

## JOINT - EVALUATION REPORT 2014



*Mewaiki-HuYaMwi- final edition*

**June 2014**

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# DESIGN OF EVALUATION PROCESS

*Methods, people, project history and goals*

## Timeframe

This evaluation has been done between the 7th of June 2014 and the 22nd of June 2014.

## The evaluation team

The joint evaluation team was led by Rev. Dr. Martin Burkhardt on behalf of Mewaiki and by Deacon Mori on behalf of HuYamwi.

**MeWaiKi** is an project of the Evangelical Lutheran Deanery of Memmingen (Germany) being an abbreviation for „**Memmingen** und das Unterallgäu helfen **Waisen**kindern am **Kilimandscharo**“ ( Memmingen and the region of Unterallgäu help orphans around the mount Kilimanjaro).

**HuYaMwi** is a department of the Lutheran Bibel School Mwika being an institution of education owned by ELCT ND cooperating with other dioceses ( Pare, Meru, Singida etc.).

Rev. Burkhardt was accompanied by Petra Schmolinsky and in second week by Mr. and Mrs Ramming, all members of the Mewaikiteam.

During a seminar conducted by HuYaMwi all diaconical district coordinators were involved in the evaluation process.

A final seminar included also Dr. F. Shoo, assistant to the bishop of the ELCT ND and the treasurer Munganatosha Makyao. Also the Tanzanian Secretary of Mission EineWelt, Rev. Scheckenbach, was present. On behalf of LBS Mwika Rev. Obed Akyo, deputy of the principal of LBS Mwika joined the meeting.

## Involved stakeholders

Through the below mentioned methods a broad range of stakeholders were involved in the evaluation process, for example: orphans, caretakers, committee members, staff members like pastors, evangelists, fieldworkers.

## Methods

This evaluation is based on different research methods:

The **financial reports 2009-2012 and the narrative reports 2009-2013 of HuYaMwi** were surveyed.

The **Joint Evaluation Report 2011** was reviewed, especially the recommendations.

A **questionnaire** (see appendix) was sent to the deaneries providing the basic data for this evaluation.

The districts of Hai and Karatu were visited using the following methods: **group discussions** were held involving all types of stakeholders (see above) on the district level as well as on the parish level. In each district **one or two parishes** were visited, and in each parish up to two home visits took place. The parishes and the invited stakeholders were participants of the group discussions. They were not selected randomly, but they were selected by the responsible staff members.

## Project history

The ministry was founded in 2003 as a department of LBS Mwika, named HuYaMwi (Orphan ministry of LBS Mwika). The main goal was to develop an effective ministry to orphans in selected pilot parishes. The project was pushed forward by LBS Mwika staff members who were involved as consultants in the first four pilot parishes.

2004 the first full time personal Deacon Samwel Mori was employed. He was trained by the founder Rev. Dr. Burkhardt until he took over the leadership in 2007. At this time already 15 congregations had been involved.

Today the ministry is using different methods to help the orphans using the „home- and community based ministry model“ including monthly orphan meetings, small income generating projects (SIP), repairing and rebuilding houses for widows and orphans (BF), sponsorship of school fees, medical care (MF) etc.

In 2007/ 2008 OAPND (Orphan and AIDS program of ELCT ND) was founded being a project of diaconical department of the ELCT ND. The main purpose was to build up an umbrella organiza-

tion hosting HuYaMwi and also the five districts of the ELCT ND. By education and evaluation OAPND was meant to raise up the quality and quantity of diaconical ministry within the ELCT ND.

However this plan failed due to a lack of acceptance within the districts and of respective donors overseas. Also the diaconal department of the ELCT ND did not really implement this plan after 2008.

Therefore in 2011 the two ministries were united to HuYaDaKa (Orphan Ministry of the ELCT ND).

The masterplan of HuYaDaKa targets for 2011/2012 was to add more pilot parishes using the field-worker model. The newly added congregations should mainly be from districts, which had not yet been involved in order to balance the number of the involved congregations between the districts.

From 2011-2013 the number of congregations was raised from 19 to almost 45. In 2012-2012 this was mainly done in the other deaneries of the ELCT ND. Since 2013 contacts to the Meru and Arusha dioceses were used to start cooperations.

The ELCT ND and the LBS Mwika failed to set up a new Memorandum of understanding about the orphan ministry as it was proposed in the Joint Evaluation Report 2011. So the idea of HuYaDaka as a master orphan program wasn't accomplished and the orphan ministry of the LBS Mwika continued under its former name HuYaMwi.

The missing agreement caused a failure of the acquisition of governmental funds in Germany by Mewaiki. As the MOU is between the ELCT ND and Mewaiki and not between Mewaiki and HuYaMwi, the request of funds could not properly forwarded to the concerned authorities. Mewaiki tolerated this status quo, as it was able to provide sufficient funds by itself, however in the future a clear and sophisticated organizational structure is an urgent recommendation.

## Goal and schedule of this evaluation

### I. IN DEPTH VISIT OF TWO DISTRICT

Main purpose: comparison of the development of two HuYaMwi parishes and two other parishes taken care of by the district itself.

Measures: Visit of district headquarter and parish outreaches, including interviews with responsible staff, group discussions and home visits.

Time frame: 3 days

Dates 10.6, 11 6 (Hai) und 14-15.6 (Karatu)

## II. VISIT OF MERU AND ARUSHA DIOCESE

Main purpose: Check out whether an extension of HuYaMwi to these dioceses is possible and discuss the condition of this extension with the responsible persons.

Measures: Visit of headquarters of both dioceses, visit of parishes attending now HuYaMwi seminars. Visit of the School for Evangelists of Arusha Diocese, Oldonyo Sambu.

Time frame: 2 days.

Suggested schedule: 12-13.6

## III. SHORT OUTREACHES TO OTHER DISTRICTS OF THE ELCT ND

Main purpose: Keep contacts and collect basic data.

Measures: Short visit of the headquarter meeting with the dean and the diaconal coordinator. If possible, a mixed group of pastors, fieldworkers and orphans etc should be invited to the headquarter for group discussions.

This part could not be accomplished. There was only a short visit in the headquarter of the district of Kilimandjaro Middle on the 18th of June.

## IV. MEETING WITH DIACONAL DISTRICT COORDINATORS OF ELCT ND

Main purpose: Keep contacts and to collect data

Measures: every coordinator must participate with a written report (similar to the format we used 2011). The paper will be presented and discussed. Actually there was only a short collection of statistical data and a group discussion about the present challenges in the ministry and the future of HuYaMwi.

Time frame: 1 day

Date: 17 .6 in Moshi

## V. INTERNAL EVALUATION OF THE WORK OF HU Y A M W I

Main purpose: To discuss several internal issues concerning the work of HuYaMwi for example:

Scholarship program (with Mr. Ramminger)

Volunteer program

Repair of HuYamwi -House

Acquisition of a new car

Mewaiki movie project

General funding and budget policy of HuYaMwi/Mewaiki

Meeting with the StudCom

Measures: Interviews and group discussion

Timeframe: 1 day

Conducted: 19.6

## VI. MEETING WITH ELCT ND OFFICIALS

Main purpose: Present the results of the evaluation. Discuss and release a paper (MOU) for the further cooperation between ELCT ND and HuYaMwi

Invited parties:

on behalf of ELCT ND: Dr. Shoo (assistant to the bishop) and other officials, actually present only Dr. Shoo and Munganatosha Makyao (treasurer)

on behalf of HuYaMwi: Deacon S. Mori, Rev. Dr. Maanga (principal) and other members of the HuYaMwi staff and committee, actually present Rev Obed Akyoo, deputy of the principal and Deacon Mori

on behalf of Mewaiki: Rev. Dr. Burkhardt, Petra Schmolinsky

on behalf of Mission EineWelt: Rev. Scheckenbach, secretary of Tanzania

Timeframe: 1 day

Conducted: 20.6

# DEFINITION OF TERMS

*Meaning of organization and movement and the definition of areas of service*

**HuYaMwi must more be seen as a movement than as an organization**

## Organization and movement

HuYaMwi is an **organization** in terms of a structured and planned ministry. It is a department of the LBS Mwika, it has its committee, its rules and regulation and its budget.

HuYaMwi is a **movement**, if we are looking to things that cannot be organized, they just happen: students from all over Tanzania have come to Mwika to study in different courses and have been exposed to main ideas of HuYaMwi by being taught by Deacon Samwel Mori or by being a member of the Studcom. They left Mwika and brought the ideas everywhere and by being church staff members they prepared the field in many congregations.

An organization has **authority and power**, where it can control developments directly. So HuYaMwi has in its pilot- and network parishes direct control over the flow of money by releasing funds and receiving reports.

A movement has **influence**. It is mainly using the power of information and ideas, which are transported either by eye witness or by mass communication. In church history we know a lot of movements which have become very powerful. Jesus himself did not found an organization, he started a movement. Also the reformation started as a movement. Both movements became so powerful, that neither the well-organized Roman Empire nor the Roman Catholic Church were able to resist these movements for a long time.

## HuYaMwi as movement

Of course also **movements need a minimum of organization** to develop and to work effectively. HuYaMwi is a good example, that a small organization can have a big impact, if it is using the model of a movement. A team of three full-time workers and two volunteers is serving more than forty congregations with about 5000 orphans.

However organizations have the tendency to develop themselves and to expand and they can over-organize the movement they are attached to. The danger is that **organizations tend to kill their movements**.

Two times we tried to enlarge the organization of HuYaMwi by founding OAPND and HuYaDaKa. Both attempts failed. We may discuss several human failures as the reasons of this history. But maybe we failed, because God had different plans. He did not want a big organization, he wanted a powerful movement. So we must be humble and look, where the Holy Spirit is guiding us and build our structures according to his guidance.

## Defining different ministry fields

So we must evaluate the work of HuYamwi from two different perspectives. We must evaluate the work of **HuYaMwi as an organization** within a defined area of ministry. There we can look at cash flows and reports etc. This is what we will call the **organizational field**. (field O)

Furthermore we have to look at **HuYamwi as a movement** influencing diaconal ministry in an area larger than its organizational field. We will call this the **movement field**. (field M) As we have some statistical data from the ELCT ND we can evaluate the movement of HuYaMwi to some extent. The secret of the work of HuYaMwi is this field B. Without this influence field, HuYaMwi would just be another NGO. So it is important to include field B into the evaluation, even if a proper evaluation is more difficult and may depend more on impressions and assumptions than on reliable fact.

If we combine the organizational field and the movement field (O+M) we will get the field influenced by HuYaMwi, we call this the **influence field** (I). This is the total area, where HuYaMwi methods are followed combining the area where HuYaMwi as organization is implementing its methods itself and the field where other organizations are implementing similar methods influenced by HuYaMwi.

The total reachable target group will be called the **target field** (T). It consists of the organizational field, the movement field and possible clients, who have not been reached.

## Critical Mass or influence index

The quotient influence field/ target field will be called the critical mass index or influence index. It is preassumed, that a certain critical mass index will boost the ministry in a certain area, as people tend to follow the majority. This is the reason, why HuYaMwi is trying to install a certain number of pilot parishes in a certain area.

## Index for movement strength

The quotient movement field/ organizational field may be called movement index. It indicates the relationship between the size of an organization and number of its followers in the movement field.

