
- Youth and education committee
- Family nurture and human rights
- Planning, economic and development committee and
- Sports and culture committee.

The above committees assist the village government in service delivery, which is, making sure that members of the society equally and timeously receives their basic services. Such services include free education, clean water, free health care and free access to good agricultural land. The committees also monitors community obligations and responsibilities (O'Neill and Mustafa, 1990. pg. 13).

### **1.13 OUTLINE OF CHAPTERS**

The report is divided into six chapters. Chapter One gives the background information to the study, states the objectives of the study, research questions and gives a brief explanation on the methodologies used in data collection. The chapter further states the rationale to the research, limitations and assumptions.

The second chapter is a narrative explanation of the conceptual framework and the theory used in the study. It presents conceptual issues relating to the research study. It begins with a discussion of the church's conception of the development, its response to poverty, and the way it links spirituality with material issues. The chapter then presents the sustainable livelihood (SL) framework as an ideal prerequisite for planning and implementing development projects.

Chapter Three contains the literature review. The chapter reviews literature related to the research study. It begins with a historical look at the ELCT establishment, its vision, mission and its traditional coping strategies to serving mankind. The chapter then explores how the ELCT has shifted from the initial, traditional view and has extended its activities to adopt an integrated approach in relation to its followers. Against the backdrop of the SL framework, the chapter discusses development projects initiated by the church.

Chapter Four outlines the methodology used in the research. This Chapter gives a detailed picture of how the research was conducted, the research population, the research tools used by the researcher and the problems encountered during the research process.

Chapter Five presents the research findings. The chapter records all responses to questionnaires. It further develops themes that are then discussed in the next chapter.

Chapter Six is the interpretation and discussion of the research findings. The discussion is based on the established themes.

Chapter Seven contains recommendations and suggestions for further research.

## **SUMMARY**

This Chapter has introduced the reader to the study, which is the examination of the failure of church projects to deliver material growth. Ukwega ward, where the church has implemented small-scale dairy projects, was chosen as the study area. The purpose of this research was to understand what caused church initiated projects to fail, as well as to explore opportunities and challenges facing the projects.

To achieve the objectives of the study, qualitative research was undertaken. Data was collected through questionnaires, interviews, observations and physical surveys, documentary review and focus groups. Themes and tables were developed as a way of interpreting data. All data were treated with confidentiality.

## CHAPTER TWO

### THEORETICAL FRAMEWORK

#### 2.1 INTRODUCTION

This chapter presents the conceptual issues relating to the research study. It begins with a discussion of the Christian religion's conception of development and its response to poverty. The chapter then presents the sustainable livelihood (SL) framework as an ideal pre-requisite for planning and implementing development projects.

#### 2.2 THE CHURCH CONCEPT OF DEVELOPMENT

According to the Evangelical Lutheran Church in Tanzania's Planning, Monitoring and Evaluation Manual (PME) the Church is reminded of Christianity's role in redeeming humankind in totality, both spiritually and materially (ELCT - PME, 1999, p.9). Materially, the planning manual envisages having a church that engages itself in enabling humankind to break out of the bondage of poverty and of ill health (Luke, 4: 18) while on the spiritual side, its manifestation is based on forging a relationship between God and the environment (Genesis 2: 15). Humankind is expected to take care of the environment and use such resources in a stewardship manner i.e. considering use for the future generations.

Contributing to the above phenomena, other religions such as the Bahá'ís, in their Bahá'í International Community Conference of 1996 concluded that:

Human nature is fundamentally spiritual. Communities are unlikely, therefore, to prove prosperous and sustainable unless they take into account the spiritual dimension of human reality and seek to foster a culture in which the moral, ethical, emotional and intellectual development of individuals are of primary concern (Bahá'í 1996, p.1).

The above quote reflects that the material aspects of community development – economic and social policies, production, distribution, political and legal processes should not displace spiritual principles. Material progress must reflect spiritual principles and priorities. The assumption here is that development cannot occur without a healthy spiritual foundation. This is very Biblical. Jesus, at one time, told his audiences that man does not live by “bread alone”.

This means one's life relies on both spiritual and material factors and the church's mission to the world is to provide both. Challenges underlying this fact is the way communities and faith organisations, including the Christian church, perceive it. This complicates the whole process of meeting spiritual principles particularly in the present world, which is full of iniquities, success which is based on corruption, lack of trust, transparency and lack of commitment and accountability.

### 2.3 DEVELOPMENT AND SUSTAINABLE LIVELIHOOD

There are many theories of development. This particular research is underpinned by the sustainable livelihood (SL) framework that was developed by the Department for International Development (DFID) and Oxfam. The researcher proposes this particular framework to assist the Evangelical Lutheran Church in focusing on human development holistically, the framework is built on five pillars, or assets (see Figure 2.1).

**Social:** This involves of all social resources, for example, networks to organisations and policies that shape livelihoods, membership of groups, relationships of trust and access to wider institutions of the society upon which people draw in pursuit of their livelihoods. The major interest of this type of asset is on relationship building and it has to answer queries such as: how best are groups supported, how best are the groups functioning and how do the supporting structures and ideologies fit the culture of the given community?

**Physical:** This is informed by the basic infrastructures such as transport, shelter, water, energy and housing as well as the production equipments and means that enable to pursue livelihoods.

Based on this asset, the theory seeks to find out whether:

- There is an affordable means of transport and whether it is public or private
- People have secure shelter and buildings
- People have an adequate water supply and sanitation
- There is accessibility to information
- Energy is affordable.

The asset also looks at producer goods, that is, the type of equipment used for production whether it is machinery, hand tools or animal-traction.

**Financial:** This is informed by all the financial resources which are available to the people, whether in the form of savings, supplies of credit or remittances or pensions and which provide them with different livelihood options. The financial asset has to assess whether:

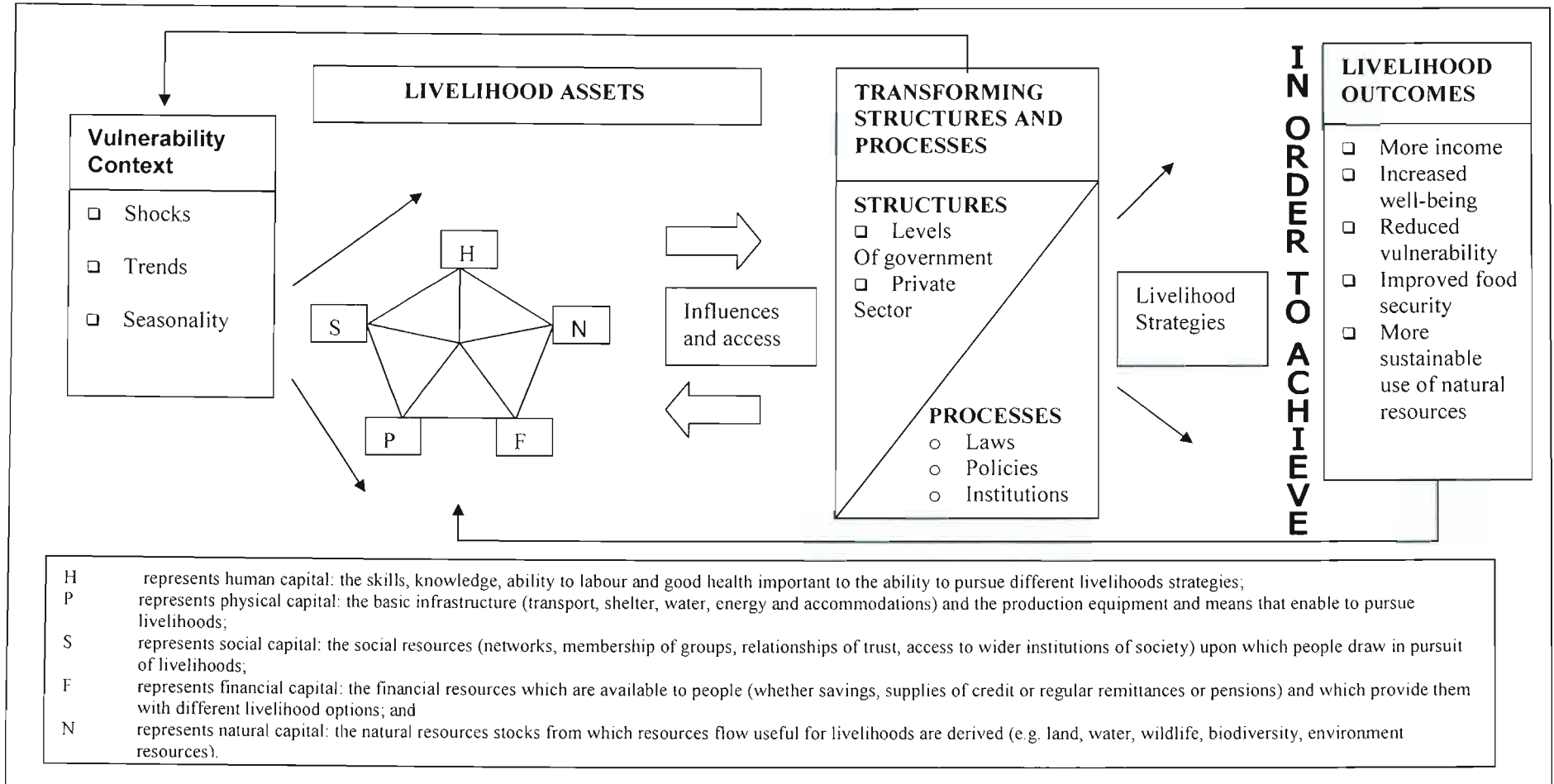
- People living in the given area have accessibility to loaning institutions, either formal or informal
- Interest rates on given loans are affordable to ordinary people and whether such loans are given on collateral or group basis

**Human:** This category entails all the skills, knowledge (both indigenous or adopted knowledge), ability to work and good health, which is important to the ability to pursue different livelihood strategies that leads them to meeting their desired goals. In principle, this has to deal with:

- Life expectancy of the members of the society in the respective area which will tie in with the National status.
- Child mortality rate and nutrition
- Indigenous knowledge on livestock and land management. This has to also focus on the effects of culture and whether the culture allows or prohibits change and development. A typical example of this could be the prevalence in some cultures prohibiting pregnant women from eating eggs in fear of giving birth to children with bald heads etc.
- Distribution of health services and care facilities
- Numbers of children going to school and or the ability of the people to meet education costs. In other words, this particular asset measures the literacy rate of the area which again has to tally with the national literacy status.
- Under this asset, it is also important to study the marketing skills of the people and the quality control of their produce.

**Natural capital:** Natural capital includes the natural assets, from which resources flow, which are useful for livelihoods this includes land, water, wildlife, biodiversity and environment resources. Furthermore, the asset plays a role in determining how the members of the respective society control soil erosion, how their indigenous knowledge is useful in keeping and promoting natural resources and whether they have access to such resources.

Figure 2-1: Sustainable livelihood model to be used to measure sustainability and viability of a church sponsored dairy- Source DFID spread sheets (1999a p.11)





## 2.4 SUSTAINABLE LIVELIHOOD AND SPIRITUAL DEVELOPMENT

The Sustainable Livelihoods framework is essentially people-centred. People should be seen in their totality, that is, physical, spiritual, social and emotional. The Christian Church's view in development does not detract from the Sustainable Livelihoods framework. Rather, it complements it in a manner that can lead to the total development of church members and indeed, the community within which they live.

Of the above, the biggest challenge for the ELCT remains to be how it can incorporate such assets in its work. Development implies all assets discussed above have to be considered holistically. A human is both spiritual and physical. The fullness of human life, as Jesus Himself puts it, does not depend on 'bread alone'. The enjoyment of liberty is for enhancing the intellectual and moral culture, and developing one's self-understanding, as a human being with rights and dignity, within a community of other equally privileged human beings, is equally important' (Magesa, 1989, p.115).

In this regard, development cannot be regarded as an economic programme only as it entails other basic aspects of living including social, physical, human development, natural and financial resources. Hence, the Christian church should undoubtedly have a vision for health, education, shelter and clothing, the enhancement of economic growth in agriculture, industry and technology, the provision of opportunities for leisure, the growth of culture and the establishment of appropriate communication systems so as to overcome the unnecessary community shocks.

According to Chatikobo (2002, p.52), the true church is the church that is involved in all issues that affect peoples' lives, be it political, social and or economic issues. Through faith, the church has to motivate humanity to explore all possibilities that might be difficult in dimensions of reality. Faith provides humanity with meaning in the face of meaningless, it gives assurance in the face of failure and gives people authority to take their lives into their own hands where powers of dehumanisation are overwhelming.

The above demonstrates that the church has the power to enter into any social aspect of human where assistance is required and called for (ELCT, 1994)

According to de Gruchy (2003), Christian development workers can engage with this framework in a number of ways:

- They can appreciate the way in which it gives expression to the agency and assets of the poor in development as it focuses on the lives that the poor are leading, rather than on the short-term impact of an external funded 'project'.
- The attention given to natural capital is a timely reminder that the environment is a key element in any development thinking and that an erosion of this asset leads to a weakening of livelihood options.
- However, one may want to challenge the framework in terms of the place of religion or faith in people's livelihoods. Is the Church and the Christian faith to be lumped with culture as part of the vulnerability context, or can one think of it as an asset, perhaps as a form of religious capital? Many poor people attest to the importance of religion and faith as a tangible 'thing' that enhance their livelihoods.

From the above, it can be concluded that the Sustainable Livelihood framework promotes livelihood strategies aimed at certain 'outcomes', and this raises important questions about values. Perhaps the Christian faith can contribute significantly to envisioning what such outcomes could be.

## **2.5. CONCLUSION OF CHAPTER TWO**

To accomplish the research tasks, this study employed a conceptual framework that is informed by sustainable livelihood and faith principles. The framework was earmarked to be used as a yardstick in determining the strengths of the respective community, the project, and the church as a funding agency. Emphasis was given on how the church as a faith organisation could effectively involve physical assets, capital assets, natural assets and human assets in bringing positive rural development.

Other reasons for selecting this framework is that the SL framework is people centred. It starts with an analysis of people's livelihood and how these have been changing over time. It fully involves people and respects their views. It focuses on the impacts of different policy and institutional arrangements upon people/households and upon the dimensions of poverty they define. Finally, the SL approach attempts to identify the most pressing constraints faced by and promising opportunities open to people

regardless of where these occur. It builds upon people's own definitions of these constraints and opportunities and, where feasible, it then supports people to realise them.

## **CHAPTER THREE**

### **LITERATURE REVIEW**

#### **3.1 INTRODUCTION**

This chapter reviews literature related to the research study. It begins with an exploration of the concepts and definitions of development. It further explores the characteristics of a good development project and attempts to answer the question of why projects fail. The chapter then explores how the ELCT has shifted from its initial, traditional view and has extended its activities to adopt an integrated approach in relation with its followers.

Against the backdrop of the SL framework, the chapter discusses development projects initiated by the church.

#### **3.2 DEFINITION OF DEVELOPMENT**

There are various definitions of the word 'development'. The word is normally defined according to the nature of the person or organisation trying to define it. For example, people from the developed world associate development with the gradual increase in the ability to eliminate or reduce problems relating to their physical and social environment. This makes them express their perceptions of development in a continuum based on the concepts of traditionality and modernity. The present is often seen as the phase between traditionality and a future dispensation that has the potential to be better than the present (Coetzee *et al.* 2001, p.29 & 119).

Development is also conceptualised as a process of direct change leading to economic growth, political autonomy and a broad basis of social reconstruction. Social reconstruction as an over-arching concept, makes provision for principles such as freedom, equality, fraternity, satisfaction of basic needs and a general process of a community (Coetzee 1989, p.7).

According to Dag Hammarskjold Institute (1975, p.7) development is seen as a big elephant with many aspects:

Development is about much more than economic growth that is, development is a whole: it is an integral, value loaded, cultural process; it encompasses the natural environment, social relations, education, production, consumption and well being. Development is endogenous; it springs from the heart of the society, which relies first on its own strength and resources and defines in sovereignty the vision of its future with co-operating with societies sharing its problems and aspirations

Within church perspectives, the term is understood and defined according to the Vision and Mission of their existence. There are those who define development according to Evangelist Luke (4: 18 – 19) and or Prophet Isaiah (61:1 – 2) that is:

The Lord has chosen and sent me to tell the oppressed the good news, to heal the broken-hearted and to announce freedom for prisoners and captives (Luke 4:18-19)

The point of departure in this regard, being a person and this concurs with Clack (1991, p.36) who suggests that:

Development is not a commodity to be weighed or measured by GNP statistics. It is a process of change that enables people to take charge of their own destinies and realise their full potential. It requires building up in people the confidence, skills, assets and freedoms necessary to achieve the desired goal.

This means development is a process of continual change, it is not straightforward or linear. It entails complexities, conflicts of interest and uncertainties. Within the SL framework, such complexities are known as ‘development shocks’ that of course might be man-made or natural shocks. Man-made shocks may include those related to the country’s political instabilities and its economic and development policies whereas natural shocks include disasters such as floods, drought and plague. To manage the development process one therefore has to learn to work with uncertainty, subjective perceptions and values, flexibility and openness. The change process therefore is built on:

- A broader context in which we act
- A problem area or present situation which we want to change
- An objective or vision of the future that we want to achieve
- Choices about where and how we intend to move through time and
- Actions we want to be implemented.

Another perspective of development is moral/spiritual, hence emphasis is given to the propagation of spiritual salvation. This is common to most of faith organisations. Efforts are on the establishment of worshipping places rather than on boosting peoples' physical well-being (Narayan *et al.* 2000, p.229) and either they only focus on quick-fixes to programmes, such as attending to the sick, responding to disasters and feeding the needy which of course is part of the mission of the church. In the long run, however, this approach develops dependency and is contrary to an old Chinese saying that advocates: '*Do not give fish to a person but teach him / her how to fish.*'

Based on the vision and mission of the ELCT and particularly on the vision and mission statements of the ELCT independent units (the 20 dioceses), the ELCT defines development as a change process that encompasses spiritual and material wellbeing (Mshana, 1986). This also agrees with the definition of the Bahai's on Development as reached out in their International Community Conference of 1996 which proclaimed that Development is:

An organic process in which the "Spiritual is expressed and carried out in the material world". Meaningful development requires that the seemingly antithetical process of individual progress and social advancement, of globalisation and decentralisation, and of promoting universal standards and fostering cultural diversity, be harmonised. In our increasingly interdependent world, development efforts must be guided by a vision of the type of the church and world community we wish to create and animated by a set of universal biblical values (Bahai, 1996).

The above vision suggests that the church put people at the centre; after all, the strength of the church is the people. Contributing to such mission, Wilson (in Cochrane and West 1991) suggests that, the church, as an eternal organisation, should focus on humanity in totality. He strongly believes that:

Helping people to deal with the enduring of poverty in order to empower them is where the church must come in, but not in mere pity, as Christianity that focuses solely on the spiritual, which is not fundamentally concerned with human dignity and human well-being, is a ghostly Christianity (ibid. p.18).

Writing on the same topic, as was noted in the people's perceptions of the first Christian church as noted in Chapter One of this report, the first President of the United Republic of Tanzania, the late Mwalimu Julius Kambarage Nyerere said:

Unless the Church, its members and its organisations express God's love for man by involvement and leadership in constructive protest against the present human condition, then it will become identified with injustice and persecution...if the Church is not part of our poverty and part of our struggle against poverty and injustice, then it is not part of us (Nyerere 1973, p.214).

The above statements encourage the church to work for the benefit of the people. How it has to be done, remains a paradox as the approaches and church models of proselytising such a development message differs from one church to another.

In some instances, development taking place can be measured by shifts in economic growth. Relative poverty and inequality within church members have also increased, thus making the idea of development standing like a ruin in the intellectual landscape. Delusion and disappointment, failures and crime have been the steady companions of development.

To ease the planning complexities and to create a good picture of church development interventions, de Gruchy (2003) sees that development from a Christian perspective: it should be one that shares in the Trinitarian action of a God who seeks the well-being of creation. In other words development responds to both human spiritual needs as well as needs of work, bread, shelter and peace. Development then becomes aligned with spiritual growth that is built on Christian values such as compassion, servant hood, transparency, accountability, honesty, and integrity and that such development has to be of self-propelling, that is, it has to be sustainable with lasting impacts.