## Recommendations of HuYaMwi strengthening its movement

1. The movement of HuYaMwi must emphasize the distribution of ideas more than the distribution of funds. So we talk about the **core program**, distributing ideas and the **complementary program**, distributing financial help.
2. So we must make a clearer definition of parishes sharing only the core program. In the past we called them **network parishes** and parishes which are also part of the complementary program. We called them **pilot parishes**. Today this difference is not very clear.<sup>1</sup>
3. Stefan Scheuerl emphasizes, that the sharing of ideas in the movement must be celebrated in public in a church service and must be renewed after four years. The congregation must promise officially to follow the guidelines of HuYaMwi and these guidelines must be placed on a notice board of the parish together with the symbol of HuYaMwi.
4. We must talk again about different methods to boost the movement, like the newsletter, radio broadcasting etc.
5. The heart of this movement is still the compound of LBS Mwika with the attached faculties of SMMUCO. So we must emphasize the work with our students through the Studcom.

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<sup>1</sup> See financial report of HuYaMwi where the different parishes are listed. There the parishes with donors are listed as pilot parishes, others as network parishes.

# QUANTITY OF FIELD

## *Number of orphans and ministry coverage*

**The number of orphans is decreasing. The area of the ministry changed significantly since 2011.**

### Lack of present statistic evaluation

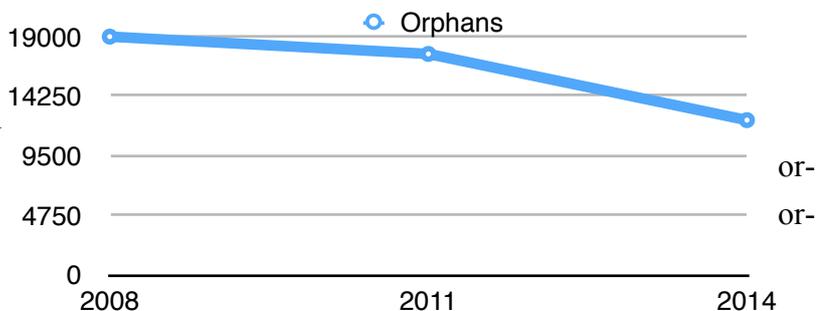
For a full valuable statistic evaluation we were not able to collect all necessary data, for example the exact currently HIV prevalence rate for the Kilimanjaro region, number of all congregants, percentage of children etc. Also not all congregations are using the counterbook methods properly.<sup>2</sup>

Also we could not compare the present data completely with the data of 2008 and 2011, as the area of research has changed again.<sup>3</sup> We try now to consolidate the data dividing strictly between the different ministries field mentioned in the last chapter. For this chapter this is quite possible.

The following data analysis can therefore only be considered as an estimate. However we have now counted almost 90% of the orphans of the ELCT ND. So we have 11193 registered orphans. An estimate for the full dioceses will give a possible figure of 12332 orphans.

### Number of orphans is falling in target field (T)

We stated a fall of 1500 orphans in 2011, now our estimate brought forward a significant decrease from 17617 orphans in 2011 to 12.332 orphans in 2014, a decline of 5285 orphans.



<sup>2</sup> Correct and full data we only received from the Kilimanjaro East district and from HuYaMwi. Karatu was presenting no data. From Hai and Central Kilimanjaro district we were only able to use the figure of all orphans without a detail report about the different groups in the counter book. We needed to deduct the number of the HuYaMwi parishes. Sia district brought only the data of 6 parishes using the counterbook.

<sup>3</sup> The area brought forward by HuYaMwi in 2008 and 2011 have changed; also the congregations brought forward by the East Kilimanjaro district in 2008 and 2011. In 2014 the area of HuYaMwi is again different from the area in 2011.

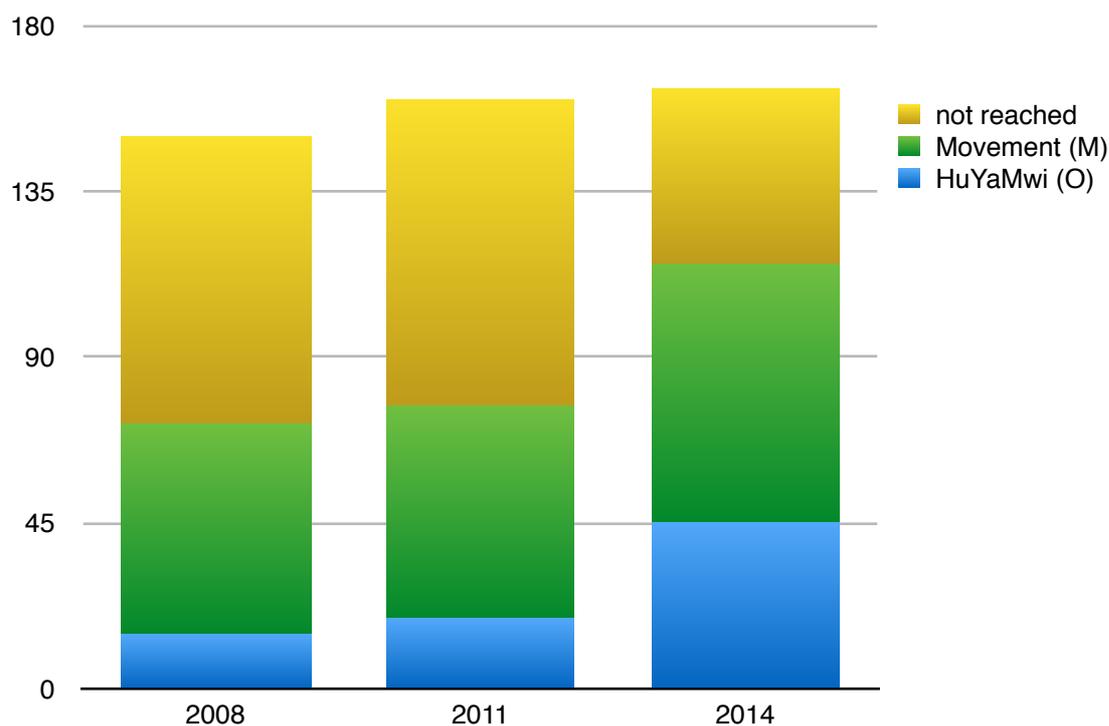
This decline might be caused by real decline of the number of orphans caused by a better medical treatment preventing HIV casualties. Another possibility is, that our registry system is functioning much better.

The only comparable date to estimate the percentage of orphans we have right now is from the Kilimandjaro Middle district. We have 41311 children counted in this district and 1986 orphans. So there is a percentage of 4,7% orphans right now.<sup>4</sup>

## Significant change of influence field (I)

In 2008 almost 48% of the congregations of the ELCT ND had been covered (72). This led to almost 8000 counted orphans, presenting almost 50% of the estimated 19.000 orphans of the ELCT ND.

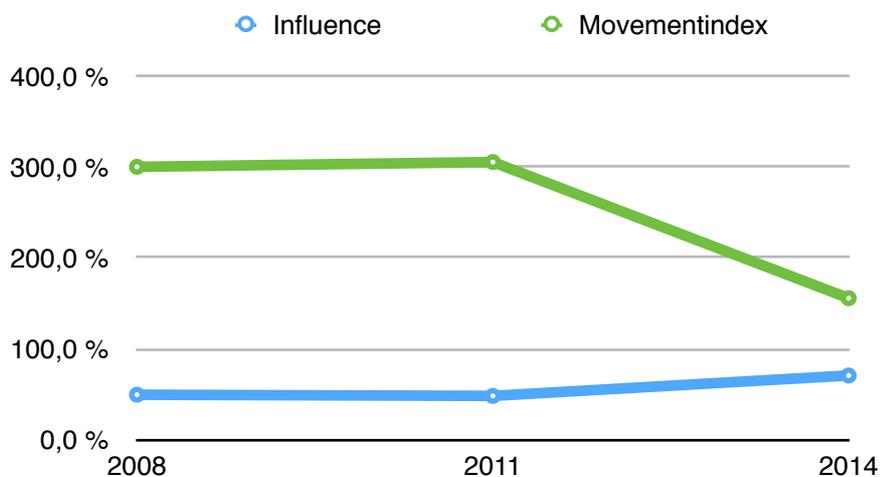
In 2011 this figure did not change significantly. 78 congregations followed the HuYaMwi method (48 %).



In 2014 almost 115 congregations were using HuYaMwi methods (70,6% coverage). Mainly the due of HuYaMwi the coverage area was exited by 47%.

<sup>4</sup> Report of the executive committee of the Middle Kilimandjaro district 2012.

## Critical Mass index and movement index



This means the **influence** of HuYaMwi is constantly growing while the target field remains the same and the influence field is becoming bigger and bigger.

On the other hand as HuYaMwi is developing its own structure (46 parishes), the possible area of the movement field becomes smaller. An index of 100% means that there are as many parishes in cooperation with HuYaMwi as there are parishes outside of the organizational structure of HuYaMwi following the methods of HuYaMwi.

### RECOMMENDATIONS

In order to use the positive effects of the movement model, HuYaMwi must avoid a fall of the movement index below 100%. So we should avoid adding more parishes to the HuYaMwi organizational structure right now. We'd better try to win more followers.

## Future increase of the target field (T)

The coverage will be extended by adding more dioceses to the coverage area. The plan cooperation with the Northern Central diocese and the Meru Diocese will almost double our coverage area.

	orphans	congregations
ELCT ND	12332	163
ELCT NZD	8408	?
ELCT MD (estimated)	4000	47
<b>Sum</b>	<b>24731</b>	

## Recommendations

1. As the counterbook method is providing an easy standardized method to collect and analyze data, HuYaMwi should collect and process this data on a regularly base (annually or after two years).
2. We have to use standardized forms to collect the data.
3. Additional data (number of congregations, number of congregants, number of children, prevalence rate etc) should be requested from the parishes or governmental organizations.
4. The data should be collected and forwarded to the HuYaMwi desk for each congregation. They should be filed properly (see chapter about internal evaluation of HuYaMwi), so that data for each congregation could be compared for different years.
5. To ensure a broad coverage of the counterbook method, additional seminars must be scheduled within the next years.

# QUALITY OF MINISTRY

## *Neediness structure and used methods*

### **Coverage of different methods improved - Shift from neediness of long term help to small help**

## Introduction

The quality of the ministry can be evaluated by two different methods. The first method is to count and evaluate the coverage of different measures to help the orphans. However this method does not show the effectiveness of the used methods and the change brought forward by them.

A better tool is to analyze the change of the neediness structure shown in the counterbook.

Change in use of Methods field I

	Diaconal comittee	F/W	Counter -book	orphans meeting	SIP parishes	BF	BEF	Scholar-ship
Karatu (M)	1	0	1	0	0	2	24	0
Hai (M)	38		38	4	29	3	271	
Siha (M)	16	0	6	6	9	3	1	82
Kati (M)	10	0	10		3		127	22
Mashariki (M)	32	32	32	32	32	27	+	83
<b>HuYaMwi (O)</b>	<b>47</b>	<b>47</b>	<b>47</b>	<b>40</b>	<b>42</b>	<b>22</b>	<b>4809</b>	<b>322</b>
<b>Sum</b>	<b>144</b>	<b>79</b>	<b>134</b>	<b>82</b>	<b>115</b>	<b>57</b>	<b>5232</b>	<b>509</b>
<b>Sum 2011</b>	<b>129</b>	<b>50</b>	<b>77</b>	<b>68</b>	<b>94</b>	<b>62</b>	<b>2082</b>	<b>285</b>
<b>Difference</b>	<b>15</b>	<b>29</b>	<b>57</b>	<b>14</b>	<b>21</b>	<b>-5</b>	<b>3150</b>	<b>224</b>
<b>Change</b>	<b>12 %</b>	<b>58 %</b>	<b>74 %</b>	<b>21 %</b>	<b>22 %</b>	<b>-8 %</b>	<b>151 %</b>	<b>78,60 %</b>

## Change of use of methods in influence field

We see an improvement in almost all areas of HuYaMwi methods. Only the number of constructed or repaired house is a little bit small, as we counted 2011 all houses ever built since the start of the building fund in 2006.

## Change of coverage of different measures in the target field

We also see a change in the coverage of different methods due to the decrease of orphan and the absolute number of help being provided:

Change of coverage in target field

	orphans meeting	SIP parishes	BF	BEF	Scholar- ship
<b>Summ 2014</b>	82	115	57	5232	509
<b>reached orphans</b>			199,5	5232	509
<b>Total basis</b>	163	163	11193	11193	11193
<b>Coverage</b>	<b>50,31 %</b>	<b>70,55 %</b>	<b>1,78 %</b>	<b>46,74 %</b>	<b>4,55 %</b>
<b>coverage 2011</b>	<b>42 %</b>	<b>58 %</b>	<b>1 %</b>	<b>12 %</b>	<b>2 %</b>
<b>Difference</b>	<b>8,31 %</b>	<b>12,55 %</b>	<b>0,78 %</b>	<b>34,74 %</b>	<b>2,55 %</b>
<b>Change</b>	<b>20 %</b>	<b>22 %</b>	<b>78 %</b>	<b>290 %</b>	<b>127,37 %</b>

So we can say: Every second orphan of the target field was able to receive some help due to the orphans meetings or to the Basic education fund.

## Change of Neediness shown in the clusters of the counterbook

We only have accurate data from HuYaMwi and the East Kilimanjaro district, data from 6 congregation from the Siha district, the other data (in *italics*) are interpolated not changing the percentage.

### Distribution in the counter book in influence field

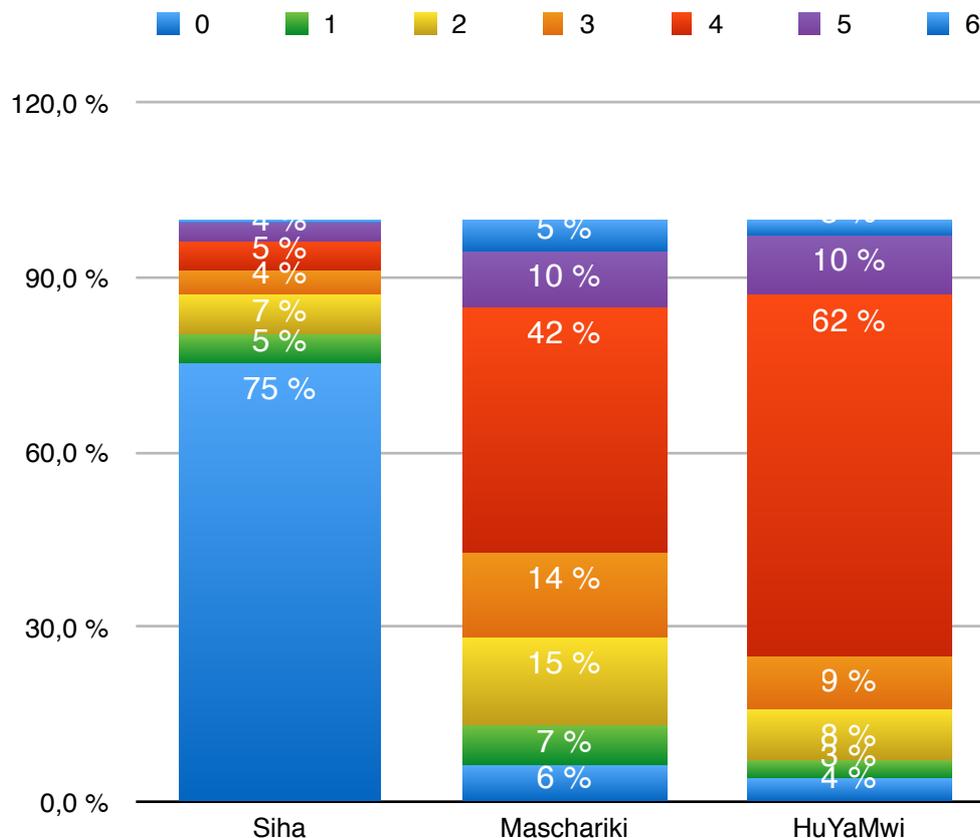
	0	1	2	3	4	5	6	Sum 0-6	Sum- 1	Sum 4-6
<b>Hai (M)</b>	267	109	246	250	1186	225	80	2363	2254	1491
<b>Siha (M)</b>	564	38	50	32	36	27	3	750	712	66
<b>Kati (M)</b>	131	53	120	122	580	110	39	1155	1814	729
<b>Mashariki (M)</b>	171	177	404	387	1130	257	147	2673	2496	1534
<b>HuYaMwi (O)</b>	192	160	400	450	2957	500	130	4789	4629	3587
<b>Sum</b>	<b>1325</b>	<b>537</b>	<b>1220</b>	<b>1241</b>	<b>5889</b>	<b>1119</b>	<b>399</b>	<b>11730</b>	<b>11193</b>	<b>7407</b>
<b>Percentage</b>	11,3 %	4,6 %	10,4 %	10,6 %	50,2 %	9,5 %	3,4 %	100,0 %	96%	63,1 %
<b>2011 Sum</b>	<b>523</b>	<b>1063</b>	<b>1159</b>	<b>964</b>	<b>2658</b>	<b>1903</b>	<b>186</b>	<b>8456</b>	<b>7393</b>	<b>4747</b>
<b>2011 Percent</b>	7,1 %	12,6 %	15,7 %	13,0 %	36,0 %	25,8 %	2,3 %	100 %	87,42 %	64,21 %
<b>Change</b>	153 %	-49 %	5 %	29 %	122 %	-41 %	115 %	39 %	61 %	56 %

### COMPARISON OF ALL COUNTED ORPHANS

As we have data from 2005 and 2007 we can compare this data. However the data came from a different research area.

CLUSTER	2005	2007	2011	2014
CONGREGATIONS	11	44	66	85
0 -% of reg. orphans	16,84 %	15,00 %	7,70 %	11,30 %
1 -% of Total	5,00 %	6,01 %	12,57 %	4,60 %
2+3 -% of reg. orphans	8,42 %	19,67 %	28,82 %	21,00 %
4 -% of reg. orphans	46,31 %	40,4 %	35,95 %	50,20 %
5- % of reg. orphans	22,10 %	17,48 %	25,74 %	9,50 %
6 -% of reg. orphans	5,20 %	7,87 %	2,52 %	3,40 %
4+5+6 -needy orphans	73,61 %	65,72 %	64,21 %	63,10 %

## Comparison of organizational field and movement field



The comparison of the different fields makes the different performance very clearly. The district of Siha still shows a very bad adoption of the counterbook method. Only the data of six congregations had been forwarded. And there is a high percentage of the not yet visited orphans. So here we see great difference between the organizational field and the movement field.

The differences between the movement field in Kilimanjaro East and the organizational field of HuYaMwi is only a few percent points. Deacon Mori has performed a little bit better by reducing the number 0 cluster to only 4%.

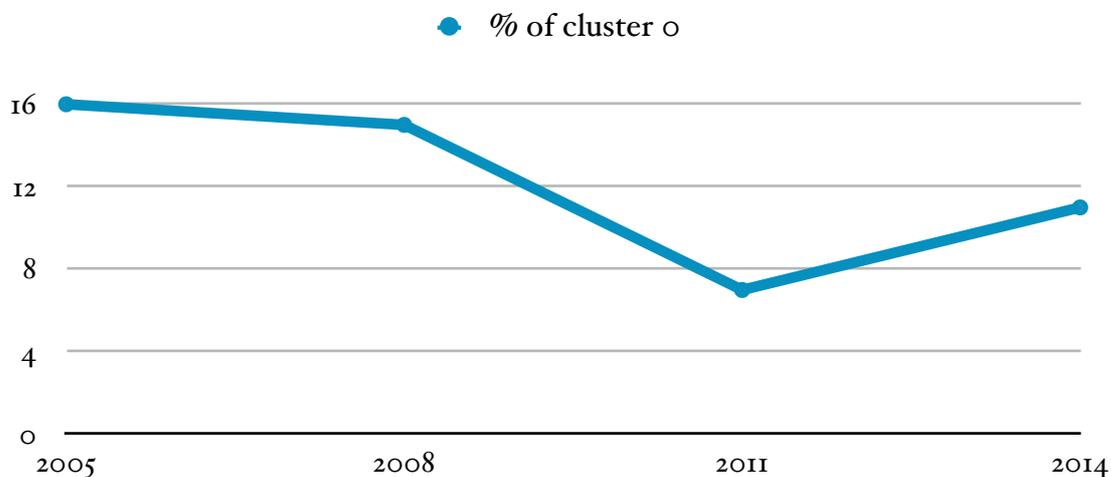
## Quality indicators

### INDICATOR 1: PERCENTAGE OF CLUSTER 0 BELOW 5% (NOT YET VISITED ORPHANS)

The indicator shows how many orphans must be still visited and put into the others clusters. As HuYaMwi added a lot of new parishes the number increases again.

The high percentage is caused by the large number in Siha district. This seems a lot of work needs to be done in Siha.

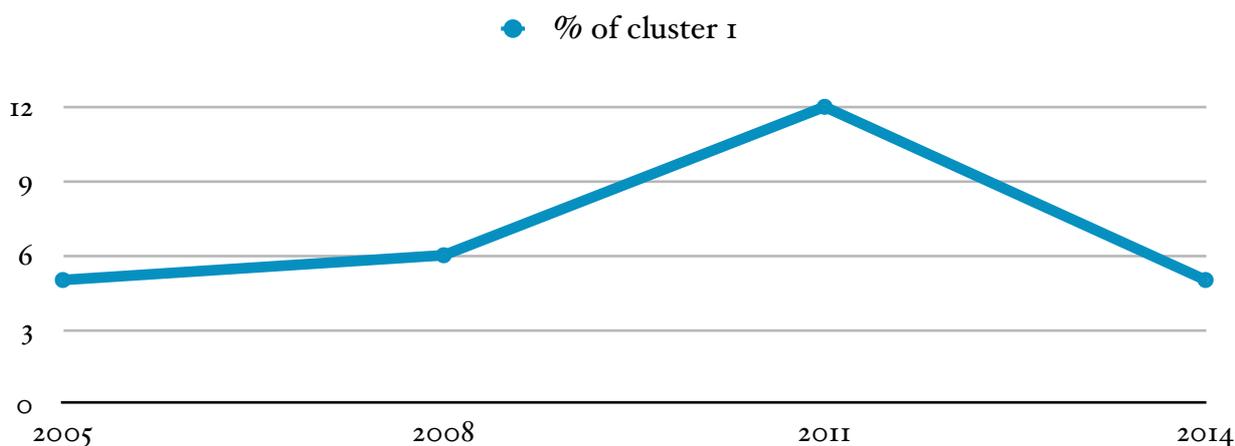
For Kilmandjaro East alone the figure is 6,4%, for HuYaMwi it's even only 4,0%. So without Siha there would have been an improvement from the data in 2011, where the indicator was at 7.07 per cent.



#### INDICATOR 2: CONSTANT GROWTH OF CLUSTER 1 (NO LONGER LISTED)

Orphans passing the age limit of 18 cannot longer be counted as orphans. So every year there must be some orphans added to this cluster by reaching the age of eighteen or by moving away from the congregations. The indicator shows, that the counterbook is kept properly and up to date.

Due a change of method the indicator is showing a decline instead of the expected increase. In the parishes of HuYaMwi and of the East district the counterbook is now rewritten (on an annual basis). This means phased out orphans are not longer listed in the newly written counterbook. Therefore we have a decrease in cluster 1.