### **3.3 SUSTAINABLE DEVELOPMENT**

There is no single definition for the term sustainable development but all scholars agree on the fact that, a sustainable development programme is a programme that:

- meets the needs of current generations without compromising the ability of future generations to meet their needs and aspirations (WCED 1987)
- development that improves the quality of human life while living within the carrying capacity of supporting ecosystems (IUCN 1991)
- equitably balances concerns of all environmental soundness, economic viability, and social justice among all sectors of society



Caring for nature as well as being accountable for its existence is a God-given obligation (Genesis 2: 15). It is on this asset that our lives and lives of other creatures depend. Hence it is the responsibility of development organisations including faith organisations, to make sure that life continues in a productive, peaceful manner. It is the duty of the Church to strive for community's development. Challenging the church on this new task, Kijanga says:

The traditional African society sees life as being under the control of God. The tasks of the daily life and crises of human experience both individual and public are seen as realm over which God reigns supremely. But Christian theology presented a dualism to the Christian church in an African society. Conversion, especially in the Protestant church, meant also an acceptance of the view that life can be divided into two antagonistic realms: the spiritual and material realms. Such a dualism has left a permanent impression on many Christians that social responsibility in this world is not part of the spiritual realm (Kijanga, 1978, p.32).

According to the researcher, understanding sustainable development provides a new focus for tackling poverty and linking the implementations of poverty eradication programmes to ecological damage as was noted in the 1987 WCED:

Poverty is not only an evil in itself, but sustainable development requires meeting the basic needs of all and extending to all the opportunity to fulfil their aspirations for a better life. A world in which poverty is endemic will always be prone to ecological and other catastrophes.

To summarise the discussion of the roots and principles for sustainable development, it can be concluded that, the change process comprises the following elements:

- It has to be driven from within and not imposed upon a community;
- It can not to be engineered or created, it has to remain an ongoing process;
- It has to flow from the development process of those seeking to develop;
- It has to function within a wider policy framework;
- It can not to be linear and predictable, it has to proceed at the tempo of individuals and groups in the community;
- It has to be for the people and by the people

In general, development can only be sustainable if the needs and rights of the individual are placed at the heart of development that is people-centred development (PCD).

### 3.4 THE INDIVIDUAL AND DEVELOPMENT

I hear, I forget. I see, I remember. I do, I understand.

(Author unknown)

The People Centred Development (PCD) approach considers that people's culture is a source of the process of awareness. When people look back to their culture in history, they become aware of their ample experience and knowledge. For example, poor farmers consult the past experience from their communities when making decisions for their future plans, which encourages them to experiment with new methods on their farms. For a thousand years, such traditional farming practices have been the base from which there has been adaptation of crops to diverse environments, experimentation and developmental varieties. Practical cultural activities can make people more aware and confident, and can be an effective process of confidence building among local people. Poor people can successfully use some elements of past or present culture, songs, dances, poems and dramas, to make themselves aware of their socially depressed situation and thereby prepare themselves for change

According to the PCD approach, any raising of social awareness contributes to conscientisation, which include the poor people's critical understanding about their social, political and economic predicaments. Conscientisation becomes a process whereby people are not merely the silent recipients of development assistance but are the actors who take total responsibility for the development. It begins not with the poor people's passive role in societies, but with the poor people's conscious presence and participation in the developmental activities in their societies.

According to Freire (1972), such a learning process entails three stages of consciousness for social change: the semi transitive stage where consciousness remains dormant; the naïve transitive stage where consciousness begins to work for changes; and the critical transitive awareness stage where consciousness achieves power to direct and influence changes.

The process encourages poor people to create opportunities for the full use of human capabilities, to make people creative and able to overcome all social constraints. In a

natural social setting, it takes place through working with others, acquiring new skills and knowledge and particularly, through active participation in the economic, social and political development of their communities. In this case, active participation and not simply involvement, becomes the key factor of development. The process makes poor people aware of self-respect and their own potential for positive change. They become more self-reliant, cooperative and tolerant of others.

The principal medium for the above process is dialogue, which empowers poor people to make and remake, to create and recreate in an environment of love, humility and faith, providing the ability of critical thinking, does not separate itself from action but constantly involves itself in the struggle without fear of the risk involved in taking up the responsibilities of development.

### **3.5 LEARNING PROCESS: KNOWING THROUGH PARTICIPATION**

In People Centred Development, the learning process occurs informally according to the individual's cognitive system, and also takes place formally, particularly in group learning, purposefully through certain lessons or training programmes. The learning process links up all the components of the PCD approach, through a system which involves poor people in analysing their development experiences – both success and failure, and implementing the results as actions which might have an influence on their social environment. The process demands continuous dynamic reflection that helps people to achieve new knowledge, skills and understanding, for new attitudes and patterns of behaviour to play more meaningful role in their development. Such a learning process enables them to embrace errors and leads them to discover the limitations of their development knowledge, the knowledge that results from the real life that is, it takes place wherever people have the need, motivation and opportunity for learning. In other words, it is situation-based learning; because it builds on people's culture – the way they believe, the way they do things and the way they perceive and react to new themes. It is essentially a matter of creating meaning from the real activities of daily living (Marsick and Watkins as seen in Merriam 2001, Bandura, 1986, Boud, Cohen and Walker 1993, and Kolb, 1984). Contributing to this, Marsick and Volpe (1999) propose that the PCD learning process can either be incidental or experimental.

The literature review conducted for the study shows that poor people have their own ways of pursuing the learning process. This process is manifested through their social undertakings that is, they recognise that most of the elements of human development exist in their own domestic and outdoor activities. Hence, they tend to develop copying strategies which emulate consideration what their superiors and people of influence practice. According to Brandt (1993) such a coping strategy occurs in two ways:

- Behavioural modelling where learners observe and learn the performance of activity from experienced members of the organisation or community.
- Cognitive modelling that allows experienced members to share 'tricks of trade' with new members.

The results of such models are seen in the outcomes level of the initiative that is, success or failure to meeting the desired end. The models can pave the way to overcoming livelihood shocks or can enlarge opportunities to deteriorate the planned activity

In this section, the paper has been able to discuss the components of learning and development, being an individual, the role and the way such individuals adopt changes. It is then suggested that faith organisations, which are the light and salt of the world, practice what they preach so as not to cause even one of the least in the world to sin (Matthew 18: 6a). What is required from the church, is justice, honesty, openness, accountability and for any undertaking, to be approached with integrity and fear to God.

### **3.6 FACTORS OF DEVELOPMENT**

According to Nozick (in Shragge 1993, p.20), the facilitation of such development programmes relies on five factors, discussed below.

### 3.6.1 MEETING THE NEEDS OF INDIVIDUAL

Development is about people and not about material things (Nozick in Shragge, 1993; Burkey, 1993). Literature indicates that the credibility of faith organisations, including the Christian Church, have failed to meet this basic criteria. Such organisations have gone astray and are putting more effort into developing infrastructures for their organisational use in the form of huge prayer and residential buildings than they are in enabling the people living around the peripheral sites to meet their basic needs (Narayan *et al.* 2000, p.229).

According to Drimmelen in Koegelenberg (1992, p.39), faith organisations need to advocate that every human being has the right to live a full, dignified life in society, and every society has the duty to enable each person to do so. The basic requirements for living a genuinely human life include material survival needs such as food, clothing, shelter, water and basic health services.

Grading the above basics, Nozick in Shragge (1993, p.37) finds them to be more spiritual and psychological than material. According to him, they fall in three major categories:

- Needs of the self for the wholeness or autonomy: These include the need for identity, self-worth, creativity, self-expression and personal freedom.
- Needs for integration as part of community: These stem from the need to feel a part of something larger than one-self. They include the need for affection, to participate with others and belonging.
- Needs of survival: These are physiological needs. They include the need for health that is, nutrition, clean air and sexuality; security, protection and shelter; and permanence that is, peace, sustainability and the continuity of generations.

The early Christian Churches partially focused on the requirements of people and they did that without questioning whether they were worthy and in line with the above categories or not (Ferguson in Garland and Richmend 1992, p. 40). In principle, what is worthy and most important about an institution's activities and assistance is its usefulness to the public. This means that it is not necessarily true that all assistance,



whether in the form of cash or goods, bears the same weight in the world of development. Organisation giving the assistance cannot be considered effective if they do not address community problems.

### 3.6.2 ATTAINING COMMUNITY CONTROL

Community control entails empowering members of a community to make decisions affecting their community, workplace, and daily lives. Drawing a case from Ghana, people dislike faith organisations as they do not involve them when deciding on the types of social and economic interventions that affects their lives. (Narayan. 2000, p.187). Such problems are a result of using top-down approaches, where beneficiaries are seen as receiving objects and are stripped of any decision-making responsibility regarding the establishment of such projects (Mulwa, 1994, p. 21).

In such situations, faith organisations expect to see people flourishing, however, development does not occur when disempowered people are merely recipients of financial aid. This style of aid leads to dependency and further poverty when the aid comes to an end. Development must encourage communities to initiate, control and sustain their own upliftment, free from constant reliance on the generosity of outsiders.

Commenting on such ideology (Wall and Davis, 1992, p. 41) suggest that:

- All church and non-church members should be made aware of their church's development projects and that it is their responsibility to contribute towards the establishment and upkeep of the project.
- Aid to the poor should not just be handouts, which makes them dependent, but should be such that they are able to sustain themselves. The objectives of any church program should be to help the less fortunate ones stand on their own so the projects should be sustainable rather than those solely of a welfare nature.

Without taking into account the above two aspects, the whole development process becomes part of oppression of the disadvantaged people and it would certainly be the responsibility of those seeking to undertake community development projects to ensure that such a unproductive attitude is rejected and alternatives develop, (IFE 2002, p. 86).

Based on the above theories and experiences, the Northern churches have learned some lessons and have gone through various levels of thinking concerning overseas work. They began with relief services, which were supplemented by a concept of development, which was to bring the poor Africans and Asians to the level of the North.

In the process, churches discovered that it was not a lack of knowledge but a lack of justice, which is the cause of poverty and starvation. Technology was also seen as having limitations in solving the world's hunger problem.

Such churches began to understand that valid development programmes would have to be initiated by the people themselves in response to their needs at the time. However, since the poor are often unable to address their own needs due to political, social and economic factors that holds them down, some of the Northern churches began to talk about concepts of solidarity and partnership with the Southern churches (Mensah, 1993).

### **3.6.3 ACHIEVING ECONOMIC SELF-RELIANCE**

To achieve economic self-reliance, communities must look inward, rather than outward, building on internal strengths and resources. In this situation, the economy is built on local markets and gears its production to serve the community needs and works to recapture and retain the wealth produced by a community.

Commenting on the above approach, the Tanzanian Arusha Declaration that led to the *Ujamaa*<sup>3</sup> policy stated that this principle was democracy at the grassroots level (TANU<sup>4</sup>, 1967, p.18). Members of the state as individuals were encouraged to get involved in planning, monitoring, implementing and evaluating their economic activities as well as strengthening their ties with neighbours for market sustainability. This was seen as a way forward to economic development.

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<sup>3</sup> Ujamaa: Swahili word for African Socialism.

<sup>4</sup> TANU: Tanganyika African National Union.



The ideology behind this is that if every individual is self-reliant, the village will be self-reliant and if all the villages are self-reliant, the district will be self-reliant. If the districts are self-reliant, then the region is self-reliant, and if the regions are self-reliant, then the whole nation is self-reliant. This does not mean that the plan focuses on cutting ties with other communities, but it emphasises real people's involvement, participation in wealth production, owning as a means of production as well as strengthening home products and markets instead of relying on external products or markets. Local producers should enjoy the true fruits of their labour. To fulfil these objectives, faith organisations in collaboration with the Government have to establish a supportive environment. Chances of exploitation between one faith / religion and another have to be streamlined to zero. It is wise also to strengthen congregations by empowering their members in order to keep them out of dependence.

#### **3.6.4 BUILDING A COMMUNITY CULTURE**

According to Nozick in Shragge (1993, p. 39) communities do not survive only on material needs but also on something deeper and more tangible. There has to be common identity, purpose and culture that binds people and guides them towards a common destiny. A community's lifeblood is its culture, its way of doing things, the way they express themselves, their shared experiences of the past and their common vision of the future.

Based on Nozick's ideas, one can easily say that, the first missionaries corrupted the African culture which was based on *ubuntu*<sup>5</sup> / *utu*<sup>6</sup>, where individual members of the society felt part of the society. Religion brought in a new culture and called African cultures primitive and were against God's will. Missionaries never united the two cultures despite the fact that some of the traditional cultures would have helped in the growth and extension of mission services. This created enmity between the traditions and modernisation. A living example can be drawn from the Kikuyu tribe in Kenya where Karari Njama (a Kikuyu elder) as cited Anderson (1977, p.129) declared:

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<sup>5</sup> Ubuntu: Zulu word for Humanitarianism.

<sup>6</sup> Utu: Swahili word for Humanitarianism.

I shall never help missionaries in their Christian faith to ruin our traditional and cultural customs (Kikuyu oath).

According to GEM (1997, p.6 –9) the better way of doing it could have been by appreciating the African cultures and building a new culture using the best practices from both African and modern. This is what Burkey suggests:

Go to the people, live with them, love them, learn from them, work with them, start with what they have, build on what they know, and in the end, when work is done, the people will rejoice: We have done it ourselves! (1993, pg. i)

### **3.6.5 BECOMING ECOLOGICALLY SUSTAINABLE**

According to the UNEP and World Wildlife Fund (WWF) becoming ecologically sustainable means being able to improve the quality of life while living according to the carrying capacity of supporting ecosystems (UNEP 1991, p.10). The International Council for Local Environmental Initiatives (ICLEI) states that “Development that delivers basic environmental, economic and social services to all without threatening the viability of the natural, built and social systems upon which these services depend” (ICLEI 1995, p.12).

The above is very biblical as humankind was created to take care of God’s creation (Genesis Chapter 2:15 and Chapter 3: 23). Contributing to this, Attfield (1994, p. 216) says:

Humans are distinguished from the rest of creation not by our superiority but by our peculiar form of individuality and interdependence. We are the responsible ones, responsible for all the rest upon which we are so profoundly depend.

Though there is not much written on the activities of the first church, evidence shows that, most of the church-owned land was planted with trees for timber production, shade, fruits, and firewood as well as for protection against soil erosion. The only problem with the first churches was that it did not encourage people living around their catchment areas to own and or to get involved in personal development ventures. Its major interest remained on the promotion and establishment of institutional assets. This denied the people their rights to exposure to new knowledge and technology. The locals were seen as mere objects, denying their right to the use of the limited and free in nature factors of production that is, land and time (Mulwa

1994). As noted earlier, this led to dependence, indebtedness, loss of dignity and poor livelihoods in most of the households as Nyerere said:

Human dignity cannot be given to a man by the kindness of others. Indeed it can be destroyed by kindness, which emanates from an action of charity. For human dignity involves equality and freedom, and relations of mutual respect among men. Further, it depends on responsibility and on a conscious participation in the life of the society, in which a man moves and works (Nyerere, 1973, p. 218).

The implication of the above statement is that livelihoods cannot be realised when people solely depend on others. Livelihoods only come into being if people are enabled to effectively and efficiently put to use the factors of production such as, human, capital / finance, good governance, physical and natural capital. Otherwise, poverty and environmental degradation becomes a vicious circle in which, because of rural poverty, people will continue degrading the marginal environments in which they live even further because of the lack of alternative sustainable options. Some of the environmental effects of poverty include deforestation, desertification and settlement of ecologically hazardous areas. The environments that the poor occupy have developed characteristics such as declining land productivity, ill health, inadequate shelter and low levels of income (Elliott, 1994, p. 63).

Writing on the role of the current Christian Church in Kenya, Kaluli J. in Wellard and Copestake (1993, p.114), indicates that, the present church has become more practical and people centred in terms of working to some people's pressing needs. The SALU project - an agricultural programme within the Catholic Diocese in Machakos that assists poor farmers to improve their farming methods through the dissemination of advice and technologies related to seeds, livestock and soil and water conservation as a case, Kaluli declares: -

The programme has had a considerable success in environmental conservation since then. Between 1981 and 1989, almost 320 groups have been reached, thousands of trees planted, check dams built and hundreds of farms terraced. The survival rate of forest trees was found to be 60% in 1987 (Wellard and Copestake 1993, p. 114).

This is a very encouraging step towards church and development. Based on its structure, it is very possible that if all churches adopt such a practice, the impact will be great as churches are stretched over areas that include rural areas where slash and burn agriculture is practised. The only question remaining could be how sustainable the programme would be. Should it be a self – propelling project or should it be

dependent on external support? Experience has shown that a project becomes active while operating under an implementing agent, and as the implementing agent phases out, the project subsequently deteriorates. It is also common to see projects failing while they are still operating under the hands of the implementing agent. As will be discussed under the next subheading, literature shows that there are a number of driving forces that lead to the above mentioned processes.

### **3.7 APPROACHES TO DEVELOPMENT PLANNING**

There are a number of approaches to development planning that are in use around the world. According to Thaw and Landel (1998, p. 3) such approaches includes the project-based approach in which activities are designed and implemented on the basis of a project that has a defined life-span. When completed, it leaves behind the resources, capabilities and tangible changes with which people can willingly continue to work. Secondly, there is the process approach that is practised through a longer term fieldwork approach which consciously supports people in identifying their constraints and working through them at their own pace.

Experience shows that most of the Governments and NGOs, including faith organisations, work according to project-based approach. This approach, although effective in meeting people's needs, can easily be politicised and used in campaigns to promote the hidden agendas of the implementing body. The use of blueprints becomes more common as most of such work is planned outside the project area and is done by experts who are not familiar with the community to be affected by the project. According to Mulwa (1994, p.64), in this particular model, community members are seen as objects and it is only their labour that is used and yet it is termed 'people's participation'. He further calls it 'an extractionist event' where a beneficiary becomes a vacillating element of the project designers.

Emphasising the extractionist events, Chambers uses an example from Namibia where the society had to accept the project even though it was not of their choice. From Namibia, the following exchange was reported (1995) between a villager and a visitor after a needs appraisal for a sectoral programme had been carried out:

Visitor: "If we had been different people, would you have said the same priority need?"

Villager: "*Of course not. Do you think we are stupid?*" (Chambers, 2000, p. 86)

Based on the above, it becomes clear that development does not occur when disempowered people are merely the recipients of pre-set financial aid. Development must promote communities that initiate and sustain their own upliftment, free from constant reliance on the drafts blue-prints and generosity of outside donors as some of such generosities has ended up leaving behind so-called 'white elephants' in the midst of poverty. Examples of such 'white elephants' would be beautiful clinics, which have been abandoned because of a lack of staff or medicine.

Writing on the important role that religious institutions play in delivering the right services, Narayan (2000, p.190) says:

Most state institutions score poorly. NGOs and Religious Organisations are more trusted than state institutions, but they do not rate well in accountability or in engaging poor people in decision making.

The above quote reveals characteristics of a good and effective development programme: accountability, transparency and shared leadership in project planning, and implementation. Assessment, which entails integrity and professional skills particularly on the functions of planning, organising, motivation, directing and controlling, is another often-rejected aspect of these development programmes.

Literature shows that some faith organisations, including those part of the Christian church, resist the adoption of formal or structured management practices (Broekmann, 2001, p.13). They normally feel that Christian people should not require such formal leadership since honesty, trust, responsibility and co-operation are inherent in their behaviour.

Hartin (1992), writing about Christian ethics, challenges the church to see the importance of adopting formal management skills. Hartin believes that if the world were the way God intended it to be, no ethics guidelines would be necessary.

However, given that sin does exist, there are times when the only way to overcome it is to adopt work ethics for people to follow. Similarly, if the world were as God desired, we may not have a need for management structures. However, the nature of human beings requires that we embrace management procedures to facilitate the effective functioning of organisations.

The current church structures and functions are seen to be sacred, and therefore may not be criticised as Watkins (1993, p.373) noted:

Spiritual protectionism' prevents the questioning or critique of current church structures since they are believed to be sacred.