### INDICATOR 3 : DECREASE OF NEEDY ORPHANS

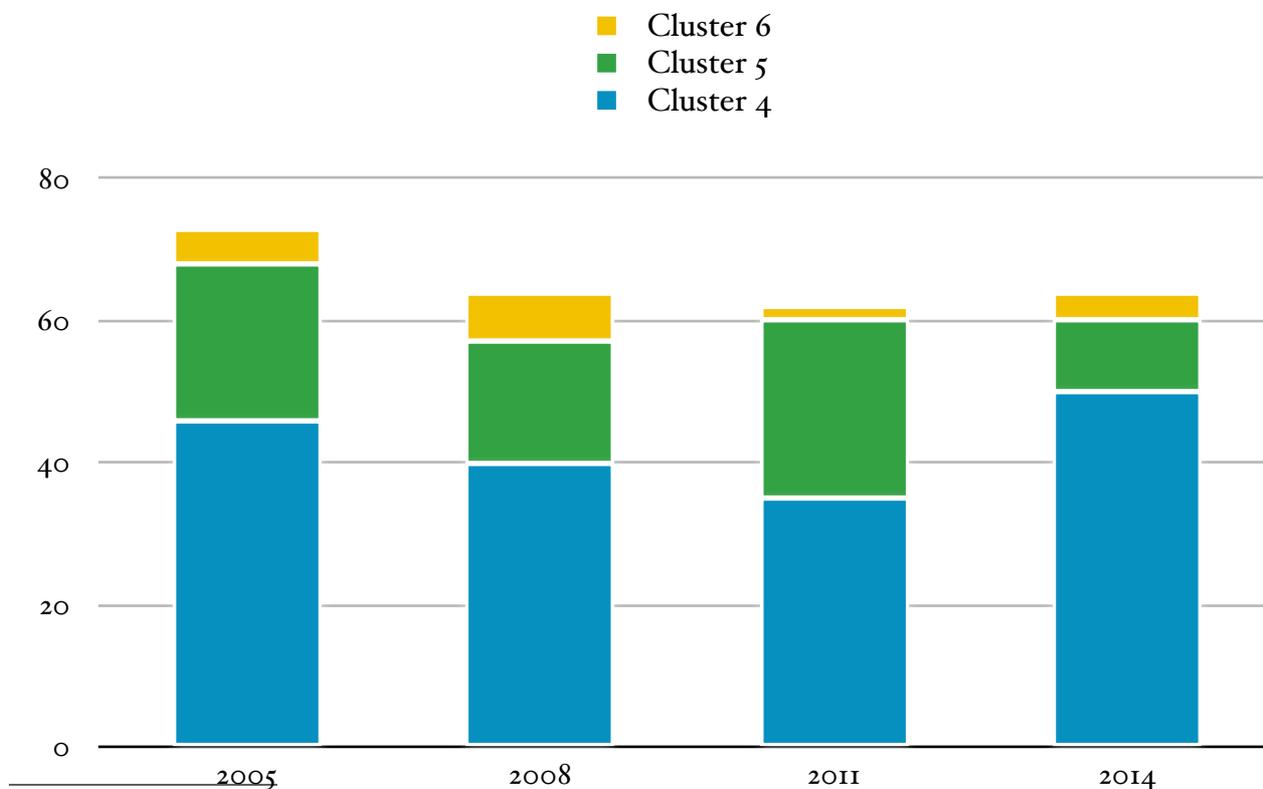
If the total number of needy orphans is not growing (which is presently the case, see above), the number of needy orphans should decrease if the methods of help are applied successfully.

The percentage of needy orphans is still around 63%.

**From 2008 to 2011 we had seen internal shift, the number of emergency cases (on the top) and the number of short term help cases (on the bottom) has decreased, and the number of long term help cases (in the middle) has increased.**

Possible explanations:

1. We have reduced the number of open cases (cluster 0) with 7,3 %. It is possible that these cases passed to the group of needy orphans (cluster 4,5,6). So because of this, there should be an increase. But as some orphans got help this surplus was reduced and the number of not needy orphans (cluster 2,3) was increased with 9,15 %. So we can make the following calculation: increase of not needy orphans 9,15%= shift from cluster 0 7,3%+ total decrease of needy orphans 1,51%.
2. As the total number of orphans is decreasing, there might be an age shift.<sup>5</sup> This means our orphans get older and more orphans are in need of higher education.



<sup>5</sup> In the past we made some age studies. But the present data has no age clusters.

3. As time goes by the people who do the home visits may see more cases that need long term help (SIP, BF), or in the past three years the economic situation of many families has become worse. For example the house is now in a worse condition than in 2008. Or the client's situation has become worse due to the high inflation in Tanzania.

**From 2011 to 2014 we see an reverse shift the number of orphans needing long term help as decreased from 25% to 9,5 % and the number of orphans needing short term help has increased from 35% to 50%. So there is almost a shift of 15% of the counted orphans, which are 1175 heads.**

This development is contradicting some of the assumptions made above, especially the assumption of the age shift (no 2.) Generally this shift means an improvement, as the kind of neediness has changed to the need of small support only. For this development we can give the following explanations:

1. The fieldworker and committees have improved their methods how to measure the neediness. This means, fewer orphans are now put into cluster 5.
2. Through more scholarships, SIP programs and building houses a lot of the longterm cases have been resolved.

#### INDICATOR 4: DECREASE OF EMERGENCY CASES.

Emergencies should be handled first. So if there is a significant number of cases of emergency left in cluster 6, still work remains to do.

Due to many new congregations the emergency cases have raised again. So there are 2,7% in the HuYaMwi parishes and 5,5% in Kilimanjaro.

## Recommendations

1. Use of the counterbook as quality management tool.
  1. Based on the counterbook method HuYaMwi must build up a quality management system at least for its organizational field. The results must be included in the annual narrative report. This was already requested in the JER 2011, but has so far not been accomplished.
  2. This is the only way how we can prove our present or respective donors, that our work is done effectively. The available data can be seen as „proof of concept“. If we want to proof our quality following international standards, the counterbook method must be fully implemented in the organizational field and as far as possible in the movement field.

3. In order to introduce this method in the whole ELCT ND, we must teach seminars on all levels in parishes, districts, for coordinators etc, including refresher courses. Maybe there must also be some change of methods included in these seminars.<sup>6</sup>
2. Emphasis on high coverage measures
    1. The monthly orphan's meeting is a measure with a high coverage, because it has the potential to reach all orphans. It can easily be conducted in all congregations even with a low budget.
      1. HuYaMwi should provide a package (seminar, small funds, follow up and monitoring) to promote this measure in as many congregations as possible.
      2. It may be even a good idea to produce a new booklet providing the basic information and possible games for these meetings.<sup>7</sup>
    3. As a consequence of the JER2011 the Basic Education Fund was reinforced.
  3. Orphans being in need of long term help
    1. We still need a better analysis of this group. It was already suggested in 2007/8 to split up cluster 5 in subclusters. ( 5.1 SIP 5.2 scholarship 5.3 BF etc)<sup>8</sup>
    2. In order to face the emerging financial needs, there must be an emphasis on local contribution.
      1. For the building fund the local contribution is presently at 40%
      2. For the scholarship fund we had been using a full scholarship model in the past. However HuYaMwi and other districts are using already a model where only the school fees or a part of the school fees is paid.<sup>9</sup> So we must consider the different models and release guidelines.
      3. Also in case of SIP it may be possible, that a part of the necessary capital may be contributed by the beneficiaries, by a local donor or by the congregation.

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<sup>6</sup> Compare Handbook, #14 and 15 and 22

<sup>7</sup> The volunteers have already a collection of games.

<sup>8</sup> See Joint Handbook, paper 22.

<sup>9</sup> For example the scholarship fund in Siha contributes only 100.000 Tsh per orphan.

# ORPHAN MINISTRY ON THE PARISH LEVEL

## *Visit of seven parishes in two districts*

**The diaconal ministry is developing differently in each congregation and therefore we need to look at each congregation from a different perspective. A measuring tool to mark the different capacity levels of parishes may be helpful.**

### Visit of Uduru parish (Hai district / organizational field)

The congregation of Uduru was the first congregation of the Hai district which joined HuYaMwi in 2007.

There is a well done counter-book with 88 registered orphans. Also other lists show the number of widows and widowers, of most of the vulnerable children, of needy seniors and disabled people.

The committee reported all known measures of HuYaMwi like scholarship, SIP, and building fund. Also medical treatment is provided in cooperation with the Machame Hospital. The medical treatment is however not refunded by the health coupon system used with Marangu Hospital, but by refunding medical expenses to the congregation according to the receipts of the hospital.

The congregation contributed almost 25% of its budget for diaconal purposes. A quarterly report shows an almost balanced budget of 2,2 Mio Tsh for diaconal purposes which is funded by 78% through HuYaMwi (1.8 Mio Tsh).

The main income of the congregation is a quarterly offering (70.000 Tsh,) and a contribution of maize and sugar by an local donor (247.000 Tsh).

So the committee estimated, that even if the help from HuYamwi would stop suddenly, they could continue with this work under its own power.

We visited five homes, which were selected by the congregation. (We need to evaluate why the congregation presented the same cases to their guests last year too).

The first house was a widow who has already received help: a goat project and a scholarship for two of her children. The house was still in bad condition, but it hasn't been yet an urgent matter.

In the second visit a grandfather with three grandchildren was presented, who was still able to care for them. Therefore the committee decided not to help, but to keep an eye on him.

The third house was a house of a widow which was built for 5 Mio Tsh, supported by HuYaMwi with 2.3 Mio Tsh. The house was simpler than the standard model (two rooms only), but it was much cheaper as the standard house is nowadays built for 8 Mio Tsh.

The last two visits led us to most vulnerable children, which received help through goat projects and medical help. For the last family the congregation has already started to build a brick house, now expecting HuYaMwi to finish the building.

## S U M M A R Y

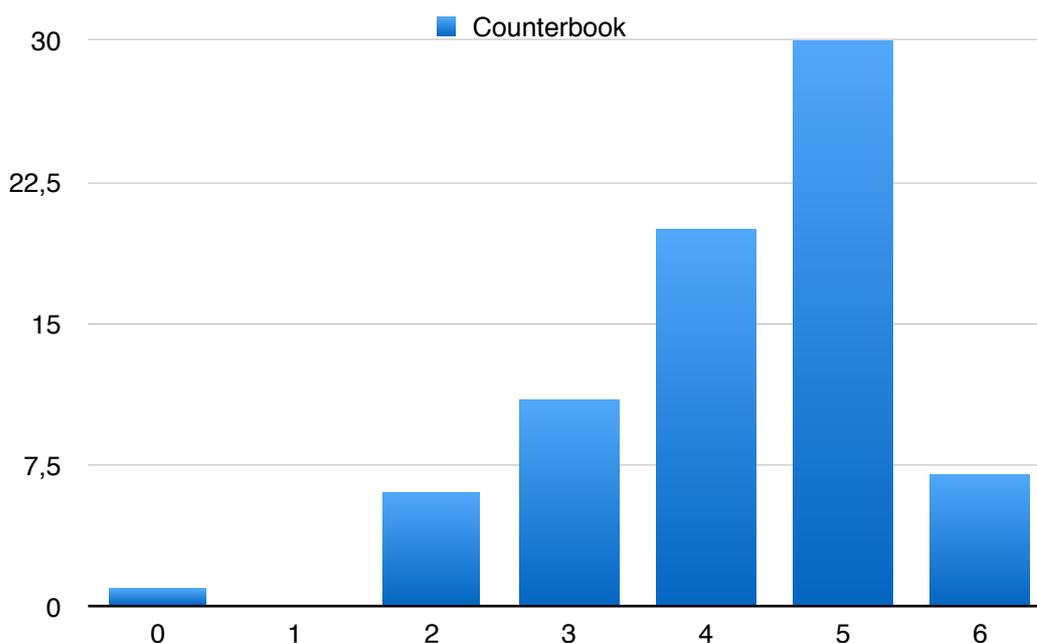
The congregation of Uduru shows an experienced fieldworker supported by a well-trained diaconal committee able to use the counterbook and therefore to deal with different forms of neediness. The committee is very motivated and the congregation has done serious efforts to raise their own budget.

So the congregation works on **advanced level** establishing now ministry to different groups of needy people.

## Visit of Nshara parish (Hai district - movement field)

The congregation of Nshara does not belong to HuYaMwi. There is a committee, but no fieldworker. The committee presented the data of the counterbook

0=1; 1=0; 2=6; 3=11; 4=20; 5=30; 6=7. This data shows that the committee understands the counterbook methods and has been doing follow up.



Other lists of needy people are planned but have not yet been accomplished.

The congregation was able to run some activities, like

- meeting of orphans
- a scholarship for vocational training (1.2 Mio p. a.). There had been more requests for secondary scholarship which had been refused, because of the requested longterm commitment.
- distribution of sugar to needy seniors.

The congregation raised the money by the offerings on 26.12 which brought 0.3 Mio Tsh. (different from sadaka ya huruma). The district also contributed some small funds.

The committee heard from the work of HuYaMwi in Uduru mainly through the school, where the fieldworker of Uduru paid the school fees for his orphans. They used also the model of Uduru to build a house (see above). Of course their main wish is to join HuYaMwi too, as they see, that work is well done there, and they fail to help the needy people properly. So we were able to feel a tension: There is a challenge from the neighborhood congregation to join HuYaMwi and therefore there are some efforts to perform well and to reach the required standards. On the other hand there is some frustration, that there are no funds available and the work cannot be carried out effectively.

The home visits showed a more specific picture. The committee presented two emergency cases, where they obviously failed to help effectively. One house built for a widow with seven children was build of such a low quality, that within the next year it will be again a case for the building fund.

The second case showed a family on a small plot where two children suffered from worms in the feet due to poor hygienic standards. The committee already brought some treatment but because of the low standards the problem came back after a short period of relief.

In both cases the district coordinator was not consulted.

## S U M M A R Y

The congregation has already left the standard level, because it has already implemented the standards as use of the counterbook and the work of a committee. The parish is right now learning how to use the methods for one target group properly. So we can say that the parish is on the trainee level. In this phase help and guidance from outside is needed.

## Itemizing the differences between organizational field and the movement field.

In the congregation of Uduru and Nshara you can easily see the differences between both fields.

For example the pastor and the committee of Uduru were much more committed than in Nshara. The Uduru parish was successful implementing HuYaMwi methods, the Nshara parish had a knowledge about these methods but was not able to apply them properly.

We guessed reasons for the different performance. Of course the committee of Nshara saw the missing HuYaMwi funds as the main reason why they had not been successful. But funds are not the only reason of success, so we added the reasons personal comfort (mainly via the fieldworker), education and a sense of belonging to HuYaMwi (integration) to our list.



## Visit of Nsongoro parish (Hai district - organizational field)

On the next day we were able to verify most of these items during our visit of Nsongoro parish.

Both, the pastor and the evangelist participated in HuYaMwi activities during their education at the LBS compound. The pastor was still able to quote the basic HuYaMwi guidelines.

There are 62 registered orphans. As also children from other religions and confessions were admitted the number was higher compared to the only 131 Lutheran children.

The congregation is a HuYaMwi member since 2012. It was amongst the three new congregations recommended in 2011 and was finally selected randomly.

The committee reported all the different HuYaMwi measures: contribution to school expenses, SIP, orphans meetings, distribution of mattresses, building of houses.

Concerning the benefits doing the diaconal work under the guidance of HuYaMwi the committee reported the following issues:

- more financial resources
- the possibility to carry out plans
- better education
- greater joy and motivation
- better communication through the fieldworker
- waiting to be admitted to HuYaMwi challenged the committee for greater efforts

The congregation collects from time to time an offering of 50.000 Tsh. and they succeeded doing a fund- raising of about 300.000 Tsh. Deacon Kimaro admonished, that fundraising should not be done occasionally but regularly.

The fieldworker did not know the guidelines of HuYaMwi by heart, so these guidelines should not be filed but should be placed on a public board.<sup>10</sup>

The committee presented three widows, who are still in the progress to be chosen for different programs. The committee presented these cases to receive more advise. Doing this the committee is aware of the problems of making the right decision and is taking these decisions very seriously.

## S U M M A R Y

The congregation is still on the trainee level as their decision making is still deepening on external counseling.

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<sup>10</sup> See recommendations in the second chapter

## Visit of Sufi parish (Hai district - movement field)

The congregation has a very long diaconal experience. Three deacons of Faraja Diaconical Centre had been attached as deacons to the congregation and Rev. Makarere (who has now left the congregation) had built up a solid fundament.

There is a diaconal committee since 2007 and the new pastor showed a lot of diaconal expertise. He was not educated in Mwika. He missed practical diaconal education at Makumira University Colleges and he advised us to conduct practical seminars (homevisits) with the pastors, because many pastor leave the diaconal issues to the evangelist or parish-workers or focus only on prayer during their home visits.

The parishes showed us their diaconal abilities in different cases:

- a blind girl sponsored to go to secondary school in Moshi (about 1 Mio Tsh p.a.) sponsored only by Tanzanian donors
- a disabled girl who failed to join the school in Faraja, because she is also mentally retarded
- a senior of about 94 year who receives food and medical treatment

Only in last case the committee needed some more advice: a widow with five children and three grandchildren. The two present children seemed to be mentally retarded. One of them, a daughter (22 years) got pregnant three times from different men who were abusing her mental retardation. The three grandchildren suffered from malnutrition and missing hygienic standards.

In the following group discussion the committee mainly requested the following issues:

- better cooperation and exchange of thoughts, for example by sharing home visits with neighbor parishes
- to educate a mixed team ( leading pastor, church elders, basic health care education program)

### RECOMMENDATIONS :

- Change of focus for HuYaMwi seminars: doing a lot of more practical work together
- Review the idea of HuYaMwi network and bring education and counseling to more congregations, which do not need more funding.
- Education and counseling needs not necessarily be done by HuYaMwi, it can also be done by the district coordinators.
- Congregations like Sufi can also be seen as a resource being an good example and training area for other congregations

## S U M M A R Y

The congregation is operating on a mature level dealing with different types of needy people. It is very experienced in raising funds and so it is able to do its work independent from external funds.

### Visit of Bashai and Karatu mjini parishes (Karatu district- movement field)

As both parishes are in the process of constructing church buildings the diaconal work is very low. Bashai has no diaconal committee. Karatu main has one, but its performance is low and the number of its members has dropped. We were not able neither to see the pastors nor the committee members.

Rev. Temba presented to us four cases of disabled people (who are not really the target group of HuYaMwi). But the presented cases made clear, that without the help of the committee even smaller problems are not solved, which would be in the capacity of the congregation. More complex cases, which need a broader cooperation are almost impossible to be solved.

For example: we visited a disabled person who earns his money with shoe repairs. It would be a small matter to collect some money to boost up his business. A larger problem, which can only be solved by the whole congregation is to find a place to build a house for this person. Without the help of a committee Rev. Temba is left alone and is overwhelmed by the number of his cases. But it is not his task to care for each disabled person personally, but to initiate and to coordinate the diaconal work in the district of Karatu.

## S U M M A R Y

Both congregations are below standard level as the committees are not well functioning.

### Visit of Basodawish parish (Karatu district- organizational level)

Basodawish has been amongst the HuYaMwi parishes for the period of two years. It has 68 orphans. Also other groups of needy people are now registered. The Fieldworker is supported by other committee members.

The money of the SIP fund (900.000 Tsh) has already been used. The money of the annual budget (800.000 Tsh) has not yet been used. The diaconal account needed to be closed because of high bank charges. Until another one is opened the general account of the parish is used for diaconal purposes. So far no money is lost (according to the evangelist).

The congregation itself made an offering of 40.000 Tsh for diaconal purposes.

The fieldworker presented two cases of widows with children:

The first case was a widow with five children amongst them one disabled daughter. With a 100% help of HuYaMwi a new house was built (8 Mio Tsh). We were very astonished to realize, that the widow was still sleeping in the old house. She argued, that she will move to the new house, if she would be able to buy some furniture, as so far as there is only one bed for her boys. She also is afraid of leaving her cattle alone in the old house fearing hyenas. The widow was able to send two of her children to secondary school, but she failed to pay the school fee for her disabled daughter at Faraja dicaonical centre.

The second case is a widow with four children As she was only second wife of her deceased husband, she was not well considered when the property of her former husband was divided, but the clan of her husband decided to take care of two children. With the two remaining ones the widow is living in a rented house (10.000 Tsh p. m.) One of her children is now in the process of receiving a HuYaMwi scholarship.

## S U M M A R Y

The parish is still on the trainee level as it needs still help to minister to one needy group.

## Visit of Rhotia parish

In Rothia Rev. Burkhardt hold a sermon about the history of HuYaMwi. After the service there was a short meeting with the fieldworker and some committee members.

The congregation received funds from the SIP program and an annual budget. They have already changed their account to a cheaper bank. The counter book is newly prepared at the moment. Deacon Mori advised, that there must be a central counterbook for the parish and not a counterbook for every part of the parish.

## S U M M A R Y

The parish is still on the trainee level as it still needs help to minister to one needy group.

## Estimating the capacity level of a parish

In this chapter we adopted a former OPADN method to measure the capacity of a congregation.<sup>11</sup>

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<sup>11</sup> See Appendix C. The HBC level is left out here.

Level		Example Field O	Exampel field M
<b>0- Starting level</b>	no Standard testified		Bashai and Karatu mjini
<b>1. Standard level</b>	Committee working, separate diaconall account		
<b>2. Trainee level</b>	Training to implement ministry to one group of needy people	Basodawisch, Rhotia, Nsongoro	Nsharah
<b>3. Advanced level</b>	Successful implementation of ministry to one group	Uduru	
<b>4. Graduate level</b>	Successful implement to multiple groups.		Sufi

In the congregates remaining in the entry level we saw the following problems:

1. The committee has not been installed or is not properly working because the parish was focused on other issues, e.g. constructing the church.
2. Without the help of a functioning committee the coordinator is lost alone. He is the coordinator and advisor, but not the one who is actually doing the work.
3. The understanding of the written diaconal guidelines of the ELCT ND is still very low. After their release in 2006/7 the ELCT ND did not continue to promote them.

For parishes working on the trainee level, but also on the advanced or graduate level we see the need of continues counseling and advisory. Even Congregations having some experience failed in more complicate cases.

## Other important findings

1. The first finding is, that HuYaMwi is benefiting from the students of LBS Mwika. Of course there are some natural born pastors, who have been pioneering diaconal work, but those are rare. Those of the HuYaMwi pastors and evangelists who have been trained and educated by the Stud-Com and other measures at the LBS compound, took their work seriously and were very committed. So we recommend, that HuYaMwi shall continue to be a department of LBS Mwika.
2. A congregation like Nshara has a committee with low self-esteem. They heard something from their neighbor parish about HuYaMwi, but they thought, they cannot be successful without the HuYaMwi funds. This tension is both: it can be productive, it can also be dangerous. Productive, because the congregation realizes, that there must be done something to get funds. This is taking the

congregation out of a status of unawareness and sleepiness. They should do something right now, even before the funds might be available. It is dangerous, because this tension is more focussed on funds, than on true development. „Without the help of external funds, we are not able to do something meaningful”. This is not true, because also with small funds you can do something being a real help to the needy person. If now the external funds are not going to be available for different reason, this misbelief will cause a breakdown of the diaconic activity.