Ellerman in Eade and Rowlands, (2003, p. 26 – 40) indicates that, due to the above fact, people with bureaucratic minds have always preferred seeing all funded projects being treated as 'a gospel'. No one has the right to question its implementation and the pastor in-charge becomes the overseer with the final say on the project. Narayan and Petesch (2002, p.135 – 136]) as well as MacGarry in Wellard and Copestake (1993, p.52) agree with this stating that such practices of putting theologians incharge who have no project management skills, nullifies the whole development process. In some instances they are seen as having no influence they often work and manage such programmes in discriminatory ways.

Lacking managerial skills and working in isolation has always led to programme failures especially in terms of income-generating programmes. Bebbington, in Hulme and Edwards (1997, p.112) states:

Churches whose past experience had been on relief services, health, education and community organising, lack entrepreneurship skills, thus leading to failure in managing income generating projects.

Experience from the Zimbabwe Council of Churches (ZCC), as reported by Bohwasi (2001, p. vii), indicates that most of the income-generating projects run and owned by faith organisations are prone to failure. Traditionally, such projects consist of transportation, bookshops, hostels, and large-scale cash crop production, small-scale dairy farming as well as small-scale congregational corn production. The root cause for this situation is:

- The lack of management skills
- Spiritual protectionism and a church structure which cannot be questioned and
- Improper planning for example poor selection for a project area and actual project location.

The above factors challenge the church to see the importance of employing sound managerial skills in all functions of project management. Vencer (1982, p.287) states that the church as an institution should not distinguish between ‘spiritual’ and ‘secular’ ministries. He reminds the church of the teaching of St. Paul who considered administration to be a spiritual gift (1Corinthians, Chapter 12: 28). Since Vencer defines management as an integral part of administration, it is reasonable to assume that management is a spiritual gift as well, and thus entirely appropriate for use in Christian organisations. The other important issue Vencer raises, is when he says:

The question it seems to me is not whether management is spiritual or secular but whether the Christian worker is spiritual or not (ibid.).

### **3.8 THE CHURCH AND THE LIVELIHOODS**

As was introduced in the theoretical framework of this report, a livelihood comprises the capacities, assets (including material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its assets and capabilities whilst not undermining the natural resources (DFID, 1999a). One of the means that the East African Churches has used to reach the poor is through promotion of dairy farming by heifer distribution in the rural areas. Regardless of religious affiliation, political philosophy or tribe affiliation the project had the following basis:

It has all along been felt that the Church has a duty to the poor that it has to assist communities and reach them and provide means by which the rural poor would feel that they are part of the society, gain self confidence and live a productive and hopeful life ([www.elct.or.tz](http://www.elct.or.tz) 2004).

Hence, the main objective was to raise the standard of the rural poor by providing them with either purebred or crossbred heifers. It was expected that activities related to raising dairy cattle would be effective that either the individual or the village community would improve and raise the living conditions around himself/herself or



the community. The heifers are given on a loan basis. The condition is that the farmer gives the first female calf (weaned at 6 – 8 months) to another identified needy family in the community and the second female calf to be paid back to the project for programme sustainability.

**Figure 3-1. An in-calf heifer given to a household**



Photographer: M.W.Mallumbo

### **3.8.1 Livelihood projects in Tanzania – Church sponsored projects. Small-scale dairy farming – experience ELCT**

The project began in 1984 and was initiated as part of the fulfilment of the mission of the ELCT that says: -

ELCT as a church organisation has the mandate to serve the complete person, that is spirit, body and mind. Having this in mind, it is one of cardinal duties and concerns that the Church has to see that it takes care of the under-privileged, the poor and the handicapped (FAO, 2004).

According to FAO records, this programme is famous in the country and worldwide. Country-wide, records indicate that the project has been active since 1984 and that the number of poor families directly benefit from the project is evidently increasing each year. However, the actual increase in people's income has not yet been researched.

**Figure 3-2. A beneficiary attending her dairy cow**



Photographer: M.W.Mallumbo

Church and FAO records show that between 1984 and the present time, countrywide, 3027 families have received heifers from the church-funded programme (see Table below). Apart from those heifers, the church distributed a number of dairy goats, rabbits, and cross – bred chicken, and camels to families living in drier parts of the country. Where the area is rich in forestry, the church assisted the rural poor to establish bee-keeping as an industry.

**Table 3-1: Dairy cows distribution-country-wide**

Diocese	Original Recipients	Pass on Heifers	Total families Assisted
Diocese in Arusha Region	400	752	1152
Northern Diocese	60	258	318
Pare Diocese	120	161	281
North Eastern Diocese	60	46	106
Eastern & Coastal Diocese	60	13	73
Ulanga Kilombero Diocese	60	32	92
Iringa Diocese	60	18	78
Southern Diocese	90	92	182
Southern Central Diocese	90	103	193
Konde Diocese	60	45	105
Dodoma Diocese	30	12	42
Central Diocese	75	43	118
Eastern of Lake Victoria Diocese	30	-	20
North Western Diocese	35	20	55
Karagwe Diocese	25	18	43
Diocese in Mara Region	30	6	36
Meru Diocese	60	63	123
TOTAL	1,345	1,682	3,027

(Source: <http://www.fao.org/docrep/x5661e/x5661e0a.htm> 2004)

As noted in the above chart, the Diocese in Arusha Region leads in number of distributed heifers and this is because the region is dominated by the Maasai, tribe, who are pastoralists in nature. They own large numbers of cattle and move from one place to another.

To try to eradicate the above situation, several organisations, including the Christian church, have been in a position to help the Diocese in Arusha Region to educate the Maasais on the importance of having fewer but more productive animals. According to the *ELCT Development Report* (1991, p.5), in support of the programme, the Diocese receives direct funding from the Lutheran World Federation. Other Dioceses receive their support from the ELCT National Office.

Exactly how much the dairy project has contributed towards improving the life standards of the rural poor is not yet clear as is not evidently noticed. Commenting on the causes for not being able to help the rural poor, Kurwijila and Ryoba as seen in <http://www.fao.org/docrep/x5661e/x56610o.htm> 2004 say:

Milk production by the smallholder farmers in Tanzania is increasing. However, only a minor portion of the locally produced milk enters the commercial sector owing to the market constraints and lack of processing techniques sustainable for smallholder dairying. In order to sustain milk production to satisfy the demand, efforts to increase milk production should go hand in hand with efforts and knowledge to dispose of milk surpluses above local requirement in the milk producing villages. The manufacture of stable marketable products including butter, ghee, low moisture cheese and fermented milks will provide smallholder producers with additional sources of cash, facilitate reinvestment in the enterprise, yield by-products for more consumption and enable the conservation of milk solids for future sale or consumption.

Writing more on the same, Kurwijila and Ryoba cite several cases to generalise the milk marketing problems in Tanzania:

In Lushoto, 45% of the small holder farmers indicated that they were unable to sell their milk because of lack of a market. 17% of small holder farmers in Moshi / Arusha preserve their milk by refrigeration. However 87% of such small holder farmers had a surplus of milk and the reasons for such surplus milk included poor roads, shortage of cooling facilities, high transport costs and delayed payments by Tanzania Dairies. These reasons seem to be common to many smallholder farmers in the whole country (ibid.).

The marketing of fresh milk presents considerable problems in the remote rural areas of Tanzania, thus, small hold farmers consume some milk, sell some to milk vendors and the surplus is processed into various dairy products such as butter, ghee, sour milk and certain cheeses which keep better than fresh milk. This traditional milk processing results in low yield, poor quality products, whose shelf life is not as good as the industrial produce. There is a need to develop milk preservation systems that are simple and more adaptable to an environment characterised by small-scale milk production and low technological know-how. This is where the church could come in. Based on the indigenous knowledge, the church should see the importance of enabling such local smallholder farmers to produce better and long-life milk products for better sales.

The interesting aspect, found in some of the Tanzanian churches, is in the use of community education, which is seen to be more functional particularly in meeting



people's needs (ELCT – PME 1999, p. 28 - 30). In this way, the church could be able to build new knowledge based on the indigenous knowledge that appreciates what people know and uses such an asset as the way forward in approaching new themes. Members of the communities are empowered in terms of how to identify their strengths, the needing area improvement, opportunities as well as threats to their development efforts. This paves their way for change and is done in alignment with the old Chinese saying as cited in the ELCT – PME (1999, p. 7) that says: *'If you don't know where you are going, any path will take you there'*.

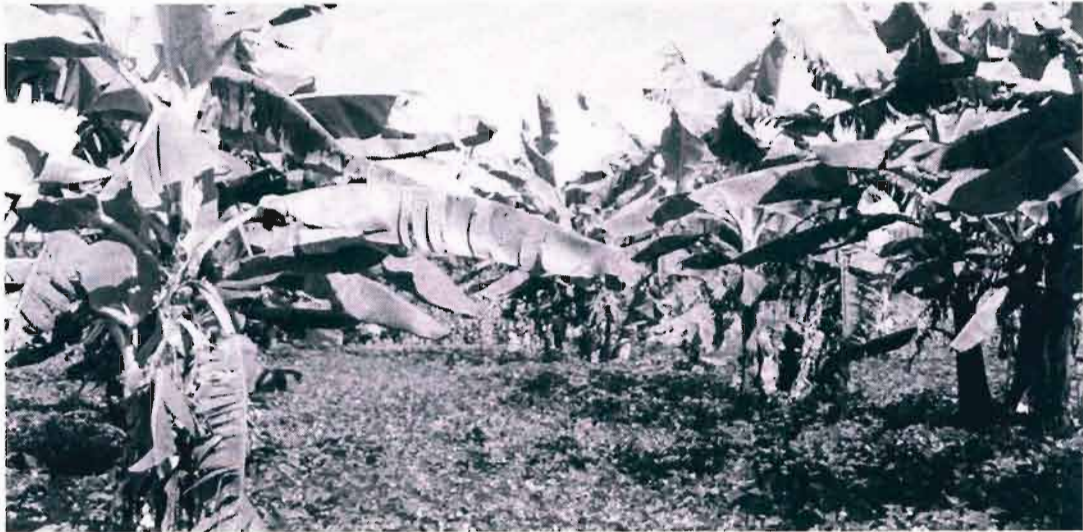
People cannot act purposefully without a clear picture of their destination, and organisations cannot assure proactive action without a shared vision of their future. Hence, any training provided to people has to be linked to people's current and future needs in terms of food security, nutrition and functional skills (ibid. p. 11).

Based on the community's needs, the ELCT runs several livelihood programmes that are aimed at lifting people's standards of living and such programmes and projects are segregated by gender. These include:

**Projects for women and female youths:** These includes projects such as: Rotating Savings and Credit Associations (ROSCAs) or Savings and Credit Co-operative Societies (SACCOS), tailoring marts, poultry, milling machines, sunflower oil processing, bakery, weaving sweaters, knitting table cloths, water projects, small-scale gardening, animal extraction and running of small-scale communal farms.

**Projects for men and male youths:** These includes projects such as: ROSCAs/SACCOS, fish farming, hawkers, milling machines, agro-forestry, small scale timber production, push carts, brick making and low-cost housing projects, crop production e.g. pyrethrum, plantain, tea and coffee farming. Such commercial farms ranged from a one-acre field (4900 square meters) to three acres (14,700 square meters) of the selected commercial crop.

**Figure 3-3: Mixed farming: Plantain and Beans field- Ipalamwa viillage Dioces.**



Photographer: M.W.Mallumbo. June 2004

**Figure 3-4: Fish Farming – ELCT Iringa Diocese. Magome village. (Each pond size 15mby25cm)**



Photographer: M.W.Mallumbo

All of the above sets of projects were and are still practised as a way of engaging God's people in redeeming resources and developing gifts in collaborative activities of

love, mercy, justice, and compassion. (Mark Chapter 12; Luke Chapters 4 & 6; and 1 Corinthians, Chapter 13).

### **3.8.2. Livelihood projects in other East African Countries – Church sponsored**

- **Dairy farming – Anglican Church of Uganda, Kigezi Diocese, Kabale**

The problems facing the Diocese are the same as those facing the entire country. According to the Anglican web-site, the main problems in Uganda include socio-economic, health and paucity of information.

- **Socio-economic problems:** Socio-economic problems are poverty, population explosion, and illiteracy especially among women and youth, soil erosion and infertility, environmental degradation, lack of quality seed and failure to tap existing resources (<http://www.anglicanafrica.org/Kigezi/Problems1.htm> 2004).

With an estimated national per capita income of US\$ 300 and 35% of the population living below the poverty line, Uganda is rated as one of the poorest countries in the world. The majority of the people rely on peasant farming to grow a subsistence crop, having little or no money for improvements.

Having been concerned by these conditions, the Ugandan Church (The Diocese of Kigezi in particular) in 1986, launched a dairy project in Kabale as a way of improving the life standards of her people. The project began with 10 heifers that were distributed to 10 families. Current statistics indicates that the project is serving 180 farmers. Through such an initiative, experiences from the Diocese of Kigezi Uganda shows that people's lives have improved and their incomes increased up as a result of the sale of milk and other dairy products (<http://www.anglicanafrica.org/Kigezi/Problems1.htm> 2004).

The diocese also has enabled the rural poor to establish Savings and Credit Societies and other income-generating activities such as: The Buhangizi, Nyabirerema and



Nyaruhanga Women's Groups which operate grinding mills, the Muyebe Women's Group which is a farming group and Ikamiro Youth Savings and Credit Scheme.

Similar efforts are seen in Kenya where the Kenyan Anglican Church is working with the Kenyan Government to enable poor rural Kenyans to overcome poverty.

According to Alebikiya in Wellard and Copestake (1993, p.195 – 196) the Catholic Church instead of being community-oriented, works in isolation and their work is restricted to individual Diocese members. Other community members have to be served by other churches and this leads to the replication of most of the programmes in the same area of operation. (Mulwa 1994, p.68-69) and Crowley (1985, p.8). Yet, the important thing is that all churches are helping poor people to escape the traps of poverty and this reflects the true picture of the role, aim and objectives of the founder of Christianity, Jesus Christ who identified himself as the deliverer and the light of the world. This is also done in line with part of St. Paul's ministry to the poor. He raised money from Gentile churches for the poor Christians of Jerusalem (Rom. 15: 25 – 29 and Gal. 2: 10). Paul taught those churches to take care of the poor among them. The rationale for giving and helping the poor is found in Paul's teaching:

Remember how generous the Lord Jesus was. He was rich, but He became poor for your sake, to make you rich out of his poverty (2 Cor. 8: 9)

It is on such grounds that the present church is urged to work for the poor hence it has to move from focusing on church-owned income-generating projects to community-based ownership. This implies that the church ought to abide by Jesus' teachings and mission of liberating humankind from all sort of difficulties such as injustice, diseases, poverty and environmental destruction in order to achieve spiritual and physical redemption (CRWRC<sup>7</sup> 1999, p.12)

### **3.8.3. Livelihood projects in the rest of the world – Church-sponsored projects**

Experience from Indonesia, Gambia, and from many West African Countries shows that it is difficult to operate Savings and Credit Co-operative Societies in a sustainable

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<sup>7</sup> CRWRC: Christian Reformed World Relief Committee

manner in Islamic countries or in places where the majority of the population are Muslims. According to the Islamic law, charging interests / *Riba*<sup>8</sup>, or practicing usury is unethical and is treated as a sin, a sin that is equal to murder (Roemer and Jones, 1991, p.126). This makes the efforts of reducing poverty through sponsored income-generating projects difficult in these countries. In certain circumstances, Christian organisations operating in the midst of Islamic communities are forced to use words such as gifts instead of interest. Once it becomes a gift, the probability of topping up the proposed percentage becomes minimal and this leads to an unsustainable programme. It is essential to find better ways of including rural poor Muslims in the Christian-funded programs and this could as well not necessarily be in the light of income-generating activities. Their inclusion can either be linked to education or other service-oriented programs.

### **Aspects of Poverty**

Based on Willmott (1989, p.34), World Bank and World Development reports (2000-2001) poverty is seen as having a multi-dimensional effect. Hence, such a combination of service - oriented projects, institutional and community-based projects served by faith organisations could help to alleviate the poverty burden particularly on women and children of all beliefs. UNDP supports such an approach and has been advocating it since 1990 when it began emphasising that freedom from poverty extends to being able to live a decent and healthy life with dignity, self-respect and the respect of others. This meant that, just focusing on economic growth indexes, would never lead to combating poverty. First people need to have a decent standard of life. A decent life means having land for production, having access to education, water, food, clothing, better housing and enjoying the rights of being employed (Boulton, 2001, p.23)

From the above literature, four dimensions of poverty are identified: income- poverty, health and education, vulnerability and voicelessness. These are what the present Christian church strives to eliminate. It speaks out against the human factors that cause poverty, and runs programmes and projects that are aimed at helping the poor to be self-reliant (ELCT, 1994). This means that the church has to work more closely

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<sup>8</sup> Riba: An Arabic/Swahili word for Usury.

with the people regardless of locality. It should work even in areas where the infrastructures are poor and where the Government services are not available or are insufficient (Oosthuizen, 1997, p. 8; Mulwa, 1994, p. 68 and Lipton, 1977, p. 69).

**Figure 3-5: Working where the road ends (Ipalamwa) – Ukwega ward, Tanzania)**



Note: Giving a free ride to Ukwega residents is worthy more than giving them a sum of money.

Serving people living in rural areas needs strong commitment and humbleness. Emphasising the spirit of servant-hood, Narayan (2000, p.192) challenges the role players by saying that

Poverty is like heat. You can not see it, you can only feel it; so to know poverty you have to go through it and live in it.

Churches know the effect of poverty as they are often made up of poverty-stricken individuals and that is what drives them to work for the people even though many of their efforts are in vain as they tend to work within a limited budget and can have limited impact (Oyen, 2002, p.19). It is this predicament that causes the church management and program supervisors to be biased and to give preference to members of their affiliation, followed by those of the same faith. Believers of other religions are considered last and only if there are leftovers, particularly when it comes to investing money in members of the society (Narayan et al, 2000, p.187). This is done in line

with the biblical verse that says: *It is not fair to take the children's bread and throw it to the dogs (Matthew 15:26).*

The researcher believes that such an ideology is against God's will and churches are expected to serve all humankind irrespective of their beliefs. This is the church's mission: being the light of the earth which of course in this sense, means serving all mankind and practising evangelisation through their deeds. Focusing on only a few members of any community will never combat poverty in the broader sense nor will it differentiate the present church to the missionary church that created classes amongst the peoples of the states, promoted the spirit of individualism, egoism as well as favouritism within family members which later on ended up creating capitalistic African communities.

Garland and Richmond (1992, p.90) commenting on the above once said,

The ultimate exhortation and perhaps the most painful command given by Jesus to the church was: Love your enemies. In Jesus' paradigm, Christians become better Christians not only when they interact with other Christians but also when they interact and work with non – Christians and, by extension, with the rest of God's creation.

### **3.9. SUMMARY OF CHAPTER THREE**

Chapter Three has reviewed literature related to the research. It explored the concepts, definitions and factors of development. The Chapter further explored how people learn, and it attempted to answer the question of why projects fail. It also explored how the ELCT has shifted from the traditional view and the way it has extended its activities by adopting a more integrated approach to meet the needs of its followers and the public in general.

Against the backdrop of the sustainable livelihood framework, the chapter discussed various development projects that are initiated by the Christian church worldwide.

## CHAPTER FOUR

### METHODS USED IN THE STUDY

#### 4.1 INTRODUCTION

This chapter discusses the type of research conducted and the methods used in the study. It also explains how the topic and the case were selected and how the data was collected. It further explains the methods used to collect data from the respondents and the changes that were made during data collection to cover the unexpected circumstances not predicted at the time of planning the study.

The main purpose of this study as pointed out in Chapter One (1.3), was to:

- Explore and understand the reasons why Church-initiated projects fail to raise the income of the rural communities in a sustainable manner;
- Understand the opportunities and challenges the Christian church encounters during the initiation, implementation and management of Church-sponsored community income-generating interventions.