3. Generally the visited HuYaMwi congregations showed, that HuYaMwi is able to deliver the funds properly and to lead the congregations to do their work in the right way. There are some smaller issues which will be discussed in the section of the internal evaluation of HuYaMwi.<sup>12</sup> The visits showed clearly the HuYaMwi system of home visits and follow-ups using the counterbook and the fieldworker method is the right way. Also the volunteers have now been successfully integrated in this system.

## Recommendations

HuYaMwi may develop a system to mark the capacity of each congregation. This can be very helpful for internal analysis, but also to testify a certain level publicly. As its idea is central part of the former OAPND core program it might now be integrated into the HuYaMwi core program. As the counterbook is showing the progress in certain congregations, this measuring system might show the progress in a certain area or field concerning teaching and counseling.

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<sup>12</sup> See notes on filing and reporting system.

# ORPHAN MINISTRY IN THE DISTRICT OF THE ELCT ND

*Interviews at the district office and seminar with district coordinators*

## **Capacity development is needed for the district coordinators**

### East district

Presently there are 31 congregations taken care by the district, two new founded congregations will have been added. 13 congregations are still under the supervision of HuYaMwi. So all 46 parishes of the district will be included into the service (full service).

The ministry is well developed using the fieldworker model. So thanks to the available funds from Kiel (almost 120 Mio Tsh per annum) we almost provide the same high quality ministry as in the HuYaDaKa zone. Financial and narrative reporting is available on a very high level.<sup>13</sup>

The district is a good example, what you can do, if you have a good personal (Sr. Tango) and sufficient funds.

There is a plan to add another sister as co-worker to Sister Tango.

### RECOMMENDATIONS

The move of congregations requested in 2011 has not yet been full filed. Sister Tango hesitated a nearby shift of other congregations to the district due to her great work load. This situation might change if she gets a co-worker. Also other circumstances must be considered to plan this change carefully. So some fieldworkers may feel more comfortable with Deacon Mori and do not want to switch over to the sister. We suggest to start with some congregations who are willing to move to the district and learn from that experience. Also HuYaMwi may stay with some nearby parishes, as there is a need to have some area for practical exercises close to the LBS compound.

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<sup>13</sup> See annual narrative report from Sr. Tango for 2013.

## Middle District<sup>14</sup>

The orphan ministry of nine parishes is already run by HuYaMwi, 11 parishes had been run by Rev. J. Nkya. His ministry has now been taken over by Deacon Mlaki Bariki since 2013 as it was requested in JER2011.

The district is a good example, what you can do even under low budget conditions. So it is the only district which supports the diaconal ministry with 5 Mio Tsh covering the salary of deacon Bariki, office and travel expenses and small funds to help the orphans. (SIP project in 3 parishes, 127 orphans receiving small material help). Approximately steel about 10 congregations are following HuYaMwi methods in this district.

### RECOMMENDATIONS

If possible, HuYaMwi may pass funds through the district until other funds are available. Also the district should try to search a long term partnership with a strong donor.

## Hai district

### VISIT OF THE DISTRICT OFFICE

In 2011 only the congregation of Uduru was part of HuYaMwi. Meanwhile 10 congregations have joint HuYaMwi, almost 20% of 48 congregations of the district. So the main recommendation of the Joint Evaluation report 2011 was accomplished.

All 48 congregations have a diaconal committee and are using the counter book. As 10 congregations are in touch with HuYaMwi, there are 38 remaining congregations. Deacon Kimaro estimated that almost 50% of the remaining 38 congregations have a structured diaconal ministry planning ahead, the rest of the parishes remained doing occasional ministry mainly by distributing some food and during the home prayers (home visits). All parishes have committees now, but not all are using the counterbook.

There is still no diaconal master plan recommended in the last report. Also Deacon Kimaro did not get a car, but he's using his private car, which is not a 4WD.

Even if not all goals have not been accomplished yet the district secretary saw a lot of changes since the diaconal department has been installed in 2007. A lot of people are now arriving at her desk to

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<sup>14</sup> By bad luck we were not able to see Deacon Mlaki Bariki personally and we were not able to receive his questionnaire. So this data comes from an interview held at the district office.

say thanks. The diaconal ministry has brought about a new understanding of the real Christian community.

#### INTERVIEW WITH THE DEAN OF HAI

He showed a lot of interest as he was involved by himself with the work of HuYaMwi being a pastor in Samanga parish.

As he was asked to introduce this idea to the partners in Rothenburg he was hesitating bringing forward the Massai food project.

Talking later with Deacon Kimaro he said that the projekt of rafiki foundation (mili sita) takes a lot of effort (contribution of every congregation -for example Ngosoro 120.00 Tsh per year?).

#### FURTHER NOTES

A lot of projects are going on right now, not all of them are good. So bad projects are an obstacle to get the new ones.

Kammleiters promised to talk with the partners in Rothenburg about the possibility to start a diaconal project using the methods of HuYaMwi.

Due to misunderstanding of Deacon Kimaro he added in his counterbook statistics also the data of HuYaMwi parishes, so his data could not be evaluated properly.

The salary of coordinator Deacon Kimaro is paid by funds from Rothenburg. There is also the plan to sell the motorcycle and to get a car instead. The partners are still sending money directly to some congregations (bilateral). There is no master plan to divide the available funds according to the needs of all congregations.

#### RECOMMENDATIONS

We still recommend a solid plan to buy a motor vehicle for Deacon Kimaro.

The issue of unjust distribution to single parishes must be still discussed in the committees of partnership and in the executive committee of the district. The coordinator should provide a masterplan.

### Siha district

All of the congregations don't have any committees. The use of the counterbook is still low. In 2011 there were almost 18 congregations reported using a counterbook. In 2014 there are only 11 left (together with 5 HuYaMwi parishes).

There is a scholarship program installed, sponsoring 82 orphans from all 21 congregation. It's sponsored by Fürth (75 x 100.000 Tsh).

## RECOMMENDATIONS

As the district has only 21 parishes and approximately 2151 orphans, it should be not to difficult to establish a full service for all parishes, especially if there is a full time worker who is equipped with a motor vehicle.

So we advice to supervise the past and future development carefully, to ensure that this goal is reached in time.

## Karatu district

In the 15 parishes we have now 8 parishes in the HuYaMwi program. According to our visit and the results from JER2011 we fear that in the other remaining 7 parishes there is not much work done, as there were no statistics presented to us.

## INTERVIEW WITH THE DEAN OF DISTRICT

Oldeani is already supported by Compassion international, which deployed a center facilitating a school for 400 children, a vocational training centre and a mother/child centre.

Now there must be a plan developed for the remaining 7 congregations not covered by HuYaMwi. As the district cannot afford to pay the salary for the diaconal coordinator, a lot of work cannot be accomplished. So either a way must be found to support the salary of Rev. Temba or to get someone else as his assistant.

The question of the future of the district as a part of the ELCT ND is still not solved. There had been several attempts to split quickly, but as the district cannot even afford to run his budget as a district a fast split is only an illusion.

The former plan to establish a seminar centre for mentally retarded children on the compound of the district is still necessary and should be included in the master development plan being prepared right now.

## MANY SPECIAL PROBLEMS

The district of Karatu is facing some special problems:

- The diaconal department has not been yet well established in the district, for example there is no office for the coordinator Rev. Temba.

- The high number of disabled people in this district may be not only caused by the environment. It may be also caused by marriage amongst relatives<sup>15</sup>
- Street children in Karatu town due to tourism.
- General poor economic situation in the rural area.

## GENERAL RECOMMENDATION

It is necessary to talk again with the partner district in Altdorf to raise the present diaconal budget of 1000 € p. a. only. But due to the personality of Rev. Temba there may be some misunderstanding between the partners and Rev. Temba. So the donors see some obstacles to add more funds.

Rev. Temba needs a new motorcycle as the old one, aged 18 years, is beyond repair. Estimated costs are 4-5 Million. Alternative: used car, it costs 15 Millions. But Rev. Temba has no car driving license. As the district is very poor there will be no funds to maintain and run the car.<sup>16</sup>

The thesis of the cause of disability due to marriage amongst relatives must be proved by a research. It will be the duty of the pastors to preach about this issue and to counsel couples asking for a wedding ceremony.

There are right now discussions to send a deacon to Karatu. The partners in Altdorf are still afraid, whether they can afford to pay his salary. Maybe a support by HuYaMwi is possible. Anyhow if a second worker is added, his cooperation with Rev. Temba must be clarified carefully.

## STREET CHILDREN PROGRAM

We did not make any further research to the street children. Rev. Scheuerl maybe will do a research in August 2014.

## Summary

### ACHIEVEMENTS SINCE 2011

HuYaMwi has added even more congregation to districts, as it was planned 2011. Now, according to the available funds and staff, we must ask whether a further addition of congregations is reasonable. We have reached a critical mass of 20% in Hai and 50% in Karatu.

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<sup>15</sup> This idea was brought forward by Deacon Mori who discussed this issue with student from Karatu.

<sup>16</sup> Even the car of the dean is so far out of order due to missing funds.

Now the question is, whether we can gain some strategic benefit by raising up this index. What are the side effects of this critical mass index to other congregations, to the district, to partners in overseas and other respective donors. As mentioned above one side effect is the generation of a tension in other parishes preparing themselves now to be ready for diaconal work.

#### STILL DIACONAL MASTERPLANS ARE MISSING

Now what was hindering the both districts to set up a diaconal masterplan as it was suggested in the report of 2011? One possible answer is, that there are too many other on-going projects. So Hai focused more on the Massai food projects and Karatu more on the program for disabled persons. Some of them are just good and necessary projects, but others may have not the same effectiveness as HuYaMwi and are using a lot of financial and personal resources. So there is a lot of confusion about the different projects and there is no transparency, which projects need to be run and monitored. So districts and other donors may be just hesitating to set up new projects. So the only solution right now is to raise awareness about this problem amongst the donors and perhaps it may be possible to resettle and prioritize some projects starting an open discussion about these projects and of course you cannot stop a running project. It is our hope, that the pilot parishes will convince the district and the donors, that a well monitored and effective project will produce more benefit. So HuYaMwi must take down a wall to change behavior in order to move forward to more transparency, effectiveness using standard methods. This could be one of the challenges of HuYaMwi to proof that a structured ministry will bring more relief to the poor people than a mixture of different small and not effective projects.

#### LOOKING FOR EXPLANATION OF THE DIFFERENCES BETWEEN THE DISTRICTS

The research shows high differences: In the East Kilimanjaro district and in the congregations of HuYaMwi we have a ministry of high standards due to the available funds.

In the four other districts the remaining non-HuYaMwi parishes showed not much progress since 2011, in some figures we even see a decline. So in these areas the request to develop a diaconal masterplan has been neglected and the HuYaMwi methods has only been adopted in some or even no parishes.

Is this only a matter of funds? If there would have been a diaconal masterplan using the tools of the counterbook, maybe some donors had responded earlier. There is the fear, what's going to happen if all orphans are recorded properly and then no funds would be available to feed the recorded needs (Rev. Temba).

In the evaluation seminar the coordinators reported also some other problems. It starts again with the leading pastor, who is responsible to elect the committee. There is a lack of knowledge, that the committee members need to have some extra time to attend seminars and to visit the orphans. So it is not a good idea to choose full-employed people as members of the diaconal committee, otherwise the congregation will not be able to send members to the seminars conducted by HuYaMwi. With no proper education the whole process of using the counterbook breaks down. So there is a gap between the congregation having a formal committee and having a proper counterbook (144 with committee, counterbook 134 parishes only) So especially the starting point of choosing the committee needs a lot of explanation and communication between the coordinator and the pastor of the congregation.

#### WEAKNESS OF DIACONICAL LEADERSHIP

So the problem everywhere is the leadership structure which needs to be developed properly. On the parochial level it is the proper understanding of the rules and tasks of the pastor, the diaconal committee and the chairman of this committee (additional the rule of the fieldworker if applicable). So chairperson must be the acting person (or the fieldworker if applicable) taking the initiative. He receives information from the coordinator and generates reports. The leading pastor will only receive copies and will countersign reports going from his parish to the coordinator.

Similar leadership problems may cause problems on the district and the diocese level. But as these institutions are even more complex than the parishes, we can only make general comments. Like the chairperson or the fieldworker on the parish level the coordinator on the district and also on the diocese level must be the actors, the one who boosts the ministry. They must have some independence concerning their budget and their working plan. And the committees on the district and the diocese level have the task to grant this independence by caring for the necessary funds and by protecting the coordinator from requests to use his time and the available funds from the attempts of the big church organizations to be used for purposes which are not included in the masterplan. Otherwise the working and financial power of the diaconal department will split up in countless projects and obligations which can't be called a strategic and structured diaconal ministry.

The problem might also be a systemic problem. Even if we have now diaconal structure on all levels, the whole system has not yet been adopted to these diaconal structures. So it needs a very strong leadership to survive within the existing structures of the church. Again the question arises, whether a more independent diaconal ministry like in Germany would be helpful under the Tanzanian circumstances.

So the need amongst capacity building amongst diaconal staff and participating church leaders is still high.

## Capacity building for diaconal coordinators

In order to build capacity amongst the coordinator we suggest the following training system mainly for the coordinator in Siha and Karatu:

1. The coordinator should be involved as an advisor for one of the HuYaMwi parishes in his district
2. The coordinator should choose one parish which is not attached to HuYaMwi and try to develop a ministry following the example of HuYaMwi under close supervision of HuYaMwi
3. Funds for this second congregation may either be available locally or may be requested from the donors (approx. 1000€)
4. The number of the congregations should not be increased before the coordinator has been able to establish the ministry in both congregations
5. There should be a written agreement between the concerned district and HuYaMwi about this development plan..

# HUYAMWI AND OTHER DIOCESES

## *Visit of Meru and North Central-diocese*

**The door is open, but plans of consideration must be developed carefully**

### History

HuYaMwi is mainly under the authority of the ELCT ND. But as the LBS Mwika is run by the four northern dioceses, Pare, ND, Meru and CND, the LBS Mwika and therefore also HuYaMwi were theoretical open to all these dioceses.

As the students mainly come from these four dioceses and even from other dioceses, from Kenya, and even we had some students from Kongo and Sudan the idea of HuYaMwi spread out naturally to different places.

There had been a pilot parish in Pare and 2006 there was a seminar with participants from the southern dioceses.<sup>17</sup> In 2014 Mr. Kronenberg visited Illembula and could see, that the orphan ministry still went on.<sup>18</sup>

Mainly through the efforts of Rev. Scheuerl, Kibaya started to be a HuYaMwi -parish in 2012. Shortly before our joint evaluation bishop Mameo from the Morogoro diocese visited Germany. The Mewaikiteam presented the HuYaMw iproject and the bishop showed a lot of interest.

### Preliminary questions

There is a great unity about the possibility to bring the HuYaMwi core program to other places. Whether it is also possible to start parts of complimentary program is questionable due to the following reasons

1. Limited funds - so far as HuYaMwi depends on MeWaiKi we already need to work hard to maintain the present income. A further growth is questionable.
2. Limited staff resources. The core program alone will require a lot of planning and teaching. So it is questionable, if we really have enough staff to start and monitor the complimentary program

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<sup>17</sup> See yearbook of HuYaMwi

<sup>18</sup> Phone call in June 2014.

3. As the ELCT ND receives the money as the responsible church organization they will hesitate to bring funds to other dioceses, which are not under their authority.<sup>19</sup>
4. We must be honest to ourselves: HuYaMwi has not yet been very successful in counseling the districts of the ELCT ND, apart from the East Kilimandjaro District. And the last chapters show, that there is still a lot of work which needs to be done. Going to other dioceses we will face the same problems as we have seen in our own districts, only on more complex level. We will be welcome to bring funds and man power. But are the other dioceses really ready to change their mind about the importance of the diaconal ministry allocating sufficient funds and staff resources for a successful development of the ministry?

## Visit of Meru Diocese

We were able to talk to the bishop Paulo I. Akyoo and the general secretary.

There are 47 parishes with about 30.000 young Christians. We estimate, there are about 3000-4500 orphans.

Compassion has about 10 centers and the diocese runs a small orphanage at Nkoranga with about 35-40 places. Children should return to their families after two years, but this often is difficult.

3 congregations have already sent participants to HuYaMwi seminars.

The next step is the diocese must write an official letter to ask for help from HuYaMwi.

## Visit of Northern Central Diocese

We talked to the bishop, the general secretary and the heads of woman and project department.

According to the internal statistics there are 8408 orphans and 7602 widow but the statistics has not yet been finalized.<sup>20</sup>

Also the problem of a separate department was discussed. Most of the dioceses have still no separate diaconal department and even in the new strategic plan of the ELCT there is no specific diaconic section. Orphans are only mentioned in the plan for evangelism and preaching. So there is still a big need for diaconal development.

As already six parishes have participated in HuYaMwi and the diocese has already sent an official request the next steps could be:

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<sup>19</sup> Talk with the assistant to the bishop Dr. Shoo. This concern was also seen by the other dioceses.

<sup>20</sup> Report of Elisabeth Megiridoo, project department.

1. Make together follow ups in the already participating congregations
2. Start communication with a project coordinator appointed by the NCD
3. Set up a long term education plan using the Oldonyo Sambu facility

## Visit of Oldonyo Sambu

The Oldonyo Sambu Bibleschool is located about 35 km away from Arusha and can be reached by using the road to Nairobi. It has about 150 beds, three classrooms, a dining hall and a chapel. The standards are comparable to those of the LBS Mwika compound, some rooms are even better.

The centre is presently run by Stephan Schramm as mentor and a Tanzanian manager. It is mainly used for the theological training by extension program. The future plan is to do some renovations and to scale the center up to a conference and a retreat centre.

The first option is to use Oldonyo Sambu to accomodate a HuYaMwi seminar. A price of 12.000 Tsh. per day and person full board could be reasonable.

HuYaMwi could start with seminars next year, when already some pilot parishes as training areas will have been established nearby receiving participants from Karatu, NCD and MD.

For an integration with the TEE program we still need to talk with Rev. Lembure. There are two options:

1. To teach diaconal lessons within the existing TEE program
2. To start a separate TEE program concerning diaconal issues, using methods similar to the HuYaMwi fieldwork model.

## Recommendation

1. Each diocese must write a secular letter to start the process of building a cooperation
2. Each diocese must appoint a coordinator who has enough time resources to develop a plan of cooperation together with deacon Mori.
3. Starting from the beginning this coordinator should be integrated in a plan of capacity building as suggested in the last chapter. So we will get enough insight and knowledge to develop a plan of cooperation suitable for this diocese.

4. A plan of cooperation must include the diocese commitment being a partner of HuYaMwi according to the guidelines of HuYaMwi<sup>21</sup>
5. The final plan of cooperation must be approved by the authorities of the concerned dioceses, the ELCT ND and also by Mewaiki. A policy about the possible transfer of funds must be included.
6. Now HuYaMwi must focus to develop its core program to get a suitable package for the other diocese.
7. Mewaiki or other donors of HuYaMwi may earmark a certain amount of money to be used for the program of other diocese.

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<sup>21</sup> See Appendix A. We are not quite sure, whether the ELCT ND is presently fulfilling all the requirements, but this is another issue. At least they are doing something outside of HuYaMwi for the orphan ministry, for example the Kalali orphanage centre.

# HUYAMWI GOALS AND VISION

## *Coming back to its roots*

### **Focus on the Core program is needed**

## History

There had been two attempts to found another organization besides of HuYaMwi. The OAPND program in 2007-2009 and the idea of HuYaDaKa. Both attempts failed so far. There are been several reasons for this failure.

- the weakness of the diaconal department starting from 2008, which made no follow ups to continue with OAPND or develop HuYaDaKa.
- a lack of cooperation of the district to join the OAPND model which included a sharing of funds and an open and transparent budget policy
- the refusal of HuYaMwi to invest time and personal resources to develop and carry out services passing through two very complex social systems, the ELCT ND head office and the deaneries. So Deacon Mori decided in 2011 to bring services directly to the parishes. He almost doubled the number of the congregations since 2011 in close cooperation with the district coordinators. So two strategic goals of 2011 have been reached.<sup>22</sup>

Mewaiki in cooperation with Rev. Scheckenbach from Neuendettelsau took the decision not to force the further development of HuYaDaKa as a jointventure requested 2011, but to just let HuYaMwi do its ministry. Coming back in 2014 we saw, that the idea of HuYaDaKa has already died.

## Finishing the debate about HuYaMwi

So the joint evaluation team recommends to finish the debate about the change of name or a change of terms of service and to accept HuYaMwi as it has developed itself.

So we finally opt for the possibility mentioned in the JER2011 for HuYaDaKa:

„ HuYaDaKa will remain the property of LBS Mwika like HuYaMwi before. The representation of the ELCT ND will granted by a sub-committee of the board of the LBS Mwika dealing only with

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<sup>22</sup> See JER2011, page ??

HuYaDaKa. In this committee also external members will be represented. This idea was already discussed 2007/2008 to ensure a broader acceptance of HuYaMwi.“

So what was already seen in 2011 is now very clear. It does not make any sense to move the office away from the LBS Mwika. A change of name to HuYaDaKa is not very helpful as HuYaMwi is already well introduced. The idea of a subboard mentioned in 2011 is now altered to be an independent governing board.<sup>23</sup>

During our evaluation we saw the following reasons, that HuYaMwi should remain a department of the LBS:

1. The high benefit of being a department of an education centre spreading out knowledge and understanding through our students.
2. The idea that a movement governed by small organization is much more effective than a huge organization.
3. The main purpose of HuYaMwi may still be education which fits perfectly in the context of an education centre.
4. HuYaMwi may easily be expanded to other dioceses, HuYaDaKa not.
5. The failure of OAPND and HuYaDaKa and the success of HuYaMwi. „Never touch a running system”.

## Legal consequences

Taking this decision there must be some follow ups adjusting the legal status of HuYaMwi.

1. The guidelines of HuYaMwi must be renewed. We found that the draft of the 3rd edition is almost suitable right now.<sup>24</sup> There are also some regulations of controlling HuYaMwi by a small governing board reporting to the board of LBS Mwika and the ELCT ND. In addition there could a reporting system be installed, that the ELCT ND will receive financial and narrative reports directly from HuYaMwi.

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<sup>23</sup> Suggestion of Rev. Scheckenbach during consultation with ELCT ND officials on the 20th of June. See appendices A and B.

<sup>24</sup> See Appendix A.