Based on the above purpose of the study, three objectives were established:

- To identify the factors that might have led to the failure of the church-initiated and/or sponsored project in raising the income of the rural poor. In this objective, the research will look at the possible factors that might have hampered the church's efforts to help those living in poverty.
- To establish the project management style particular to the church. This objective aims to examine whether there are church management styles that lead to better/worse end results of church sponsored community income-generating projects.
- To make recommendations on how the church could improve its project management style to ensure the sustainability of community income-generating activities. Here, the research aims at suggesting better processes of planning that could lead to more effective and sustainable church-initiated / sponsored community development projects.

## 4.2 RESEARCH METHODOLOGY

Based on the nature of the problem and the kinds of data required, the study was qualitative research. According to Bell (1999, p.7), researchers adopting a qualitative perspective are concerned with understanding individuals' perceptions of the world. They seek insight rather than statistical analysis, whereas Merriam and Simpson (1995) and Bailey (1990) see qualitative research as an umbrella term that covers a wide array of distinct forms of qualitative research. Three major types of qualitative research were identified. These were ethnography, case study and grounded theory. The three types share a common bond and are all derived from the same assumptions and worldview characterised by: -

- The goal of the research being understanding
- The researcher being the primary instrument of data collection and analysis
- Field study and
- The inductive building of concepts, hypothesis (theories) and themes.

The above made the research more interactive, exploratory and descriptive. Thus the research process relied on key informants. The method inquired into how people made sense of their lives. It helped to understand how people interpret their experiences

## 4.3 RESEARCH DESIGN

This was an evaluation study based on a case: the Ukwega community dairy cattle that were sponsored by the Evangelical Lutheran Church in Tanzania, Iringa Diocese as a proposed means of poverty alleviation.

According to the South African Concise Oxford Dictionary (2002, p.399) the term evaluation comes from the word evaluate (verb), which means assess, value and or look on the quality of an object or an activity. Owen and Rogers (1999, p.4) defines evaluation research as the process of collecting and analysing evidence to produce findings and disseminating the findings to identified users and stakeholders.

According to Bak (2004, p.25 – 26) there are two ways of putting such research work together that is:

**Purely theoretical thesis:** This type of thesis is built by working on two major areas in terms of what kind of sources are to be consulted and how such sources are going to be engaged.

**Theses that combine theoretical engagement with empirical work:** In addition to the requirements of the theoretical thesis, in this type of research one has to be involved with the following:

- The type of methods used to gather information will include interviews, surveys, questionnaires, experiments, case studies, focus groups, observations, numerical measurements, or other methods.
- Justification of the choice of the method i.e. why it is important to use such method.
- It gives details about where, when and who the method will involve, also known as the sampling process. What to sample, how many people to be involved either in interviews, answering questionnaires has to be decided. Whether questionnaires are going to be structured or semi-structured and how to cope with non-responses or response errors is also decided on.

This particular research employed the second option: a thesis that combines theoretical and conceptual engagement with empirical work. The reason for such a choice was that the process becomes more participatory and democratic as it involves all the stakeholders, both the direct and indirect project beneficiaries. It prepares the researcher by taking into consideration all the factors that may hinder the research process.

#### **4.4 SAMPLING CRITERIA USED**

The process of conducting an evaluation using a case study was suitable for this research topic because it consisted of several steps, starting with the selection of the case to be evaluated and the identification of the situation to be analysed. There are



many sampling methods that can be used in a case from which the information needed is collected. Such methods could be described as:

A non-probability sampling criteria was used in selecting one community out of the many communities that are supported on the same by the Evangelical Lutheran Church in Tanzania. With this sampling criterion, any case that is available is taken for study. Kidder (1981, p. 424) call this “accidental sampling” while Nachmias and Nachmias (1996, p.184) call it “convenience sampling”. Koul (1998, p.113) calls it “an incidental sampling”.

In this particular study, the researcher decided to use a purposeful sample. This was due to the fact that the study was focusing on a specific group of people, that is, the beneficiaries of the Church (ELCT) sponsored dairy project.

The objective of this study was to find out how church-sponsored income-generating projects play a role in alleviating and where possible eliminating poverty among the rural poor. In some cases, as Merriam and Simpson (1995, p.109) note, a purposive sampling criterion was used in which a sample was selected exhibited all the characteristics of interest for the research. Judicious decisions were taken on which livelihood measurement approaches were to be used and who should exactly be interviewed.

Fifteen project beneficiaries and twelve non-project beneficiaries were selected as subjects for the study. The sample size therefore consisted of three adjacent villages that are involved in the small dairy project and that began the project on the same date.

Interviewees were grouped as per the following sample:

**The implementing agency - The church leadership and project administrators:** In this category four people were asked collectively (focus group) and the researcher wrote down responses. This group included the Diocesan General Secretary, the Administrative Secretary, the Diocesan Projects and Development Secretary and the Diocesan Dairy Project Supervisor.

**The project beneficiaries:** Fifteen members of the project were interviewed. These people were randomly picked from the three project areas of Ukwega Ward that is Ipalamwa, Ukwega and Kimala villages. Five members were drawn from each village.

**The non-project members:** This group involved ten people. Three people from Kimala, three from Ipalamwa and four from Ukwega village.

**Two focus groups segregated by gender:** In these focus groups, four men and four women were interviewed separately. Men drawn from the three villages met in Ipalamwa village government office while the women's group met in Ukwega village government office. The purpose of segregating them by gender was to give freedom of speech to the women. According to African traditions, where men are present, women tend not to speak out and discussions become male-dominated. Despite the fact that the interviews were carried out by a male researcher, the interviews with the two groups were free, open and fair.

**The Village Health Officers:** The researcher interviewed two village health officers from the two health ward clinics with the aim of examining other possible positive project impacts that might not be noticed by the general public.

Upon reflection, it did appear that a purposeful sample was helpful, as it did provide comprehensive information. Apart from giving the requested information, the respondents showed a very positive cooperation to the researcher. Though it was a crop harvesting period, people devoted their time to answering the questionnaires. Focus groups helped in clarifying the research findings.

## **4.5 METHODS AND TOOLS OF DATA COLLECTION**

### **4.5.1 Methods of data collection**

After selecting the case to be evaluated a variety of techniques and tools to collect data were used. The methods and tools used were:

- Questionnaires and documentary review
- Key informant interviews,
- Focus group discussions (gender balanced)
- Direct observation

The choice of this method of data collection depended on the type and source of data to be collected. Direct observation was used to collect both primary and secondary data.

#### 4.5.2 Tool of data collection

The following tools were designed to correspond to the methods of data collection and used to collect the information needed for the study:

**Questionnaire guides:** Asking questions is an obvious method of collecting information from people. Using a questionnaire enables one to organise the questions and receive replies without actually having to talk to every respondent. As a method of data collection, the questionnaire is a very flexible tool. Walliman (2001, p. 236) while supporting on this method, cautions those those using it, to use it carefully so as to fulfil the requirements of a particular piece of research.

In this case, the researcher used closed and open-ended questionnaires as the means to facilitating impersonality. The questions were fixed and did not change in response to how a person replied. They were the same for each respondent and the person posing the questions was remote.

The researcher was also aware that, using such tool, the probability of not getting all feedback is great and that it is not easy to control, particularly if there is no system of follow-up.

**Documentary Analysis:** This was used to aid in understanding the project policy, distribution of animals and in the reporting process. The following papers and reports were studied:

- Heifer International – Tanzania: Distribution and Management Policy (October 2003).
- Project reports from the ELCT – DIRA / IRD development office (1992 – 2004 June).
- Economic income report of the North Western Church District – ELCT Iringa Diocese (Appendix Viii)

The data collected from the different sources mentioned above was used to formulate a detailed picture of the project in terms of how the H-I-T<sup>9</sup> process worked, what the project target groups are and the way the project was managed or supposed to be managed.

In this exercise, particular attention was paid to elements that constituted the reports. The variation of issues reported had different faces though reporting on the same project and possibly based on the interest of the stakeholder. For example some reports only reflected the:

- Average cash raised by a household per day through the sale of milk: interest on income.
- Total number of new households that have joined the project (interest on the number of people involved in the project)
- Number of litres of milk taken by the project beneficiary per day (interest on nutritional status) and or
- The amount of training that has been offered to project beneficiaries (interest only on knowledge and practices).

**Focus group discussion:** This was used to supplement all the proposed research tools as outlined above. The questionnaire was used as the foundation of a focus group discussion in this particular method of data collection. This was done to ensure consistency in information collected through other research tools and methods (Appendix IV).

In this particular exercise, two groups of four members were used. One group consisted of women and the other one of men. The two discussions were held separately and at different agreed times and venues.

**The interview guide:** While questionnaires are relatively inexpensive and are effective in preventing the personality of the interviewer to affect on the results, they do have certain limitations. They are not suitable for questions, as they usually contain simple, one-stage questions. There are also problems in gaining the required response from the complete sample, especially as the questionnaires tend to be returned by only the more literate section of the population (Walliman, 2001, p. 238)

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<sup>9</sup> H-I-T: Heifer in Trust

Interviewing is suitable particularly when qualitative data is required, as such tools are flexible with a range of applications and can either be conducted in a face to face situation or through telephones.

In this particular research, the researcher used this tool especially when collecting information from people who are very busy. That saved time and assured the researcher of getting the required information.

**The observation check list:** There is an expression that “seeing is believing”. During the research process, households that are both active and inactive in the project were visited. The purpose of such visits was to see first-hand how beneficiaries take care of their heifers, the health of the family members and whether there are any tangible changes or developments that could be seen.

The different data sources and methods were triangulated to ensure that the information collected was in line with the research conceptual framework as well as with the main research questions.

#### **4.6 DATA ANALYSIS**

Qualitative methods of data analysis were employed to analyse the data collected from all the different sources. The methods were content, inductive, and logical analysis (Koul, 1998, p.190 – 204). The different categories of information were categorised, analysed, and interpretations were drawn from them in relation to the study questions.

All the collected data was carefully studied separately as a first step and all individual responses per question were then grouped. After this step, the different categories from all the tools used in the study were again scrutinised to depict the situation. This involved looking at the categories applicable to all tools and identifying the similarities and differences of people’s perceptions that helped to reach the conclusions.

#### **4.7 THE POPULATION OF STUDY**

This study was based on three adjacent villages that are all involved in the church-sponsored dairy project. Therefore the population of study of this particular research was the village participants and other stakeholders who were involved in the project. These included fifteen households that received heifers from the project; sponsors; the church; members of the public that include ten people who were not involved in the project and two-village health officers (one medical assistant and one rural health attendant).

Participants from the sponsor as well as participants from the health institutions were selected purposefully in order to meet the requirements of the research (Merriam and Simpson, 1995, p.109) while members from the general public and those from the direct beneficiaries were taken randomly.

#### **4.8 VALIDITY AND RELIABILITY**

In order to gain an insight and understanding into the attitudes and practices of the project beneficiaries, the implementing agency and the non-project beneficiaries to the project, this research applied qualitative research methods. Validity and reliability are concerns in qualitative research. Bell describes these concepts (1999, p. 104) as follows:

...Reliability is the extent to which a test or procedure produces similar results under constant conditions on all occasions. ... Validity is an altogether more complex concept. It tells us whether an item measures or describes what it is supposed to measure or described

According to Maxwell (1992) as seen in Kaye (2003, p. 128), validity is described in terms of understanding what is being measured. Maxwell says:

... Validity, in a broad sense, pertains to [the] relationship between an account and something outside of that account, whether this something is construed as objective reality, the constructions of actors, or a variety of other possible interpretation



Maxwell further differentiates important types of validity as descriptive validity meaning factual accuracy; interpretative validity meaning how conclusions are inferred; theoretical validity meaning related to a theory; and generalisability meaning can the discoveries be valid for similar groups (ibid.).

The two measurement determinants of qualitative research are analysed from the perspective of the above definitions. On the subject of reliability, the researcher believes that it was established. The two focus groups produced similar results although the locations varied. Information that did not come out in the individual interviews and or from the implementing agency was revealed in the focus groups. The use of the focus group discussion can therefore be seen as a determination of reliability. Site visits and observations of the project site further revealed complementary information and supplemented the personal interview with each of the small-scale dairy farmers. The interview with the target group that included the implementing agency, project beneficiaries, non-project beneficiaries and the village health officers was reliable in that it consistently obtained information needed for the study. This information included attitudes towards the establishment of the dairy project in the ward and the impact of the project on the project beneficiaries, the implementing agency and the society in general.

Regarding the subject of validity, this measurement was used to determine if the views of the respondents were accurately depicted and if a reasonable process of interpretation was adopted and related to theory. Every attempt was made to ensure the validity of the results. These included the notes taken, the completion of questionnaire forms and a process of cross-validation in focus groups.

The researcher assumed at the beginning that, the questionnaire forms could work well with the implementing agency, as they were more experienced in written work. This proved to be incorrect as the Diocesan General Secretary skipped most of the questions that focused on the working capacity of the Diocese. The researcher had to change the method to a focus group interview and that is when the required information was obtained. The gathered information was later counter-checked by means of a telephone interview with the Diocesan Bishop who was co-operative. This

allowed the researcher to conclude that all collected information from the Diocesan representative was fair and true.

Care was taken in the interpretation of and application of theoretical concepts by a combination of the above methods and an understanding of theorem involved so that conclusions could be as accurate as was reasonably possible given the complexity of the influencing factors. Validity, therefore, was achieved as defined from a qualitative perspective.

#### **4.9 SUMMARY OF CHAPTER FOUR**

This chapter reports the way the study was conducted. It includes the methods and tools used in collecting the research data, the sampling methods used, and the population of study and method used in analysing the data.

In the next Chapter, the findings of this particular study are presented, determining the responses to the research questions.

## CHAPTER FIVE

### RESEARCH FINDINGS

#### 5.1 INTRODUCTION

This Chapter presents the findings of the study in relation to the purpose and the key research questions that were set up to guide the study. The purpose of the study was:

- To explore and understand the reasons for the failure of church-initiated projects to raise the income of the rural communities in a sustainable manner;
- To understand the opportunities and challenges the church encounters during the initiation, implementation and management of church-sponsored community income-generating interventions.

In order to achieve the above general purposes of the study, three specific research questions were established. These were:

- What factors might have contributed towards failure of the church initiated interventions to improve life standards of the poor?
- What elements constitute the project management styles in establishing these projects; and
- What challenges does the church face during the initiation and implementation stages of community income-generating projects?

These main questions were presented to interviewees in a questionnaire form. The purpose of using such questionnaires was to probe for more information on the research topic. As has been stated in the previous chapter on the research design, the researcher used open-ended and closed questionnaires (Appendixes I - V) to collect information from interviewees.

As was noted in 1.12.2, the infrastructures of the study area are very poor. Getting there one needs to have a 4X4 vehicle. The residents are peasant farmers growing white corn (maize), finger millet, plantains and beans as food crops. Cash crops

include timber, coffee and honey. Food and cash crops are grown in small holds as the area is land locked that is, they do not have access to the markets.

Administration wise, Ukwega village is in Ukwega ward, Kilolo Division of the Kilolo Government District; Iringa Region. The village is led by a village chairperson who is assisted by ten cell leaders and the VEO<sup>10</sup>. The majority of the Ukwega residents live below the poverty line of 1 USD per day.

In conducting the research, a number of interviewees were selected. The selection was purposefully as the researcher focussed on the project of the study. The interviewees comprised of:

**The implementing agency - The church leadership and project administrators:** In this category four people were asked collectively (focus group) and the researcher wrote down responses. This group included the Diocesan General Secretary, the Administrative Secretary, the Diocesan Projects and Development Secretary and the Diocesan Dairy Project Supervisor.

**The project beneficiaries:** In this group, fifteen members of the project were interviewed. These people were randomly picked from the three project areas of Ukwega Ward that is Ipalamwa, Ukwega and Kimala villages. Five members were drawn from each village.

**The non-project members:** This group involved ten people. Three people from Kimala, three from Ipalamwa and four from Ukwega village. The researcher interviewed four people from Ukwega village because it was the most affected village. According to the research problem, the ELCT-DIRA sponsored small-scale dairy project was declared a failure in this particular village and was closed down.

**Two focus groups segregated by gender:** In these focus groups, four men and four women were interviewed separately. Men drawn from the three villages met in Ipalamwa village government office while the women's group met in Ukwega village government office. The purpose of segregating them by gender was to give freedom of speech to the women. According to African traditions, where men are present, women tend not to speak out and discussions become male-dominated. Despite the fact that the interviews were carried out by a male researcher, the interviews with the two groups were free, open and fair.

**The Village Health Officers:** Based on the findings of the DFID (1999a) and ideas from old literatures such as those from Dag Hammarskjold Institute

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<sup>10</sup> VEO: Village Executive Officer

(1975, p.7) development is about much more than economic growth as it entails other factors such as health and social relations. In this respect, the researcher interviewed two village health officers from the two health ward clinics with the aim of examining other possible positive project impacts that might not be noticed by the general public. This also came with the idea that the best intervention is the one that manages to reduce several kinds of poverty rather than just one component in the complex pattern of poverty reduction (Oyen *et al.* 2002, p.21)

The way the findings are presented, thematically, groups responses from the interviews, questionnaire and focus groups under one theme. Responses are noted as narrative, or in some instances, in tabular format.

The reason for integrating data under thematic headings is that responses were seen to cut across themes, which had been identified from respondents, documentations and the SL framework.

## **5.2 THEMES**

### **5.2.1 Approaches used to plan church based and or initiated projects**

Based on the research findings, the ELCT – IRD uses two types of planning approaches. In this report, the two methods, though congruent, are taken as separate and presented as themes that need to be discussed further. The two themes are:

#### **Top - down planning approach**

The researcher identified this as a theme of concern after observing it and having it reported by various individuals within the beneficiaries, non-beneficiaries as well as the three focus groups. Responding to the following sub-questions (1) How was the Ukwega church sponsored dairy project planned? and (2) What role did you play in order to receive a heifer? Responses were as follows:

- 70% of non-beneficiaries said it was planned from above.
- 100% of the beneficiaries indicated that recipients of heifers did not have to contribute anything towards the well-being of the project.

- The Ukwega dairy project was prone to abuse. because the ELCT-DIRA did not involve people and the village government in planning, hence people and other role players stayed a far from the project.
- The project came to us while we were not prepared to receive such help and we were not used to such exotic breeds. This led to un-bearable deaths of heifers.
- The cows drained away our money and died before paying our money back.

### **Representative approach to planning**

According to Mulwa (1994, p.64) the representative approach to planning does not automatically mean people's participation. Rather it is an approach whereby a few people are selected to examine and discuss issues that affects people's lives. Such representatives are normally easily defeated and corrupted by the implementing agency's policies and desires. The approach gives more chances for the representatives to put their desires first rather than people's needs.

In this particular research project, a focus group from the implementing agency was asked the following question: 'Who identifies projects for the community?' and the response was as follows:

In each parish there is a parish finance committee that proposes projects for the members of the public. The committee as well supervises such projects when they come into operation.

It was also realised that the dairy project became a burden to many families as they could not afford to attend sick cows as one of the respondents said:

- I am experiencing social exclusion because having failed to sustain the project, the community despises me.
- People mock at me because I slaughtered the cow after failing to treat it from sickness.

The above responses indicate that the identification of needs, the selection of an appropriate intervention and the design for the implementation of the plan is usually done by a central committee. In this sense, the theme was seen to be ideal for discussion to find out whether such a method has any negative impacts on the project's life span.



## 5.2.2 Project administration

Under this theme, a number of sub-themes were examined. Such themes include:

### **Favouritism/nepotism**

This was revealed in the project beneficiaries' and non-project beneficiaries' responses to the research questionnaires. Project beneficiaries' response to the question '*How did you come to be involved in the church-funded project?*' were as follows:

- 47% of the total respondents said 'I was given because I am a Lutheran'.
- 40% of the total respondents said 'I was persuaded and selected by the Lutheran church Pastor'
- 13% of total respondents 'I applied to the church authority'.

Non-project beneficiaries' responses to the question '*How were the first project beneficiaries selected?*' were as follows:

- 70% of the total respondents said 'The Ukwega Lutheran congregation randomly picked beneficiaries from its church members'.
- 20% of the total respondents said 'Beneficiaries were screened and selected by the village local government'.
- 10% of the total respondents said 'Members were taken from the major clans of Ipalamwa, Ukwega and Kimala villages'.

For more clarification on the beneficiaries' religion and denominations, the researcher asked the following two questions: (1) 'What is your religion? e.g. Christian, Muslim etc.' (2) 'If Christian, you belong to which denomination?' Findings from the two questions were:

- 93% of the total respondents were Christians and the remaining 7% were Muslims.
- 72% of the total Christian respondents were Lutherans. The remaining 8% were Roman Catholics.

Respondents indicated that they believed that the poor selection process was a contributing factor in the project failure. One non-direct project beneficiary said:

- The project is not successful because project members are not accountable to the project. They lack accountability due to poor selection of beneficiaries.

The above findings depict that Christians and particularly the Lutherans were favoured more than others. Such favouritism led people to made negative assumptions about the project. For instance, the researcher developed an interest in examining whether the project had been initiated with hidden agendas and whether such hidden agendas were a contributing factor to the project's failure. To discover the truth behind this, the researcher asked the following question to the non-project beneficiaries '*Why are you not among the project beneficiaries?*' Answers to this question were:

- 50% of the total respondents said 'I feared to be converted into Lutheran and or to generate income for the Lutheran Church'.
- 20% of the total respondents said ' I was not sure if the Lutheran church had such capacity of distributing free cows as this church is among the weakest churches in the region.
- 20% of the total respondents said 'I did not qualify for the project'
- 10% of the total respondents said 'I wanted to learn first from the first recipients'.

From the above responses, one could easily conclude that members of the society did not voluntarily apply to join the project as they feared on becoming stewards and tenants of church property. Possibly that is why the church administration at parish and congregational levels had to persuade people to join the project. It was of interest to the researcher to find out if such perceptions could lead to the failure of the project. This is discussed in the next Chapter.

### **Project abuse**

Though the implementing agency claimed that the dairy project was sustainable, this was not the case in Ipalamwa and even less applicable in Ukwega Village. Field observations and departmental documentary reports showed that the project collapsed and was closed down in Ukwega village. Statistically the situation by June 2004 was as follows:

**Table 5-1: Present status of the Ukwega ward Church sponsored dairy project.**

Village	1992		June 2004
	Heifers	Bulls	Cows
Kimala	10	1	42
Ipalamwa	10	1	26
Ukwega	10	1	3
<b>Total</b>	<b>30</b>	<b>3</b>	<b>71</b>

From the above table, the researcher assumed that the project was being abused in Ukwega village and as was stated in the problem statement of this research, project abuse was an issue that needed attention. The theme is discussed in the next Chapter.

### **Lack of Working Capacity**

Working capacity refers to the organisation and or beneficiary's ability to perform any assigned task in an efficient and effective way. Based on the explanations from the church representatives as well as from the project beneficiaries, the researcher learned that both lacked the knowledge to run the dairy project as an income-generating intervention. 73% of project beneficiaries responding to the question 'Churches are excellent / poor [delete the one not applicable] in the promotion of community income generating intervention said the church was poor in promoting community income-generating interventions and this was because the church:

- Is inexperienced in supervising community income-generating projects as churches are often called for service provision and relief work.

### **Lack of project management skills**

This showed that, despite lacking the required skills, the church continued working for the project. Such spirit necessitated the researcher to take the theme for further scrutiny.

### **Prioritisation [Needs are too great]**

Based on the discussion with the church focus group on the issue of the challenges they face as a faith organisation in meeting people's needs, church representatives had

this to say ‘*Community needs are many and we have limited funds and abilities to serve*’.

This response showed that priority setting was important and the researcher saw the need to carry it as a theme for further discussion to measure how the Diocese stretches itself in its efforts to meet people’s needs and whether such practices affects its workability.

### **Lack of qualified staff**

In principle, this theme was identified in the responses to a sub-question that was asked to the implementing agency: ‘*In administering projects, what are the challenges you face?*’ and the focus group from the implementing agency (the church) had this to say:

Northern Governments and NNGOs<sup>11</sup> have built trust on faith organisations including the Christian church and would like to channel their funds for development work through faith organisations but most of such faith organisations have no capacity / qualified personnel to carry such interventions in a sustainable way.

Other interviewees during the research also mentioned the issues of the implementing agency lacking qualified staff to plan, motivate and control development projects. This situation compelled the researcher to develop an interest in finding out whether it had any connections with failing the projects. The issue was also related to cited literatures for instance Bebbington *et al* in Hulme and Edwards (1997, p. 112) also said:

Churches whose past experience had been on relief services, health, education and community organising, lack entrepreneurship skills thus leading to failure in managing projects (cf. 45).

### **Lack of shared vision**

This theme was established to counter check whether lacking a common vision could have a negative impact on the survival of church projects. What was learned during the research was that the management team of the ELCT – Iringa Diocese did not have a clear-cut to the vision of the Diocese. Such a failure to state the vision led the researcher to conclude that the management style of the Diocese is one of

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<sup>11</sup> NNGO: Northern Non-Governmental Organisation

management crisis. Hence, there were great possibilities for each of the departments of the Diocese to have and work on its own vision. Otherwise, they relied largely on the instructions and orders from the Rt. Bishop, who according to the church bureaucratic and hierarchical structures, is the overseer of the church (Appendix VI).

According to the organogram of the ELCT - IRD (Appendix VI), the highest body in terms of decision-making on church matters is the General Assembly. Interestingly, the researcher learned from various decision-making meetings, including those of the two most important bodies. The Diocesan Executive Council and the General Assembly, that meetings were all chaired by the Diocesan Bishop and, based on the church policies, it is hard to challenge the meetings and decisions that are made under the chairmanship of the Rt. Bishop. As was cited in the literature review, Watkins (1993, p. 373) said:

Spiritual protectionism' prevents the questioning or critique of current church structures since they are believed to be sacred.

Having such mechanism and using the above concept, the researcher finds that it is very easy for unfaithful leaders to abuse power.

### **5.2.3 Entrepreneurial Skills**

Based on established literature, the implementing agencies as well as the beneficiaries need to know the project's general management perspectives. For example, economic considerations are one important area that normally affects the project (Kerzner, 2001, p. 178). A finding from this research shows a definite lack of entrepreneurial skills. This led to the establishment of the following sub-themes:

#### **Lack of financial and management training**

While looking at the types of training the beneficiaries have had from the project, the researcher learned that, they were only taught about the upkeep of the animal while business matters such as marketing and financial recording which are very important in any economic intervention were largely ignored. Responding to the question (1) *'Have you had any training from the project'* and (2) *If yes, what type of training?*

The findings from the respondents who are the project beneficiaries to the first question were:

- 80% of the total respondents said 'Yes'
- 13% of the total respondents said 'No'
- 7% of the total respondents skipped the question.

Responses to the second question were as follows:

- 93.% of the total respondents [beneficiaries] said 'I was trained on how to prepare cow sheds, how to feed and prepare cow feeds, preparation of grazing paddocks, detecting when the heifer is on heat and when to bring in the bull for mating, symptoms and types of animal diseases'.
- 7% of total respondents [beneficiaries] said 'I was trained how to work with groups and in animal husbandry. I was taken to an agricultural college for a two weeks course so that I can help my fellow farmers'.

One possible conclusion is that the lack of business skills causes income-generating projects to fail. These skills are: competitive quality management, response to business objectives, effective results that maximise quality and profitability, improved productivity, cash flow, improved management planning and control. This could be proven through responses to the question on their original incomes per month at the time of joining the project and afterwards. The findings indicated that:

- 27% earned an average of about Tshs. 0 – 5,000 a month
- 47% earned an average of about Tshs. 5,000 – 10,000 a month
- 6% earned an average of about Tshs. 11,000 – 24,000 a month
- 6% earned an average of about Tshs. 15,000 – 30,000 a month and
- 14% skipped the question.

There were no changes in income and this was due to the fact that there were no reliable markets for milk and other cow products as all farmers relied on few village members (village teachers) to sell their products. It was also realised that the church (ELCT) could not help these farmers in establishing market links as the church was more service-oriented than business-oriented. This was reported by 80% of total respondents who said:

- The Church (ELCT-Iringa Diocese did not have experience and necessary skills in managing income-generating projects. It is however good at relief and evangelisation work.



## **Conflicts of interest**

This theme was established as a result of the Diocese being in a position to accept funds from organisations that had different interests from those of the church. Responding to the question ‘What challenges does the church face during the initiation and implementation of community based projects?’ the church focus group said:

- As a faith organisation, our interest is in spiritual needs [evangelisation] but our main donors have an interest in material needs – serving the poor through community development work
- It is difficult to get donor support for the establishment of church infrastructures as well as for church owned-income-generating projects

Such statements show that the church’s reasons for entering into development were ambiguous and not always based on a common vision. This situation led the researcher to develop an interest in seeing whether this has any impact on the well-being and sustainability of church-sponsored projects.

Based on the response from the representatives of the church (the implementing agency) to the question ‘Who are your main supporters?’ the findings indicated that the implementing agency received funds from six different organisations. These organisations had of different characteristics ranging from the spiritual to the non-spiritual. According to this research, the main donors were:

- The Lutheran Mission Co operation [LMC]
- Christian Reformed World Relief Committee [CRWRC]
- CARE International
- Canadian International Agency [CIDA]
- Heifer Project Tanzania [HPT] and
- Heifer Project International [HPI]

The researcher took this conflict of interest as a theme for the purpose of investigating whether receiving financial support from a number of donors for development work affects the service delivery process. The researcher was also interested in finding out how the church with its strong vision fitted into the interests and missions of such organisations. The researcher also wanted to learn if there was true church

commitment to using such opportunities in meeting the needs of the members of the society or if the interest was just in having donor money.

### **Funding**

Based on the fact that the church as a faith organisation faces difficulties in soliciting funds for its core evangelism work, it has historically received grants for non-spiritual works from various types of donors. Sometimes such grants are given with conditions attached. There is an interest in discovering the reasons for continuing to accept such grants that are not used for facilitating spiritual work. The following questions need to be answered:

- Are there loopholes for misallocating and or diverting some of these funds to other church work?
- Is the church really committed to serving the poor or is it merely chasing the donor's money?

To answer these questions, it is necessary that the theme be discussed in relation to the literature review and based on the primary information from the Projects and development department of the ELCT – Iringa Diocese.

#### **5.2.4 Health and Food Security**

Apart from the findings underlying the major research questions, the researcher looked for more information regarding the project. As a result of site visits to the project area, the above theme emerged. Establishment of this theme resulted from the fact that development is not only measured in terms of financial growth. Literature cited earlier for instance, according to Clarck (1991, p. 36) development is about much more than economic growth as it entails other factors such as health and social relations. These factors are among the outcomes of the SL development pillars as were stated in the framework of this particular study. Livelihood outcomes includes more income; increased well-being, reduces vulnerability, improved food security and more sustainable use of natural resources (DFID, 1999a).

Based on such factors, the researcher had to probe for more information on the project. Village health officers were approached to provide scientific information regarding people's health.

The major purpose of seeking input from the health sector was to get to the point where the researcher and all those interested in the study would see a way of appreciating the efforts of the Diocese towards liberating human beings from hunger, poverty and sickness.

This also came from the idea that the best intervention is the one that manages to reduce several kinds of poverty rather than just one component in the complex pattern of poverty reduction (Oyen *et al.* 2002, p. 21).

Information gathered from the village health officers were as follows:

**Table 5-2: Health status of women and children at Ipalamwa Health Centre**

Health Status	1990 - 1995	1996 – 2000	2001 – 2004 June
Malnourished Children	122	71	26
Pregnant women with Anaemia	77	55	17

**Table 5-3: Health status of children at Kimala Health Centre**

Child Health Record	1990 - 1995	1996 -2000	2001 – 2004 June
Green (Health)	55%	58%	64%
Grey	42%	40%	35%
Red (At risk)	3%	2%	1%

Despite having identified a number of shortfalls in the church-initiated and funded intervention, the above two themes were seen to be important and viable for

discussion in Chapter Six. Such discussion could encourage the church in its work of serving the poor.

### 5.3 SUMMARY OF CHAPTER FIVE

This chapter recorded all the research findings as presented by the six different interview groups. It further developed themes that accommodated the findings. Such themes include:

- **Top down planning approach:** 100% of total project beneficiary respondents said that beneficiaries had nothing to contribute towards the project's wellbeing. Everything was covered and planned beforehand by the implementing agency. 70% of non-project beneficiary respondents said the project was planned from above.
- **Planning by using representatives:** Interview with the church focus group showed that the church used a central committee in identifying community needs, selecting interventions to meet the identified needs and in planning for implementation.
- **Favouritism:** 70% of non-project beneficiary respondents showed that the Lutheran congregations randomly picked recipients from its church members. This is supported by the fact that 72% of the total project beneficiaries are Lutherans. 47% of project beneficiary respondents also said that they were given the cows because they were Lutherans. This implies that the project was a religious based project. 40% of project beneficiary respondents said that they were approached and persuaded by the church leaders to accept the cows.
- **Project abuse:** Documentary review and site visits showed that in a twelve year period, the number of cows in Ukwega village dropped from the original eleven cows to three cows.
- **Lack of working capacity:** Discussion with the church focus group showed that, despite having many opportunities to receiving development grants from the NNGOs, it had no capacity to run such projects. 73% of project beneficiary

respondents said that the church had no capacity and was incompetent in planning and supervising community based income-generating projects. The interview with the church focus group showed that community needs were many and that the church as a faith organisation had no capacity to meet such needs. Hence prioritisation became a necessary planning element.

- **Lack of qualified staff:** Interview with the church focus group showed that the church lacked skilled personnel to organise, plan and supervise community based income-generating projects. Project beneficiaries, non-project beneficiaries, men's and women's focus groups also said that the church had no qualified staff to plan, motivate and to control community based income-generating projects.
- **Lack of shared vision:** Response from the church focus group, that comprised of the Diocesan General Secretary, the Diocesan Development Officer, and the Diocesan Veterinary Officer had no clear answer to what exactly was the vision of the Diocese in development. It was until when the researcher enquired from the Diocesan Rt. Bishop. This implied that it was only the Rt. Bishop who had the vision and probably such vision is not clear and or open to other members of staff.
- **Lack of financial and business management skills:** 93% of total project beneficiary respondents said that they were only trained on the upkeep of the heifers. They were not exposed to business and financial management skills.
- **Conflict of interests:** Findings from the church focus group showed that, despite the church having its own interests, it had to accommodate and work according to its donor's interests. The church's interests were on spiritual growth while the interests of its donors are on meeting people's basic needs.
- **Financing :** The church focus group showed that NNGOs only funded non-spiritual interventions and this was contrary to the church's interests. Yet the church had continued soliciting such funds. It was the interest of the researcher to understand the driving force to such desire.

- **Health and Food security:** This came as an unintended project outcome. Project beneficiaries realised an increase of corn production than before the project was introduced in the area. Use of cow manure increased corn production by 500% per acre. Village Health Officers also showed that, as a result of food surplus and availability of fresh milk in the area, people's health has improved.

The next Chapter discusses the above themes and uses them as the foundation for developing future rural development plans.



## CHAPTER SIX

### INTERPRETATION AND DISCUSSION OF THE RESEARCH FINDINGS

#### 6.1 INTRODUCTION

This chapter interprets and discusses the research findings. It links the established themes to the concepts of planning effective and efficient development initiatives in other words planning for Sustainable Livelihood Development as illustrated in the theoretical framework of this particular research. The framework (SL) emphasis is on efficient and effective use of the five pillars of Livelihood development, which are:

- **Human capital:** Human capital involves the skills, knowledge, ability to labour and good health important to the ability of people to pursue different livelihoods
- **Financial capital:** This entails the financial resources which are available to the people (whether in the form of savings, supplies of credit or regular remittances or pensions) and which provide them with different livelihood options.
- **Physical capital:** This involves the basic infrastructure including transport, shelter, water, energy and accommodations, as well as the production equipment and means that enable people to pursue livelihoods.
- **Social capital:** This comprises all social resources such as networks, memberships of groups, relationship of trust and access to wider institutions of the society upon which people draw in pursuit of livelihoods, and finally but not least:
- **Natural capital:** This involves of the natural resource stocks from which resources flow that are useful for livelihoods. For instance land, water, wildlife, biodiversity, and environmental resources.

According to DFID (1999a) the above five pillars of SL development, are intended to bring about the following livelihood outcomes:

- More income
- Increased well-being
- Reduced vulnerability
- Improved food security and
- More sustainable use of natural resources.

The chapter further explores how the church plans for the implementation of its projects.

## **6.2 PLANNING FOR SUSTAINABLE LIVELIHOODS**

Literature cited in this research paper indicates that co-ordination of the five livelihood assets / pillars is essential for bringing effective changes (DFID 1999b). Such co-ordination seems to lack in church programmes, leading to failure in achieving the desired livelihood outcomes. Research carried out with the ELCT – Iringa Diocese, revealed that churches, for whatever reasons, ignore most of the planning principles which results in the programmes not reaching the desired end result. Some of the identified shortfalls include:

### **6.2.1 Planning and project administration:**

#### **Top down approach**

The church as a faith organisation applies the top down approach to planning. According to literature, the top down approach neglects the potential available in the general levels of a society. The process treats service recipients as objects, not as partners. Blue prints based on the success of interventions in other parts of the world are assumed to work elsewhere in the world (Mulwa 1994, p. 64). Lessons learned from this research show that applying such process widens the gap between the project, the beneficiaries and the public in general. The findings indicate that the project was imposed from the top and was done without even consulting the community or finding out what their needs were. Because of their poverty-stricken situation, people accepted the project, which later on turned to be a burden to the majority of them. This implies that the church did not consider the principle of human capital sufficiently. It did not utilise the people's ability to labour, or their knowledge

and skills in being able to run the project. This was also done in contrast with Burkey's principles of working with communities that is:

Go to the people, live with them, learn from them, start with what they have, build on what they know, and in the end, when work is done, The people will rejoice: We have done it our selves! (Burkey 1993, p. i)

### **Planning by using a representative team**

When speaking with the implementing agency, the researcher learned that the church uses the representative planning process, whereby a special group of people form a planning committee that prioritises and plans on behalf of the many. Literature cited for this specific study, for instance from Mulwa (1994, p. 64 – 68), states that it is easy for the representatives to be manipulated by donor money and interests, as opposed to stating the actual needs of the community. On the same theme, Chambers as was cited before, indicates how donors' money and interests drive the activities and decision of the representatives. To emphasise this he uses a living example from Namibia. Chambers records the following discussion between the donor and the representatives of the society:

- Visitor: "If we had been different people, would you have said the same priority need?"
- Villager: "Of course not. Do you think we are stupid?" (Chambers, 2000, p. 86)

The above was very evident to this particular project as the project seems not to have been people centred. Non project beneficiaries responding to the question '*What led to the failure of the Ukwega church sponsored dairy project?*' 80% of the total respondents said the project failed because it did not involve the people and the local government in the process of identifying, planning and selecting the intervention. This means the project was either of interest only to the implementing agency or the representative team and that it was taken for granted that the project would work despite the fact that the target group had had no exposure to the demand of project as they were only used to raising small animals. For instance, project beneficiaries responding to the question '*Before you joined this church sponsored dairy project, what type of animals were you raising?*' revealed that most had raised pigs, chickens, guinea pigs or goats or had been fish farmers.

Moving from breeding such small animals to the demands of an exotic cow was quite a change that inevitably ended up with the beneficiaries experiencing the death of their animals. Beneficiaries also had every right to consider this project a burden as the above-mentioned animals might not have been as tedious and labour intensive as raising the exotic cows.

Findings show that to some families the project had a very negative impact on their wellbeing. From such a situation, it is likely that there was not a relationship of trust among the members of the society and this depicts the opposite picture to the pillar of social capital (DFID 1999a). As was elaborated in the framework of this study, the project was supposed to allow the formation of networks with other organisations, membership of groups, relationship of trust as well as access to wider institutions of society. But, according to the findings, this project operated in isolation. The implementing agency did not use the Government staff or the staff from other NGOs such as HIMA – DANIDA that works on similar projects in the same catchment area [Ukwega ward]. It is very possible to conclude that, the church prefers working in isolation instead of creating partnerships.

As was cited in the literature, Alebikiya in Wellard and Copestake (1993, p. 195 – 196) said, the Catholic Church works in isolation and their work is restricted to the individual Diocese members. Such a system divides community members and hinders the implementing agency as well as the beneficiaries from making full use of one of the pillars of social capital where one expects to develop networks with others, building relationships of trust and to gain access to wider institutions of society (DFID, 1999a)

More importantly is that development is not only a question of reaching a particular set of goals and objectives. It is a constant process of growth and enrichment, motivated by the refusal of women and men to accept oppression and injustice. Unless development and relief projects are seen as part of the broader social and political context, and respond flexibly to it, they can become a distraction, imposing a set of demands that relate more to the development agencies than to the development of people. It was because of this fact that members of Ukwega ward could not concentrate much on the imposed project and this led to deterioration of the project

particularly in Ukwega village where the number of animals in twelve years dropped from eleven to three and the project was declared unsuccessful and was removed from the community.

According to Kerzner, as stated earlier in the literature review, a project is declared unsuccessful if it is not completed within the budget cost, allocated time, at the proper performance or specification level (Kerzner 2001, p. 5). Hence, the Diocese was right in closing the heifer project though more assessment could have been made to understand the reasons for the failure. In most cases, the project in Ukwega village failed because of the abuse of power. The evangelist used his power to slaughter the project cows that were entrusted to him and the central office made no comment. This tempted more people to do the same. It would perhaps have been sounded better if the cows had been shifted to another needy community rather than leaving them to perish at Ukwega.

#### **Conflict of interests: nepotism, favouritism, interestedness**

According to the South African Concise Oxford Dictionary (2002 p. 781), nepotism means the favouring of relatives or friends. This was disclosed in the church-sponsored project. This came out during the selection process of the first project beneficiaries. The process and criteria was governed by favouritism where active church members, relatives and close friends were informed or persuaded by the congregational and or pastors in charge to apply for the project.

According to the report by the Tanzanian Economic and Social Research Foundation (ESRF) 2000, p. x) nepotism has always been a problem in the country, particularly when it comes to accessing to credits. Churches, being made up of human beings, seem also to fall into the trap of this kind of malpractice even though the church, through its teachings about justice, truth and transparency, should not be tempted to operate dishonestly.

The church is reminded of working with integrity, transparency and justice, for God loves justice. This means the church as a faith-organisation that operates as a community-based organisation, needs to involve the people in identifying their needs and in planning for implementation. This will reduce such negative perceptions of the



project. Such involvement and participation should not only be in a way of providing cheap labour but should be full participation: participation that entails the community's ability to enter into reciprocal relationships, to exercise control over essential life needs and discretion in the trade – offs which establish priorities (Turner, 1972 p. 247). Otherwise people will always have negative attitudes towards church projects and such attitudes will lead to projects not taking roots in the society.

What is evident in this particular project is interestedness. According to the South African Concise Oxford Dictionary (2002, p. 601) interestedness refers to the advantage or benefit that someone stands to gain. In this particular study, interestedness means the state of helping some one with an expectation of receiving a direct or indirect payback later on. Ethically, the term interestedness refers to bias or the state of being influenced by the hope of gaining something oneself in return for the service rendered.

During the research, the researcher learned that the Diocese was interested in serving mainly its church members as opposed to the whole of the community. This practice though could not be counted and taken as a bad practice, but it contradicted the Diocese's mission statement that states that the Diocese is committed:

To serve all people living in Iringa Diocese irrespective of their belief in aspects ranging from physical, spiritual and mental. This has to be done in fulfilment of God's command as stipulated in the Holy Bible.

In reality, the distribution process of the heifers was based on people's religious and denominational commitment. 67% of the total recipients of the distributed heifers were Lutherans. Although the researcher did not examine the details of religious demographics in Tanzania very closely, literature cited in this particular research indicates that the majority of the Christian groups in the country are Roman Catholic. Based on this information, if the project had been operated in an unbiased manner, the majority of beneficiaries would have been Roman Catholic.

There might also be reasons for having such interestedness. The strength of the church is in its members, so focussing on the Lutherans might have meant raising their incomes, which may have encouraged them to contribute more to the work of the



Lutheran church through tithing and Sunday collections. This is almost able to be proven as in the two parishes situated in the project villages Kimala and Ipalamwa), the monthly collections were higher than parishes that were not involved in the project (Lulanzi and Kilolo). Appendix VIII shows the economic growth of the parishes.

Contrary to the above information, the researcher's experience shows that where interestedness persists, projects and other development programmes do not have enough support. In such circumstances, people fear joining such projects especially when they realise that the project is attached to the hidden agendas of the implementing agency. For instance, in this particular project as they feared of the unknown some the interviewees said *'We did not apply for the project as we feared being turned into Lutheranism'*

Some of the beneficiaries when asked to state the purpose of this particular church-sponsored project, said, *'The purpose of this project is to raise the income of the church'*

These attitudes might have contributed to the failure of the project, especially when the community knew that the implementing agency was expecting to receive income from such investment. This situation is not new. Even during the teachings of the founder of Christianity (Jesus Christ) such stories appeared several times. The story of the three servants from two Gospels (Mathew 25: 14 – 25, Luke 19: 1 – 20) shows a similar situation:

14 The kingdom is also like what happened when a man went away and put his three servants in charge of all he owned. 15 The man knew what each servant could do. So he handed five thousand coins to the first, two thousand to the second and one thousand to the third. Then he left the country. 16 As soon as the man had gone, ..... 18 But the servant with one thousand coin dug a hole and hid his master's money in the ground. ... 24 The servant who had been given one thousand coins then came and said, "Sir, I know that you are hard to get along with. You harvest what you don't plant and gather crops where you haven't scattered seed. 25 I was frightened and went out and hid your money in the ground. Here is every single coin!

People dislike working for the benefit of other people as seems to happen in this case study where beneficiaries are less committed to the project and perceive it as a church-owned project not a community-owned one. Because the heifers were not their

property, they were tempted to abuse the project as the respondents from the non-project members said:

People abuse the project just because the project belongs to the church and the church has always remained humble and merciful.

This implies that people thought they could do anything to the project, and the church would have to forgive them, as forgiveness is one of the most important principles of Christianity. The presence of interestedness towards projects leads to negative impacts in the long run. Churches are supposed to be transparent and to work not for their well-being but for the well-being of the public. This will make participants more accountable as each of the service recipients will be watched and supported by the general public.

### **Lack of Financial and Business Management skills**

Traditionally, rural African societies, just like faith organisations, are not business oriented. They are more service-oriented and when it comes to business-oriented initiatives that are donor funded, it becomes difficult to account for the predicted turnovers and normally there is not even cost forecasting. People also tend not to be creative in achieving the goals they dream of. The end result of this behaviour is the failure of the interventions as people becomes demotivated by the unfruitful results. They do not realise effective tangible profits and so lose interest in the project.

For profits to be realised, people involved in the business need to understand and work according to marketing and business management principles. Such principles entail quality control and the promotion of their products to the marketplace. According to Vincent (1989, p. 38–40) the marketing of products entails price setting, storage, transport costs and availability of transport facilities. The other crucial note he makes is that one needs to understand the basics of business in terms of good business decisions and this depends much on the factor of seasonality which is part of the vulnerability context:

If the government does not dictate prices, then they depend on supply and demand for the product. If there are more products on the market than the number of buyers, the prices fall and if, on the contrary, the buyers demand more products than what is available, the prices rise.

In this particular church-initiated project, beneficiaries were not exposed to either business theories neither nor recordkeeping. This could be among the reasons for the Ukwega community's lack of understanding of the project's importance.

The above situation implies that the project did not prepare their beneficiaries for doing business. That is why, when asked about the economic changes that they have noticed since they joined the project, they said there were none.

Another important factor to note is that though people were given access to revolving capital, due to their lack of business consciousness, they were waiting for the market to come to them. They had no idea about creating and/or looking for market. This resulted in people not earning better pay from the project. Running such project seemed to be more expensive than expected and became a burden to the majority of families as the project focussed and worked with the poor of the poorest that is those living below poverty line. It was almost impossible for such people to sustain the project unless it was by slaughtering or trading the heifers for other goods that are within their capacities.

In analysing those doing well with the project, the researcher learned that at least those who used to earn an average of between Tshs. 11,000 – 30,000, which is still under the poverty line of less than 1 USD a day, managed to keep their heifers healthy and their incomes rose to USD 1.50 a day.

The researcher would not be wrong if the conclusion was that; the reached project was wrongly located to this particular area of the Ward as one beneficiary lady said:

So far there are no economic changes as there is no market for milk in the village. We all rely on selling to the school village teachers and if you are not on good terms with them, they do not buy your milk. Sometimes they do not pay their bills and we cannot sue them, as they will start buying from other people. And we cannot take it to the neighbouring semi-urban areas, as there is no means of transport in the ward. One has to walk 30kms one way and by the time you get there, the milk is dead!

As stipulated in the SL framework, the implementing agency did not consider one of the important pillars to rural development: physical capital where an element such as transport plays a very important role in business. Planners did not consider how the

products of the project would be sold as transport and marketing remained obstacles to the progress of the project as well as to the development of the target group.

### **Lack of working capacity**

Lack of working capacity, refers to not being in a position to meet the requirements of the pillars of SL particularly in the area of human capital. According to DFID (1999a) human capital entails the skills, knowledge and ability to labour.

The experience of the researcher with churches has found that some church prefers to use cheap labour (unskilled staff) and in the area of performance, these labourers never meet the requirements. The churches do not sue the defaulters, as they know that they entrusted such employees without taking into consideration their abilities but rather used them because they worked for free, or at very little cost.

Based on literature review, churches are not qualified to run economic interventions because they have neither the skills nor the experience in such interventions. As Bebbington *et al.* in Hulme and Edwards (1997, p. 112) stated:

Churches whose past experience has been in social service have always happened to lack certain skills particularly in managing economic programmes

The above situation exists in the ELCT – IRD and was among the contributing factors of the failure of the Ukwega village church-sponsored project. The researcher learned that the animals were entrusted to a retired dipping officer and due to the fact that he was not used to veterinary services, he could not manage to treat the animals when they fell sick. This led to death of the cows or slaughtering them for sale as an alternative to treating them. However, money from such sales were not brought back to sustain the project.

This implies that most of church structures are frequently filled by pastors and elders who are not the business or technically oriented people. Consequently, the programmes are not run as businesses but more as a promotional programme for evangelisation or church growth. The supposed intention, poverty alleviation, becomes lost. The economic situation of the participants is worsened in reality and the 'dole out' mentality takes root. In some cases, the desire to respond to the expressed

needs at once while lacking expertise in any one area, has had profound negative results.

According to the already established literature for instance in Bohwasi et al (2001, p. vii) it was found that, most of the Zimbabwean church-sponsored projects fail because of a lack of management skills, Spiritual protectionism and improper planning particularly in selecting project areas and specific project locations. Other determinants to locating a project would include market surveys. This entails knowing the population, their purchasing power and possible competitors.

During the research period, it was learnt that, although there was a development co-ordinator at the central office, the co-ordinator also did not have the necessary skills and this led the researcher to be tempted to conclude that, the project failed to bring the predicted changes because of a lack of managerial skills. Had these been available, however, the project would have succeeded for rural people.

Had the project benefited from proper research, proper supervision and technical skills being in place it may have become self-propelling and would have resulted in economic changes in the communities. It could have benefited everyone in the long run and the villages involved could have shifted from being small-scale producer to becoming large-scale dairy production centres. This also could have mean attracted other businesses to the respective villages that would automatically have lead to an improvement in the infrastructures and in people's livelihoods.

The other important thing to note is that the lack of working capacity could have been solved through building the capacities of the beneficiaries and its staff by exposing such people to training. According to the researcher's understanding, capacity building refers to empowering community members and or staff members of an organisation to perform their duties in an economic and or efficient manner. This definition refers to:

- Stimulating community members to map their own direction
- Helping people to discover their strengths within themselves or within the community
- Building on the identified strengths

According to Korten as cited in de Beer and Swanepoel (1998, p.24) capacity building means giving more power to the communities to lead their way:

... Decision-making must be returned to the people, who have both the capacity and the right to inject into the process the richness – including the subjectivity – of their values and needs. Decision processes should be fully informed by whatever analysis available experts can provide, but only as one of several data inputs available to the many participants.

Participation in decision making becomes more important than getting advice. People would never benefit from being advised if they do not take part in the decision-making process. In not involving people in decisions on matters that will affect their lives, disempowers them and makes them merely recipients of material aid. This type of aid leads to dependency and further poverty when the aid comes to an end. In the references cited of this research report, it was assured that development must encourage communities to initiate and sustain their own upliftment and free them from the constant reliance on the generosity of outside donors.

The ELCT – Iringa Diocese, despite having distributed heifers to some of the community members as the means to capacitate the poor, did not help them with marketing and creating markets for their products, nor did it enable them to liaise with other people involved in similar activities. Through such links, it would have been possible to form co-operative societies and or pressure groups that may have been able to convince the government to improve their roads or even attracted the attention of those with means of transport facilities to facilitate the marketing process.

Through capacity building, the project could have assisted project beneficiaries to improve their traditional means of storing fresh milk for more than a day and or processing other milk products such as ghee that could easily be sold to other localities without losing value. It could have been possible also to establish collection centres that could enable big milk processors based in Iringa to see the possibility of purchasing milk from the villagers at reasonable prices. Ignoring their question of transport and marketing means disempowering them. In principle this particular project has not answered such questions and people are left to the mercy of their lack of knowledge.



Through this research it is very possible to say that it is too easy for the church to help design projects that will serve its own needs in dispensing donors funds, alleviate its guilt but fail to serve the long-term sustainable developmental needs of the society.

### **Prioritisation**

It is true that the needs and wants of communities are great and that the church as an institution alone cannot afford to meet all needs. Co-operation with other change organisations is essential. Proper planning is also essential as it is only through planning and co-operation that those aiming at helping members of the society to solve their problems will be able to satisfy the needs of the society. Priorities need to be set out and activities should be focussed on first.

Interestingly, in this particular research project, the researcher learned from speaking to the church leaders on the challenges the current church and particularly the Iringa Diocese of the Evangelical Lutheran Church in Tanzania has, that, there were great opportunities that the church could use in meeting some of the community needs. Though in the discussion it was cited as a challenge, the researcher finds it as an un-exploited opportunity It was said that:

Northern Governments and NNGOs have built trust in faith organisations and would like to channel their funds for community development through them but most of these faith organisations have no capacity or qualified personnel to carry out such interventions in a sustainable way.

As was referred in the cited literature of this report, taking faith organisations as NGO, Fowler (1988) and Mayor (1992) as cited in Hulme and Edwards (1997, p. 6) states that:

Official agencies support NGOs in providing welfare services to those who can not be reached through the market. Of course, NGOs have a long history of providing services to ensure universal coverage in health and education. The difference is that now they are seen as the preferred channel for service provision in deliberate substitution for the state. They are also seen as vehicles for “democratisation” and are essential components of a thriving civil society; which in turn are seen as essential to the success of the agenda’s economic dimension.

Churches could use this advantage to serve the poor as well to build the capacities of its personnel but one thing they need to be careful with is that *‘he who pays the piper*

*calls the tune.*' That is to say, while such funds are important, it must be recognised the reality of donor funding requirements goes well beyond simple finance. Church should encourage only with a grant that does not violate Christian values.

In setting priorities, it is also easy for the church to become focused inward. The activities of worship and Bible study become the only thing, which involve the church members. The church spends all its resources on improving buildings. The deacons only schedule offerings for the general fund. This makes the church fall into introversion by losing sight of God's desire for whole lives for his people. Worship, Bible studies, and church buildings are all-important aspects of Christianity. However, they should not keep the church from a wider ministry to the community. It is unhealthy for the church to be introverted. The church cannot grow if it forgets about people outside its walls.

### **Project abuse**

People learn by seeing what the superiors practice. As was cited in the literature, behavioural modelling is a strategy whereby learners observe and learn performance of activity by watching experienced members of the organisation or community (Brandt, 1993). In this particular project, the researcher learned that project beneficiaries began abusing the advantages of the project shortly after they had seen the evangelist of Ukwega congregation slaughter his cows, which included the project's breeding bull, and the central office did not sue him for defaulting on his commitment to the project.

This was a challenge to the church, as it was then not able to sue other project defaulters, as that would affect the evangelist as well. It was on such grounds that the researcher found it to be wise for the church to hand over the running of the project to private wing of the church that operates outside its spiritual peripheral. This would then put it in a position to sue defaulters accordingly.

The other important factor arising from this malpractice is that the church's light to the world is fading as people hardly differentiate the church as a faith organisation from non-faith organisations. Among the reasons for this shift is that the church is not practising what it preaches thus depicting a wrong picture of the mission of the

church. The church as the body of Christ, should proclaim justice and fairness in leading the world. Failing to accomplish these two aspects leads to a hazardous and corruptible world. This is what has happened in the ELCT – Iringa Diocese. It is hard to correct the situation in the ward and particularly in the project catchment area. “Salt is good, but if it no longer tastes like salt, how can it be made to taste salty again?” (Luke 14: 34, Mathew 5: 13 and Mark 9:50). It is the researcher’s comment that, the church needs to change its ways of:

- Instituting projects and
- Supervising projects. Projects have to remain under the supervision of the right persons with the right professionals. This will control such people in terms of professional ethics.

### **6.2.2 Entrepreneurship: Business management, financial control, funds raising**

Literally, entrepreneurship is the state of setting up a business. It entails taking into account all the financial risks necessary in order to do so. Commitment and skills are essential to make the business succeed. Funds from financing institutions (including donors) are needed and for real commitment, the owner needs to inject his / her time and finances in the business.

Based on the culture of Churches in the developing world, the financing of church activities relies heavily on external sources. Literature indicates that, churches of the developing world are becoming a burden to the mother churches of the North as Beyerhaus and Lefever (1964, p. 108) state:

Dependence is natural to the child, but it is not to the Church; the Church is often most virile on its infancy whilst the former is always feeble then.

With no exception, the ELCT – IRD is of that nature. For development work, it relies 100% on donor grants thus forcing the programmes to be:

**Donor driven:** As indicated in the introductory part of this section, discussions with the representatives of the implementing agency, showed that, the ELCT – Iringa Diocese was no exception from other churches, as its programmes were highly donor-dependent. The church representative mentioned a number of donors that facilitate the programmes and this means

without such donors, the Diocese would not be in a position to serve the poor. Diocese like the African Ancient Christian Church will remain donor-driven not project-driven. Being donor-driven means working in the interests of the donors as opposed to in the interests of the Diocese and this is very evident to this particular Diocese. Responding to the question '*What are the challenges that the Diocese face in initiating and implementing its developmental project?*' the church respondents said, 'As a faith organisation, our interest is in spiritual needs (evangelisation) but our main donors have on interest an material needs'

Different people might perceive the above quote differently. The researcher perceived that, there was a possibility of a linkage between the church's attitude to the failure of community church sponsored projects. Churches do not see the importance of such community projects and if there is any interest, then it will be the interest of the development departments that has always been reported to act as the 'dioceses' within the diocese and as per the above quote, it is possible that this is the only church department that has always had programme monies as opposed to other church departments.

It is also very possible that there have always been attempts to misallocate some of the development monies to other church work. The responsible department has therefore not been accountable and faithful to its implementation plans in terms of conducting monitoring and evaluations of its programmes as was reported by some of the respondents to research questions. It was said that the Church was poor in the area of supervision, as it did not carry out follow-ups on the project.

There might also be some negligence in the development department particularly if the main church body has little interest in the work of the department. The department might find itself working as a body that has its own entity, which automatically disconnects it from the diocesan line of command. Commenting on this, Fowler in his paper presented to the Kenyan Anglican Church (1984) said:

Overseas funding partners have also enhanced this tension by giving priority to support development projects and often ruling out pastoral programmes. This means, church development projects could get funds while the church itself could not.

This would always result in the church having negative concepts about the development department unless it is completely officiated to work as a private arm that receives sponsorship from various donors including the church.

While going through church records regarding the work of Iringa Diocese, the researcher learned that there were similar ideas and suggestions that were made by prior evaluators of the church work of the ELCT – Iringa Diocese. For instance, in the evaluation report done by CORATAFRICA (1996, p. 11) it was suggested that:

The Diocese should consider of the creation of a Social Service and Development department which will cater for the following functions independently – community development activities, health and education.

Separating evangelism from projects could possibly change the current way of implementing projects. This can be done through sponsorship of the social and development wing that could work for the church within and outside the formal structures. Sponsoring such a department would mean committing church monies, ethics and efforts to development work and this would automatically force the implementing department to be more accountable to the church and to other players.

The current situation would probably not be feasible as the development department of the church relies entirely on external sources of funding, making it more accountable to external donors than to the church and to the beneficiaries. The dairy project supervisor informed the researcher that his wellbeing depends on the donor money, because the HPT pays his salary, allowances and provides him with a motorbike, which they do run and maintain. The diocese has only given him an office to work in, otherwise he feels that he is more an HPT employee than an employee of the diocese, and he preferred to send all development reports to the HPT rather than to the

diocese. According to him, the diocese had little interest in the project. Interest was only shown when the project affected the livelihoods of the pastors.

In this regard, committing local church money to development programmes will activate the church's mission to serve the poor and will force the development department of the church to become more project-driven as opposed to the current donor-driven system and this will entail having good and sustainable projects that meets the present needs and future needs of the church as well as of the community. Otherwise, projects will always end up being prone to failure particularly when funding come to an end.

### **Conflict of interests**

Mixed agendas in this report refer to having many donors with different missions and visions. According to the information collected from the interview with the management representative's team of the ELCT – Iringa diocese, it was realised that the diocese raises its funds through project proposals, tithing, donations, grants, subsidies from mother churches and Sunday collections.

The Projects and development department normally prepares project proposals. Such proposals are sent to different donors and the most prominent are:

- CIDA – Canadian International Development Agency: Rural water supply projects
- DANIDA – Danish International Development Agency through DLM: Rural water supply and institutional capacity building projects
- HPI – Heifer Project International: Distribution of dairy cows and goats
- HPT – Heifer Project Tanzania: Distribution of dairy cows and goats
- CARE International: Community based agricultural projects



According to information gathered, the diocese also receives subsidies amounting to 27.3% of its annual operational costs from LMC – Lutheran Mission Co-operation and CRWRC – Christian Reformed World Relief Committee and other partners

This implies that the diocese has diverse donors and each donor has its own norms, cultures and interests, which the diocese needs to take into account. Being dependent on these different donors demands a strong sense of integrity from the church leaders. They must at all times be wary of compromising their basic principles for the sake of additional funding.

The church also has to remain strategic in its efforts to alleviate, and where possible, eliminate poverty. It has to incorporate members of the society in defining people's needs, choosing interventions as well as planning for implementation and it is such projects that should drive the motive as opposed to being donor driven.

To the researcher, having such different donors is seen as an opportunity and if the programmes are well-designed and fit within Christian values, they could help in building the capacities of those under the bondage of poverty, diseases and ignorance. If not, churches will be seen as money-hungry organisations that are only happy to grab donor money without planning for better results or measuring the impacts of such donor-money to the development of the poor.

### **6.2.3 Health and Food Security**

According to Pettifor *et al.* as seen in Kibel and Wagstaff (2001, p. 100) the normal growth and development of a human being requires food that will supply sufficient energy, protein, essential fatty acids and other nutrients. This is also emphasised in the SL framework (DFID 1999a) whereby increased well-being, reduced vulnerability and improved food security are the expected livelihood outcomes.

Looking at the project findings, it is evident that since the introduction of the small-scale dairy project, the project catchment area has been experiencing surplus supplies

of fresh milk, plantain and corn. Project beneficiaries responding to the question *'Apart from having a reliable monthly income from the sale of cow products, what other benefits do you enjoy from the project?'* 60% of the total respondents said:

- There is abundant milk for the table
- Maize production has increased from 300kgs per acre to between 12,000 and 15,000kgs per the same piece of land.

Village health officers also justified the project impact to the health of women and children by saying that:

- Pregnant and lactating mothers are healthier than they were to be before the introduction of this project and this has reduced their vulnerability to diseases.
- As a result of good health, most of the deliveries in the project catchment area are safe and healthy
- Child growth has improved to a great extent (Tables No. 5.2 and 5.3)
- The death rate of babies and children has decreased

The above comments suggest that, despite the church failing to bring economic growth, it has managed to bring about some of the SL outcomes. To the researcher outcomes such as food security and health improvement are more important than monetary growth. Hence, there are reasons to appreciate the work done by the church in the Ukwega rural area.

To a great extent, the findings nullifies the following statements:

- The church live on at the expense of the poor (Kenyatta, 1971; Allen, 1974, Kimambo, 1999 and Narayan, 2000)
- Church sponsored projects fail to uplift the life standards of rural people.

This also changes the mind of the researcher to looking at this particular project in an appreciative way as opposed to the first look which was negative. With the help of the SL framework, the researcher has come to understand that, despite the shortfalls in the planning and implementation process, the project did not entirely fail to bring about the SL outcomes. As indicated earlier, people in the project catchment area are using cow manure to improve their soils for better crop harvests. Although the researcher

could not quantify how much cow manure has helped eliminate the need for expensive industrial fertilisers, it is the assumption of the researcher that, the project's contribution is great bearing in mind that there is no means of transport to bring in such chemical fertilisers to the area.

Reports from the interviewees indicated that because of availability and use of cow manure, corn harvests have improved in the area by 500%: a growth from 300kgs of maize, from an acre to 1,500kgs from the very same piece of land. This means that people now have surplus food for sale. Such income was not anticipated nor was it directly generated by the project. It was an unintended outcome. According to DFID (1999a, p. 11) improved food security is among the outcomes of Sustainable Livelihoods.

It has become evident that, the project is environmentally friendly. Based on the research findings, the Heifer in Trust (H-I-T) project encourages what is called zero grazing meaning that cows are fed inside the cow shed and the beneficiaries have to grow the fodder. Feeding cows in the barns means less soil erosion and this is a very important factor in land management. Beneficiaries are also encouraged to keep not more than four cows to enable them to feed their herd adequately.

Environmental care falls under the pillar of natural resources. The natural resource capital as was mentioned earlier, entails the natural resource stocks that are useful for livelihoods (DFID, 1999b). This includes land, water, livestock, wildlife, biodiversity and other environmental resources.

Reports from health centres also indicate a high degree of massive health improvement among members of the society. For instance, from the Ipalamwa Health Centre, it was reported that pregnant mothers were healthier and this situation reduced their vulnerability to diseases. It was also said that children are being born healthy as opposed to what it used to be. Child growth was also improved to a great extent.

Reports from Kimala Health Centre indicated that, pregnant women are getting a balanced diet and that has helped to reduced level of vulnerability to health problems.

As a result of such good health, most birth deliveries are safe and healthy. The report mentions also that the death rate amongst babies and children has decreased extend.

The other factor that changed the researcher's attitude, was the fact that a best practice may be successful within its own limited scope, but unless it forms part of a larger picture on how to reduce long-term poverty, it is only a best practice with a moderate impact (Oyen 2002, p. 21).

According to the research findings, it is evident that the Ukwega Ward church-sponsored small-scale project has managed to reduce the effects of poverty in several areas of people's lives.

Had the researcher known of this impact, he would have restructured his topic to be an impact assessment of a small-scale dairy project; church sponsored project. This would have enabled the researcher to concentrate on the best practices of church projects rather than looking on project failures.

### **6.3 CONCLUSION**

This chapter interpreted and discussed the findings of the study in the context of the research objectives guided by the research questions. It drew out and exposed the weaknesses and the areas of growth within church-sponsored income-generating projects. The chapter continued to alert the church to the following:

- side-effects of top-down approaches to project management,
- representative planning,
- interestedness,
- favouritism / nepotism,
- lack of financial and business management skills,
- lack of working capacity,
- effects of donor driven projects,
- prioritising [needs are too many],
- project abuse and
- The issues of mixed agendas.

The Chapter suggests a number of issues including adhering to best practices while putting people first in the areas of needs identification, selection of intervention and planning for implementation that involves market surveys, control, motivation, use of

qualified staff and organising. Finally, the Chapter discussed the possibility of separating evangelisation work from material development work for the sake of enabling the department to work freely with the common man while maintaining the values and principles of Christianity.

The next Chapter is devoted to the conclusions made in light of the findings of the study and the recommendations that are to be made.

## **CHAPTER SEVEN**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **7.1 INTRODUCTION**

In the previous Chapter, the findings of the study were discussed. This Chapter presents a summary of the entire report, the conclusions that were drawn in light of the findings and the recommendations that were made in relation to the conclusions drawn. It also gives suggestions regarding areas for further research, which this study was not able to address well because of time limitations.

#### **7.2 SUMMARY OF THE REPORT**

In Chapter One, an overview of the general background to the study was given and it specifically traced the historical background of the research country, Tanzania; the historical background of the early Christian Church in East Africa as well as the background information of the study area – Ukwega Ward, Kilolo district, Iringa. The chapter presented the research problem, the purpose and the justification of the study. Research questions that guided the study were also given and finally, the research methods were introduced to the study.

Chapter Two presented the conceptual issues that were related to the research study. The chapter began with a discussion of the church's conception of development and its response to poverty. A Sustainable Livelihood (SL) framework was then introduced and taken by the researcher as the ideal pre-requisite for planning and implementing church-initiated and or sponsored development projects.

Chapter Three reviewed the relevant literature related to the topic of the study. The review focused on the concepts and definitions of development. The Chapter further examined the characteristics of good development projects as a way forward to answering the question of why projects fail. The chapter then showed how the ELCT has shifted from the traditional view and had extended its activities to adopt an integrated approach in relation to its followers. Against the backdrop of the SL



framework, the chapter discussed development projects initiated and or sponsored by the church.

Chapter Four focus on the description of the methodology that was employed to undertake the study. It emphasised the study design, sampling strategy, methods of data collection and analysis and ended defining the population of study.

Chapter Five presented the findings of the study in relation to the research questions that had been set up to guide the study. These included the possible factors that lead to project failure; elements that constitute various project management styles in establishing church sponsored projects; and challenges the church faces during the initiation and implementation stages of community income-generating projects. Finally, a number of themes were developed in line with the findings and it is these themes that were discussed further in.

Chapter Six interpreted and discussed the research findings. It linked the established themes to the concepts of planning for development initiatives, in other words, planning for Sustainable Livelihood Development which meant linking the findings to the theoretical framework of this particular research.

This last Chapter presents the conclusions that were made in light of the study findings and recommendations. It suggests areas of concern for further research, which other scholars might want to address in the future.

### **7.3 CONCLUSION**

In light of the findings of the study as presented, analysed and discussed in the previous chapter, a number of conclusions were drawn. The conclusions revolve around the:

- issues of the side-effects of top-down approaches to project management,
- the use of representatives in project planning, vested interests such as favouritism, nepotism and interestedness,
- the lack of financial and business management skills,
- the effects of donor-driven projects,

- the lack of priority setting,
- the lack of skilled personnel,
- conflicting interests,
- project abuse and
- a lack of common vision, health and food security.

These are explained in summary in the following paragraphs:

### **Top-down approach to planning**

People, or human-centred vision, is important when planning for a project. Human-centred vision strives to meet human needs and is endogenous, meaning that it stems from the heart of each society. It defines its values and vision of the future – it is for the people by people. The vision leads to self-reliance where each society or community relies primarily on its own strength and resources. It becomes an asset-based process rather than a donor-based one. The asset-based approach differs from traditional development as the latter uses more outside resources than community assets. Historically, the church rely heavily on external funding and this has caused it to be not accountable for spending, nor does it suffer the consequences of not achieving the desired change. In many cases, churches do not use their local contributions for the implementation of the project. Possibly that is the case with the Ukwega dairy project and was the reason why the church was reluctant and became less responsible for making the project economical viable. This reluctance was because the church, as an organisation, had not invested in the project. That is to say, the project started without affecting the church's budget. The project, being 100% funded by HPT, allows the church to become an irresponsible trustee and this has contributed towards the failure of reaching the desired economic changes in the lives of the rural poor as there has been a great social gap between the project and the trustee-cum-sponsor. This situation has resulted in the EI.CT – Iringa Diocese at this time not being an effective or enthusiastic rural development agency.

### **Use of representatives in planning**

Church projects are prone to failure because the implementing agency like any other traditional organisation lacks modern methodologies in planning. It still uses top-down approaches to planning activities that affects people's lives. People's

participation is limited to the use of representatives whereby a few people make proposals that result in using the majority of the community members as recipients or providers of cheap labour. This has always taken away people's rights to decide on what they really want and when it comes to implementation so members of the society lack motivation. People's participation in identifying their basic and immediate needs, selecting the appropriate intervention and strategies of achieving it are very important. This plants the sense and spirit of communal ownership within the members of the society. The sense of ownership increases the level of accountability because beneficiaries become more accountable to the society as opposed to being accountable to the sponsor. For better performance, members of the society need to be treated as partners, not objects.

### **Vested interests**

Based on the teachings of the founder of Christianity – Jesus Christ, the church as a faith organisation is supposed to behave differently from non-faith organisations as well as to Non-Christian organisations. The church is supposed to reflect the reverence of Jesus Christ through serving all people regardless of their colour, gender, creed or beliefs. Showing interestedness by serving people only with the expectation of receiving more in terms of payback erodes the true mission of the church. It is also relevant to find that where such a spirit persists, people tend to fear joining such programmes and in most cases these programmes divide people instead of putting them under one flock of a needy society.

Contrary to expectations, in this particular research, the researcher found that vested interests such as favouritism, nepotism and interestedness existed in the church-sponsored project. There was too much *Mizengwe*<sup>12</sup> in deciding who should receive the heifers and the 'whom you know' techniques were often used. There was no transparency in the allocation of heifers. The church lacked worldly knowledge. It could not implement the project with great integrity, instead it was seen as only interested in serving the Lutherans and worse than this, the congregations only selected those Lutherans from certain clans.

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<sup>12</sup> Mizengwe: Swahili word for manoeuvring, corruption, power abuse

There is a Swahili saying that says '*Unapokula na kipofu, usimguse mkono*'. Literally this means, 'while eating with a blind person, you should not touch his / her hand'. In this particular project, the church was insensitive. It exposed its weakness to the community and this led to the abuse of the project. People abused the project purposefully because they knew in fear of losing church members; the church would not sue defaulters.

### **Lack of skilled Personnel**

Effective and efficient work always comes from the hands of skilled and well-experienced personnel. The Ukwega small-scale dairy project could not effect the desired changes because it lacked the technical know-how. Animals died due to a lack of veterinary services. The local church leaders who supervised the project at grass root level were trained in the field of theology so they were not of very much help to the community. This caused several project beneficiaries to slaughter their animals whenever they became sick and it is very possible that some of the slaughtered cows were not in-fact sick. This lowered the morale of the implementing agency as well as that of the sponsors as the project in Ukwega village particularly was declared a failure. There were strong reasons for this declaration as the number of cows in the project had fallen from the original eleven to just three in a period of twelve years.

### **Conflicting interests**

Working with NNGOs that have different areas of interests requires integrity. Poverty should not tempt churches to accept grants that might violate their mission and ethical values. Experience from the ELCT – Iringa Diocese, indicates that the diocese works with a number of external organisations which create opportunities and add value to church work. These opportunities, if well utilised, will enable the church to serve many people as the needs of the communities are great and the means of meeting these needs are limited. The church is obliged to work according to people's felt needs. It should ever be donor-driven.

### **Entrepreneurship**

Entrepreneurship is another important factor in running economic activities. It requires certain skills in the identification of gaps in the market and how the gap can

be filled in order to profit by it. Churches whose past experience has been in quick-fix projects in the form of relief services have always treated their activity as service provision rather than profit orientation. It is against this backdrop that many economic interventions are started without conducting market surveys or orienting beneficiaries to business techniques and this has resulted in beneficiaries not treating interventions such as small dairy farming as business. Worse still, those engaged in dairy farming are not exposed to producing other dairy products such as cheese, butter, ghee and yoghurt to increase the shelf-life of their end product.

### **General learning**

Interestingly, apart from all the above mentioned project shortfalls, there are a number of good practices that have occurred within the project catchment area. Such practices include:

- **Introduction of new animals in the area.**

The three villages are the only villages in the Ward with exotic cows. And it has been interesting to see how the beneficiaries have been eager to learn on how to feed them through the zero grazing process that is environmentally friendly, how to construct special cow sheds and establish fodder fields for the animals.

- **Improvement in peoples' health.**

Among the outcomes of this new livelihood is increased well-being and reduced vulnerability to manageable diseases. This project has brought positive health changes to children under 5 years old as well as to pregnant and lactating mothers. The death rate amongst children has been minimised.

- **Improved Food Security as a livelihood outcome.**

It was evident that, since the introduction of the project particularly in Kimala and Ipalamwa where there are a reasonable number of dairy cows, people have realised a vast change in corn and plantain harvest. This has resulted from use of animal manure of the fields which has increased the yields substantially.

The above three gains, need to be seen as positive gains on the road to meeting the needs of the rural poor and the church should not be discouraged because the project has not met the expected economic gains. The above three gains are more important than monetary gain to the rural poor.

#### **7.4 RECOMMENDATIONS**

In view of the conclusions drawn from the findings of the study presented in the preceding section, a number of recommendations are made in relation to the conclusions.

The ELCT - Iringa Diocese should assist the small-scale dairy farmers of the Ukwega ward in marketing their milk. The Diocese should also expose those farmers to different methods of making and preserving dairy products for a longer shelf life.

On implementing sensitive projects that needs close supervision, the church has to concentrate on fewer areas. Stretching too much at once may result in poor project management. Where there are other NGOs and where the Government structure is active, the church should hand over and or incorporate such opportunities into managing the project.

It is once again advised that the church should establish a department or commission for community services that will operate independency of the clergy system. This will allow the church to serve as many people as it can without promoting interestedness and also without fear of working with non-faith organisations. This will also help in safeguarding the church against falling into temptations of swindling and/or diverting project's funds to other important church functions. The independent commission or department will operate its own books of accounts as opposed to the traditional method of keeping all the funds in the general account. Where necessary, such a commission will also be free to sue defaulters in the courts of law as opposed to the church, which uses the pulpit to solve judicial matters. This will reduce the levels and frequencies of defaulters in investment projects. Having such a commission outside the clergy system will allow people to question its activities and such a move will



make it more accountable and active in serving the masses, soliciting funds, managing funds for a better change as well as managing projects.

There is an urgent need to employ and or contract skilled personnel to help in planning, controlling, motivating, monitoring and evaluating the development of projects. For better performance, the diocese and the church in general should refrain from utilising cheap and unskilled personnel. Cheap labour becomes expensive as projects take much longer to complete and are sometimes not completed to the correct standard. This is a waste of both time and money.

The strength of the church is its people so it is time for the church to enable her people to grow socially, financially as well as spiritually. Emphasising only spiritual growth will create a dependent church as well as a dependent society. The time has come for the churches to preach the true salvation of humankind, which is, declaring freedom from the bondage of political and gender oppressions, poverty, diseases and ignorance. This is the true love (1John 3: 17).

Finally there is a need for the Diocese and the church in general to adopt the Sustainable Livelihood approach in its planning process. The approach is useful and helpful in establishing workable programmes as it looks at the building blocks of a person's livelihood: how policies, institutions and processes affect the way that those building blocks are used to construct livelihood strategies, and how external factors can increase or decrease a person's vulnerability to poverty. The SL approach helps to identify priorities for action based on the views and interests of the people and reflects their perceptions of poverty and well-being (DFID 1999b).

## **7.5 AREAS FOR FURTHER RESEARCH**

Certainly, this study did not cover all the aspects of the phenomenon of the interest because of the time limitations. A number of areas have therefore been suggested for further research. These include:

*The impact of faith organisations on the material world.* There are a number of research papers by theologians on the spiritual side of the church's duties. Little is researched on the material impacts.

Secondly, there is a need to research more on the impacts of church management styles in project planning and implementation. This research could not study more deeply due to the reasons given in the introductory part of this section.

Finally, there is a need in this aspect researching more on the application of the SL approach to church initiated and/or sponsored projects. So far there is little literature on Sustainable Livelihood and Spiritual development.

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06/04/2004

## **Appendix I: Questionnaire / Interview schedule for the church focus leaders**

The University of KwaZulu Natal

Faculty of Development Studies

**School of Community Development and Adult Learning**

**(CODAL)**

### **Introductory note:**

The purpose of this questionnaire is to collect information on the project planning process of church-initiated or sponsored initiatives.

Please answer the questions honestly. The information will only be used for the purpose of this study.

1. What is the mission of your church?
2. How is it implemented?
3. How many members does your church have to date?
4. Which projects are you involved in?
5. Of those projects, which projects do you feel better off managing?
6. Who identifies projects?
7. How sustainable are such projects?
8. In administering projects, what are the challenges you face?

9. How do you raise project funds?
10. Who are your main supporters?
11. What is your strength?
12. Whom do you rely mostly?
13. What are the Diocese's development priorities?
11. What opportunities do you as a faith organisation have in the whole process of helping members of your community to alleviate poverty?



## Appendix II: Questionnaire schedule for the Ukwega Ward small-scale dairy project beneficiaries

The University of KwaZulu Natal

Faculty of Development Studies

School of Community Development and Adult Learning

(CODAL)

### Introductory note:

Thank you for taking your time to respond to this questionnaire. Please answer the questions on the space provided. For the Yes / No questions please tick your answer in the box provided. ALL INFORMATION WILL BE USED ONLY FOR THE PURPOSES OF THIS STUDY.

1. What is the name of your community? Village.....,  
Ward....., Division.....

2. (a) What is your religion e.g. Christian, Muslim etc.....  
(b) If Christian, which denomination do you belong to?  
.....

3. What are the main economic activities found in this particular village?

Name them

.....  
.....  
.....  
.....

4. Of the above mentioned economic activities, how many of them are donor funded?.....List them.

Project	Donor
_____	_____

:

5. Are you aware of the Ukwega church-sponsored dairy project?

.....

6. Who initiated this project in your community?

.....  
.....  
.....

7. What are the objectives of the Ukwega church-sponsored dairy project?

.....  
.....  
.....

8. Are you among the beneficiaries of this project? .....

a) If yes, briefly explain how you have benefited or not benefited from the Ukwega church-sponsored dairy project.....

.....  
.....  
.....  
.....

b) If you dropped out of this dairy project, give reasons for dropping out.

.....  
.....  
.....

9. What role did you play in the planning process of this particular Church sponsored dairy project?

.....  
.....  
.....  
.....

10. (a) Have you had any training from the project?

Yes / No

(b) If the answer is yes, kindly state what type of training?

.....  
.....  
.....  
.....  
.....

11. In your opinion, could you say that the project in Ukwega village has managed to reach its intended goal or not? If the answer is yes, explain what made it possible and if the answer is No, give reasons why it did not achieve its objectives.

.....  
.....  
.....  
.....

## Section 2

*Please choose the right answer (s) for the following questions by putting letter X in the box behind to the sentence or word of your choice.*

12. How did you come to be involved in the church funded dairy project?

I applied

I was Persuaded and selected by the church.

Just given

I am a member of this church

Others (Specify).....

.....

.....

.....

13. Before you joined this church sponsored dairy project, what type of animals were you raising?

Local cows (Zebu)     Goats

Pigs     Others (Specify)

.....

.....

.....

.....

14. What was your major source of income before you joined the Ukwega dairy (church sponsored) project?.....

15. What was your average income per month before you joined the church-sponsored dairy project?

Tshs. 0 – 10,000     Tshs. 10,000 – 20,000

Tshs. 20,000 – 30,000     Others. Give figures if the answer is others. ....

16. Having joined the church-sponsored dairy project, what is your average

monthly income?

Tshs. 12,000 – 24,000     Tshs. 24,000 – 36,000

Tshs 36,000 – 48,000     others (give figures if the answer is others) .....

17. Income from sale of the offspring (calves) and or milk has helped you to: (Select which one are applicable)

- Build a modern house (burnt bricks, roofed with iron sheets)
- Send a child to secondary school
- Marry another wife
- Live a decent life
- Other benefits (state)  
.....

18. Apart from \* having / \* not having (*delete what is not applicable*) a reliable monthly income from sale of cow products, what other benefits do you enjoy from the project?

- Milk for home consumption
- Use of manure for corn production
- Animals for traction
- Others (specify)  
.....  
.....

19. What are the problems you have experienced from being one of the direct beneficiaries of the Ukwega church-sponsored dairy project?

- Loss of land for corn production
- I have / had less time for other activities, as dairy cows need more attention
- Social exclusion i.e. having failed to sustain the project, the community despises (mocks at) me
- Other  
(specify).....  
.....

20. How can you rank the role of the church in the promotion and support of community income-generating activities?

- Excellent       Poor

21. Churches are \* excellent / \* poor (*delete the one not applicable*) in promotion of community income generating interventions because:-
- They have good experience in running and supervising community income-generating projects.
  - They are inexperienced in supervising community income-generating activities.
  - They have a good network (ranging from rural to urban)
  - Other factors (explain).....

**Appendix III: Questionnaire / Interview schedule for the non-direct beneficiaries of the Ukwega ward small-scale dairy project.**

The University of KwaZulu Natal

Faculty of Development Studies

**School of Community Development and Adult Learning**

**(CODAL)**

**Introductory note:**

Thank you for taking your time to respond to this questionnaire. Please answer the questions on the space provided. For the Yes / No questions please tick your answer (s) in the box (es) provided. ALL INFORMATION WILL BE USED ONLY FOR THE PURPOSES OF THIS STUDY.

1. What is the name of your community  
(Village.....,  
Ward.....,  
Division.....
  
2. (a) What is your religion e.g. Christian, Muslim  
etc.....  
(b) If Christian, which denomination do you belong to?  
.....
  
3. What are the main economic activities found in this particular village?  
Name them .....
  
4. *Out of the mentioned economic activities, how many of them are donor funded?* .....  
List them below.

Project	Donor
---------	-------



5. Are you aware of the Ukwega ward church-sponsored dairy project?  
Yes / No .....
6. If the answer to the above question is Yes, state who initiated this project in this community?  
.....  
.....
7. According to your understanding, the Ukwega ward church-sponsored Dairy project was meant for whom?  
 For all Christians  
 For the Lutherans  
 For women of the Ukwega ward.  
 For all residents of the Ukwega ward  
 For the Ukwega Church leaders.  
 Other (please explain if the answer of your choice is others):  
 .....
8. Why are you not among the project beneficiaries?  
 I did not qualify for the project  
 I did not apply  
 I feared that I would be converted into the Lutheran / Christian faith  
 I wanted to learn first from the first beneficiaries  
 Other reasons  
 (Specify).....  
 .....
9. How were the first project beneficiaries selected?  
 The Ukwega Lutheran congregations randomly picked them from its church members  
 The Ukwega Local village governments nominated names from the members of the Ukwega community.  
 People applied to the Village councils  
 I do not know

Other methods

(explain).....

.....

10. What type of assistance did the first recipients of the Ukwega church sponsored dairy project receive from the project?

Human capital

Financial capital

Animals (Dairy heifers)

Others

(Specify).....

11. How was the Ukwega ward church sponsored dairy project planned?

Non - participatory approach (planned from above)

Used participatory approach

Other approaches

(Specify).....

12. Based on your evaluation, how do you rate the Ukwega ward church-sponsored dairy project?

Successful project

Unsuccessful project

13. In your opinion, what led to the \*success / \* failure of the Ukwega ward church sponsored dairy project?.....

.....

.....

.....

.....

.....

14. In your opinion, do you think people would have acted the same if the project had been under the control of Government or under a non-faith organisation?

Yes                       No

15. What could be the reason for the project beneficiaries to act as they acted on this particular church funded project?

Churches have better plans than any other development organisations

The church is so humble and full of mercy

The church is inexperienced in community economic development projects and lack follow - ups

Other reasons

(State).....  
.....

## Appendix IV: Questionnaire / Interview schedule for the men and women's focus groups

The University of KwaZulu Natal

Faculty of Development Studies

**School of Community Development and Adult Learning**

**(CODAL)**

### **Introductory note:**

Thank you for taking your time to respond to this questionnaire. Please answer the questions on the space provided. For multiple questions please tick your answer in the box provided. ALL INFORMATION WILL BE USED ONLY FOR THE PURPOSES OF THIS STUDY.

### **Section A. General knowledge of projects**

1. What are the main economic activities found in this particular ward?
2. Out of the mentioned economic activities, which is donor-funded?  
Who are the main donors?
3. Are you aware of the Ukwega church sponsored dairy project
4. Who initiated this project in your community?
5. What are the objectives of the Ukwega church sponsored dairy project?
6. How did you come to be involved in the church-funded dairy project?
7. What were the selection criteria?
8. What role did the members of the community play in the planning process of this particular church-sponsored dairy project?
9. What types of training are offered by the project to its members?

10. What was your major source of income before you joined the Ukwega dairy (church-sponsored) project?

11. What social and economic changes have you as a community have seen since the introduction of the church-sponsored small - scale dairy project in the area?

**Section 2**

*Please choose the right answer (s) for the following questions by putting letter X in the box next to the sentence or word of your choice.*

12. Before you joined this church-sponsored dairy project, what type of animals were you raising?

Local cows (Zebu)       Goats

Pigs       Others (Specify)

.....

13. Apart from \* having / \* not having (*delete what is not applicable*) a reliable monthly income from sale of cow products, what other benefits do members enjoy from the project?

- Milk for home consumption
- Use of manure for corn production
- Animals for traction
- Others (specify).....

14. What are the problems you have experienced from being one of the direct beneficiaries of the Ukwega Church sponsored dairy project?

- Loss of land for corn production
- I have less time for other activities, as dairy cows need more attention

- The project is too expensive to run there is not market for milk, Income from other sources is spent on medication and feeds for the cow.
- Others (specify).....

15. How do you rank the church in the promotion and support of community income-generating activities?

- Excellent                       Poor

***Section three. Remarks.***

Using your own performance / impact indicators of the project, answer the following question: -

16. In your opinion, would you say that the project in Ukwega village has managed to reach its intended goal or not? If the answer is Yes, explain what made it possible and if the answer is not, give reasons for No achieving its objectives.

## Appendix V: Questionnaire / Interview Schedule for the rural health officers

The University of KwaZulu Natal

Faculty of Development Studies

School of Community Development and Adult Learning

(CODAL)

### Introductory note:

Thank you for taking the time to respond to this questionnaire.

Please answer the questions by filling on the space provided.

**ALL INFORMATION WILL BE USED ONLY FOR THE PURPOSES OF THIS STUDY.**

1. Contact details.

Name of the rural health  
centre \_\_\_\_\_

Postal  
address: \_\_\_\_\_

2. Your Position in the health centre / Dispensary:

\_\_\_\_\_

3. Are you aware of the Ukwega ward-church sponsored dairy project?

Yes / No \_\_\_\_\_

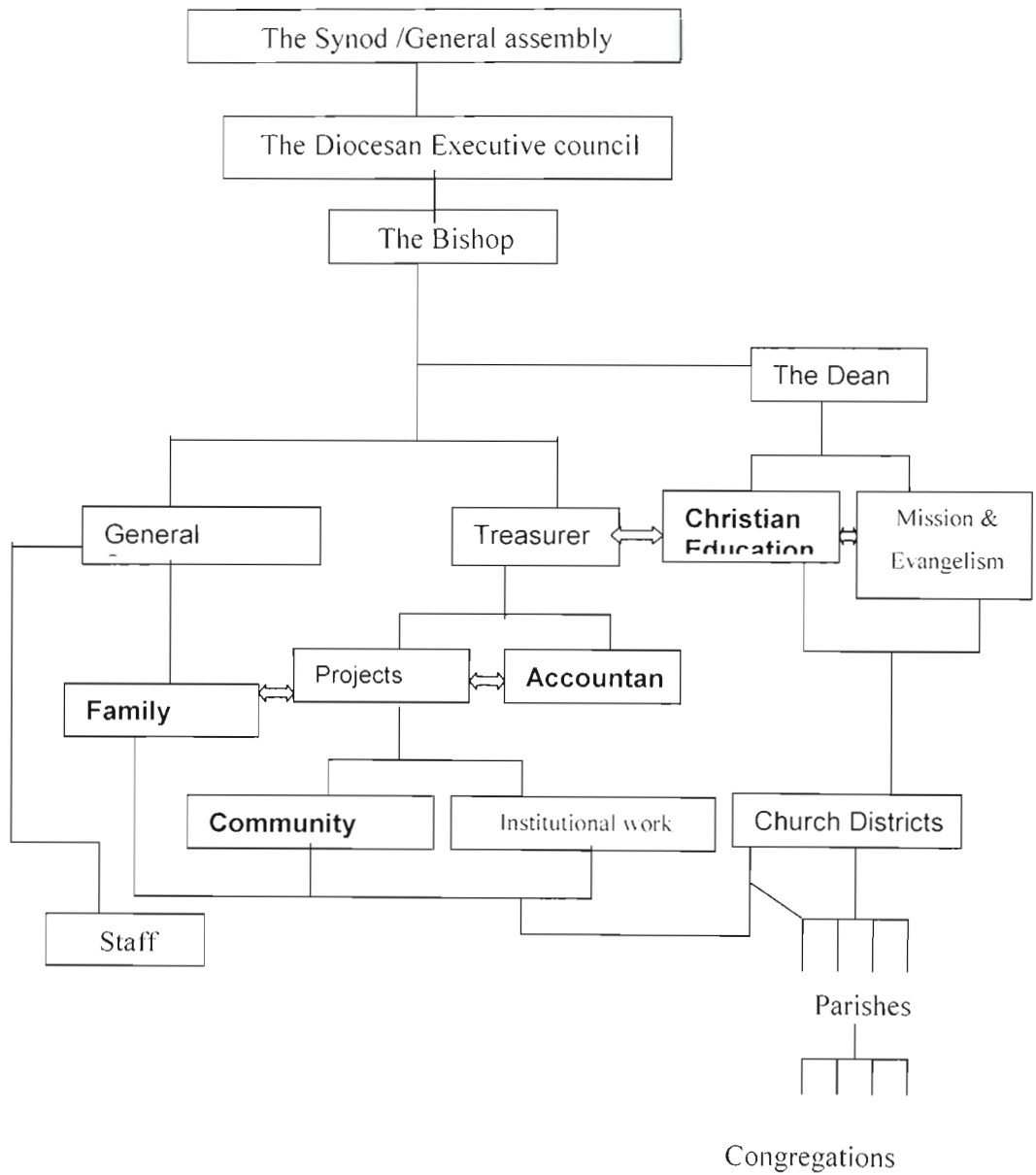
4. If the answer to the above question is Yes, do you also know why this project was established in this particular ward? Give reasons.

\_\_\_\_\_





## Appendix VI: Organogram of the ELCT – Iringa Diocese





**Appendix VIII: Economic - income of the North Esatern Church District – ELCT Iringa Diocese.**

INCOME OF THE OLD AND NEWLY ESTABLISHED PARISHES IN THE NORTH EASTERN CHURCH DISTRICT (IPALAMWA) OF THE EVANGELICAL LUTHERAN CHURCH IN TANZANIA - IRINGA DIOCESE FOR THE FISICAL YEARS 2002 – 2004 JUNE> FIGURES IN TANZANIAN SHILLINGS.

Month	* Ipalamwa	* Kimala	* Makungu	Lulanzi	Kising'a	Kilolo
Jan-02	49,280.00	48,818.00	22,844.00	64,225.00	52,794.00	
Feb-02	98,175.00	35,654.00	21,682.00	46,175.00	35,808.00	
Mar-02	28,865.00	50,805.00	28,155.00	48,825.00	47,425.00	
Apr-02	27,426.00	29,658.00	13,926.00	49,695.00	29,950.00	
May-02	32,887.00	33,507.00	12,702.00	49,695.00	25,599.00	
Jun-02	65,160.00	52,020.00	27,840.00	103,045.00	54,600.00	
Jul-02	31,690.00	49,430.00	14,660.00	60,720.00	52,610.00	
Aug-02	49,500.00	31,010.00	13,230.00	65,285.00	26,960.00	
Sep-02	84,465.00	37,690.00	14,160.00	61,910.00	25,915.00	
Oct-02	46,690.00	37,760.00	19,105.00	64,635.00	29,390.00	
Nov-02	48,925.00	45,210.00	21,985.00	63,220.00	36,650.00	
Dec-02	186,960.00	162,070.00	48,455.00	103,140.00	77,070.00	
<b>TOTAL</b>	<b>750,023.00</b>	<b>613,632.00</b>	<b>258,744.00</b>	<b>780,570.00</b>	<b>494,771.00</b>	
Jan-03	156,486.00	79,677.00	24,198.00	33,495.00	46,920.00	41,299.00
Feb-03	95,995.00	37,350.00	22,545.00	60,321.00	60,800.00	48,020.00
Mar-03	109,205.00	59,930.00	32,820.00	41,995.00	67,870.00	50,775.00
Apr-03	119,055.00	59,760.00	44,460.00	58,570.00	56,500.00	75,770.00
May-03	72,435.00	53,470.00	26,245.00	57,175.00	71,010.00	62,900.00
Jun-03	115,025.00	86,660.00	27,770.00	53,205.00	37,455.00	120,245.00
Jul-03	66,090.00	61,460.00	31,295.00	85,140.00	48,025.00	77,225.00
Aug-03	92,385.00	50,785.00	53,830.00	77,225.00	40,970.00	61,120.00

Sep-03	87,140.00	41,270.00	34,050.00	68,030.00	48,105.00	56,610.00
Oct-03	82,545.00	44,235.00	86,387.00	51,350.00	29,390.00	141,215.00
Nov-03	172,330.00	108,480.00	145,240.00	63,965.00	26,000.00	84,415.00
Dec-03	187,590.00	154,585.00	104,680.00	171,305.00	119,695.00	74,160.00
<b>TOTAL</b>	<b>1,356,281.00</b>	<b>837,662.00</b>	<b>633,520.00</b>	<b>821,776.00</b>	<b>652,740.00</b>	<b>893,754.00</b>

Jan-04	159,490.00	90,675.00	121,890.00	59,485.00	120,795.00	65,450.00
Feb-04	126,850.00	87,220.00	68,925.00	77,940.00	34,985.00	76,545.00
Mar-04	94,375.00	65,565.00	53,290.00	57,310.00	64,815.00	64,815.00
Apr-04	131,620.00	93,565.00	60,130.00	83,990.00	55,200.00	75,285.00
May-04	99,625.00	85,215.00	61,620.00	86,970.00	46,630.00	93,475.00
Jun-04	82,790.00	62,830.00	42,540.00	66,740.00	47,600.00	64,450.00
<b>TOTAL</b>	<b>694,750.00</b>	<b>485,070.00</b>	<b>408,395.00</b>	<b>432,435.00</b>	<b>370,025.00</b>	<b>440,020.00</b>

Parish	FY 2002	FY 2003	Difference	%	Six months 04	Prediction 2004	
Ipalamwa	750,023.00	1,356,281.00	606,258.00	81%	694,750.00	1,389,500.00	2%
Kimala	613,632.00	837,662.00	224,030.00	36.50%	485,070.00	970,140.00	16%
Makungu	258,744.00	633,520.00	374,676.00	145%	408,395.00	816,790.00	29%
Lulanzi	780,570.00	821,776.00	41,206.00	5%	432,435.00	864,870.00	5%
Kising'a	494,771.00	652,740.00	157,969.00	32%	370,025.00	740,050.00	13%
Kilolo		895,754.00			440,020.00	880,040.00	-2%
	<b>2,897,740.00</b>	<b>5,197,733.00</b>			<b>2,830,695.00</b>	<b>5,661,390.00</b>	<b>9%</b>