2. As the HuYaDaKa has died the MOU between the ELCT ND and MeWaiKi needs to be adjusted. This can be done by a small appendix to the MOU<sup>25</sup>

## The core program

As an educational institution the main objective is capacity building mainly amongst parishes, districts, centers or even dioceses. The core program can adopt the guidelines of the OAPND core program explained in the OAPND development paper 2006.<sup>26</sup> The main objective of the core program is to measure the capacity of a congregation according to a capacity scale and then to raise up the capacity by a different educational level. A reached level will be certified by HuYaMwi.

The core program should be opened for all church congregations or other church institutions, which agree with the basic regulations of being a partner of HuYaMwi<sup>27</sup>

## The complementary program

The main objective of the complementary program<sup>28</sup> is to support the congregations in areas where their financial power is not strong enough to meet all needs.

In order to fill the requirements of this objective, the congregation must proof their neediness by

1. releasing a detailed report about the needy people following the counterbook method.
2. giving HuYaMwi insight in the financial strength of the congregation, by sharing the financial report of the last business year with HuYaMwi

After that the HuYaMwi committee will discuss the issue and make a decision about the neediness of the congregation. Following is a similar raster, as it is used in the counterbook. The decision of the committee will be noted down in the minutes. The cluster number will not be published but can be opened by request to the concerned congregation, as the cluster number is for the internal use by the coordinator and the committee

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<sup>25</sup> See Appendix B.

<sup>26</sup> See Appendix C.

<sup>27</sup> See Appendix A, section on partners of HuYaMwi.

<sup>28</sup> Compare the introduction to the complementary program in Appendix D.

## Strategic plan

### MINISTRY MODEL

The short term goal of the evaluation report 2011 has been fulfilled by adding more HuYaMwi parishes in the district. This was done by using the fieldworker model establishing a direct communication line between HuYaMwi and the parishes.

However there might be some exceptions mentioned in the Joint Evaluation Report 2011:

1. In the case of the Middle district it might be useful to pass HuYaMwi funds through the district, as the district has no other donors so far.
2. In the case of the Karatu district due to the long distance to the Kilimanjaro area a middle level could be useful to mediate between the local parishes involved with HuYaMwi and the HuYaMwi coordinator.
3. In the other dioceses the ministry model may be adopted to the needs of the involved dioceses. So it might be necessary to work also with a coordinator for the whole diocese.

### DEFINITION OF GOALS

1. Definition of long term goals of HuYaMwi<sup>29</sup>
  1. The long term goal of HuYaMwi is to enable the church institutions (parish, district, dioceses) to make high quality ministry available to the final beneficiaries.
  2. This can only be done using all local resources including the resources of the church institutions
  3. Therefore capacity building on all levels (parish, district, diocese) must be included in the HuYaMwi policy (for example development of staff, income, cooperation etc.)
  4. The final goal of HuYaMwi must be to reduce its direct involvement in the area of another church institution, like it is presently happening in the East district and to return the ministry back to district. This is the main idea of „pilot parish“.<sup>30</sup>
  5. To develop the different programs of HuYaMwi, e.g the core and the complementary program to use funds more effectively.

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<sup>29</sup> These are just adopted from JER2011.

<sup>30</sup> See also Handbook of HuYaMwi paper 2.

## 2. Short term goals

1. To raise up the critical mass index in all parishes of the ELCT ND up to 20-30%, e. g percentage of HuYaMwi in the different districts and to maintain the ministry of the core and the complementary program in these congregations.
2. To train and to counsel the district coordinators to reach the remaining congregations of the ELCT ND
  - 2.1. We suggest to write a small contract between a district and HuYaMwi defining the terms of service and the involvement of the district coordinator into the pilot parish program (attendance in outreaches, meetings and seminars; writing reports etc.)
3. To start the ministry in three other dioceses (Morogoro, Meru, Central Northern diocese)
  - 3.1. Make legal agreements with the concerned dioceses
  - 3.2. To start in each dioceses with a number of pilot parishes
  - 3.3. To set up a satellite education program in Oldonyo Sambu

# INTERNAL EVALUATION

## *Financial resources, staff, facilities and management*

### **We need to built a good internal foundation**

#### Introduction

The proposed extension to other dioceses and the extension of the core program to all parishes of the ELCT ND needs careful internal development.

#### REQUIRED PHASING OUT

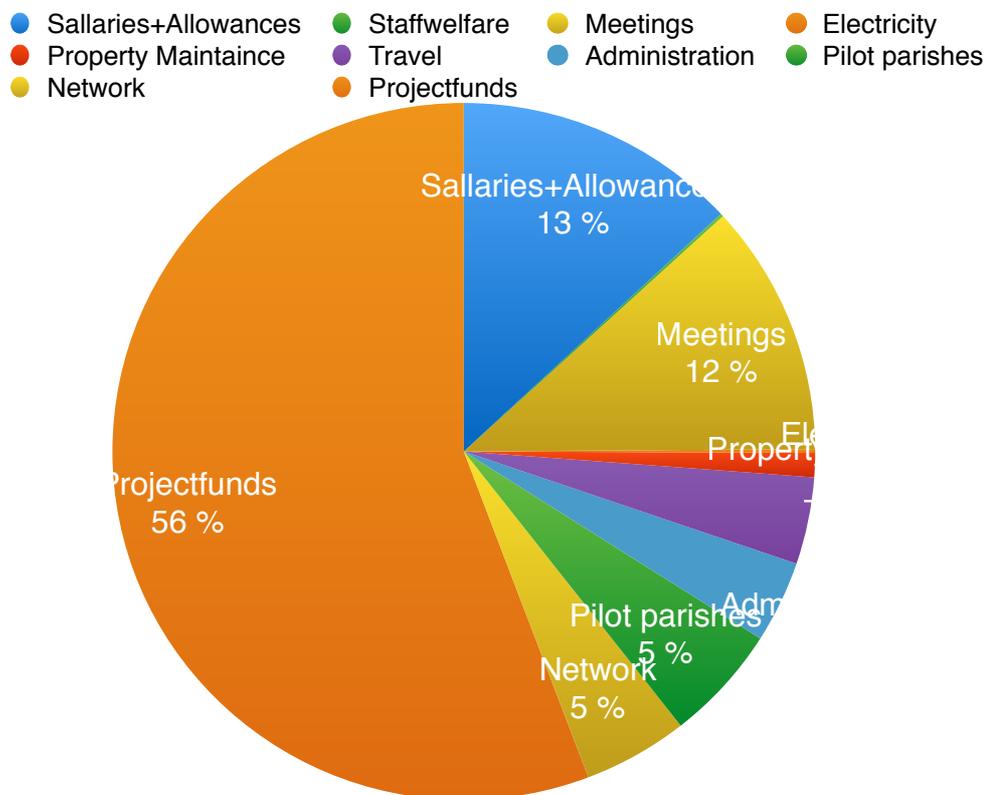
The expansion of HuYaMwi needs also the decision to phase out parishes. Presently we see one area in the need to be phased out:

1. Phasing out parishes in the East district (see comments on East district)

#### Financial Resources

##### USE OF FUNDS

HuYaMwi has shown a good use of financial resources and financial planning presenting financial reports with external audits as shown in the financial reports of HuYaMwi 2008-2012. The average budget from 2008-2012 is showing the following figures:



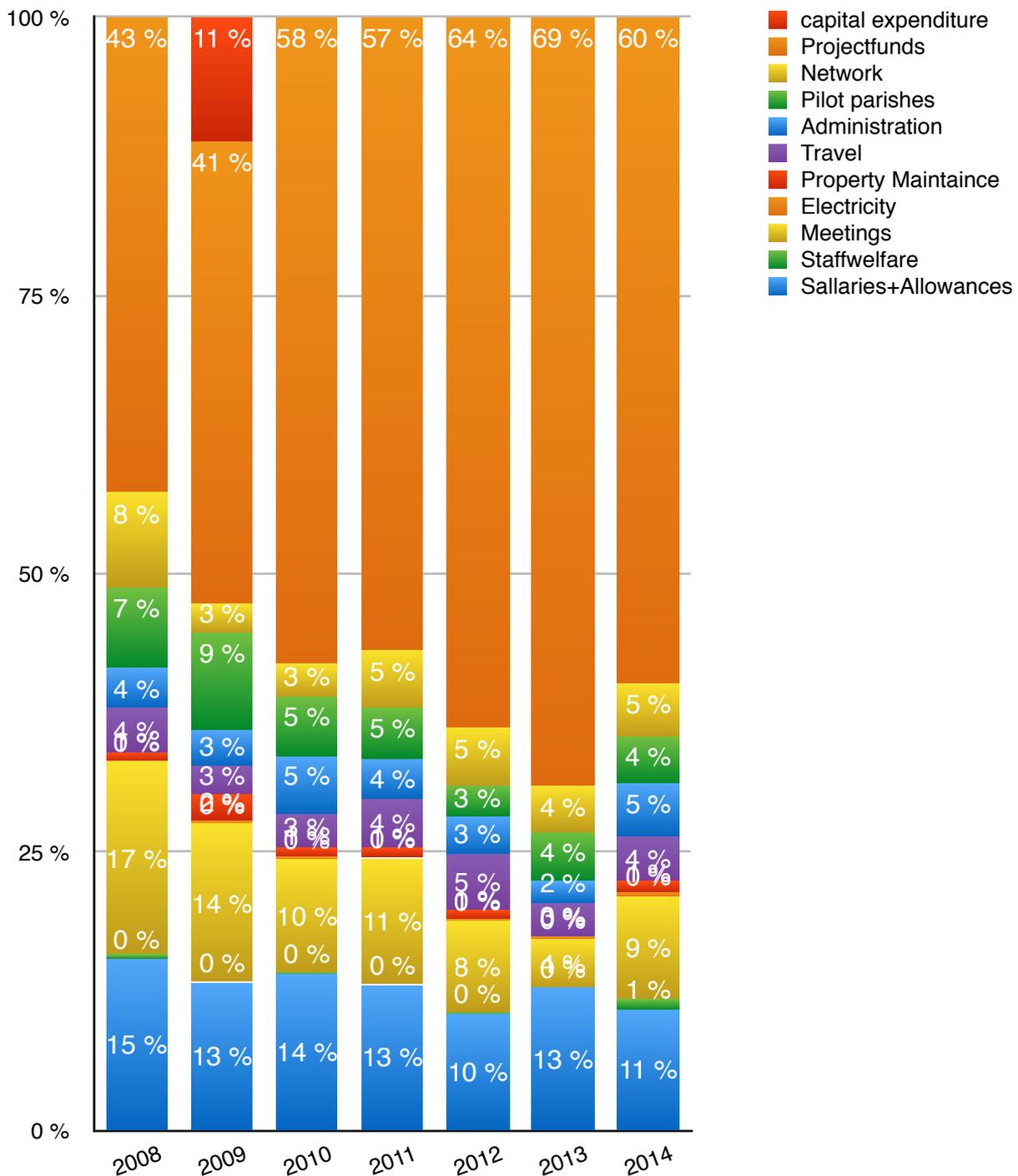
1. 66% of the funds are distributed to the final beneficiaries (56% Project funds, 5 Network parishes, 5 pilot parishes. Only 50% are here required.
2. Another 12% are used for seminars (education) and also meetings to raise awareness. Up to 25 % are allowed.
3. The remaining 22% are operating expenses. Up to 25% are allowed
4. So the HuYaMwi budget policy refills the requirement of the HuYaMwi guidelines.<sup>31</sup>
5. According to the financial reports of the last year deacon Mori was able to stay within the planned budget.<sup>32</sup>

<sup>31</sup> See Appendix A.

<sup>32</sup> There had only been small deficits in 2009,2010 and 2012, but big surplus in 2011 in 2013

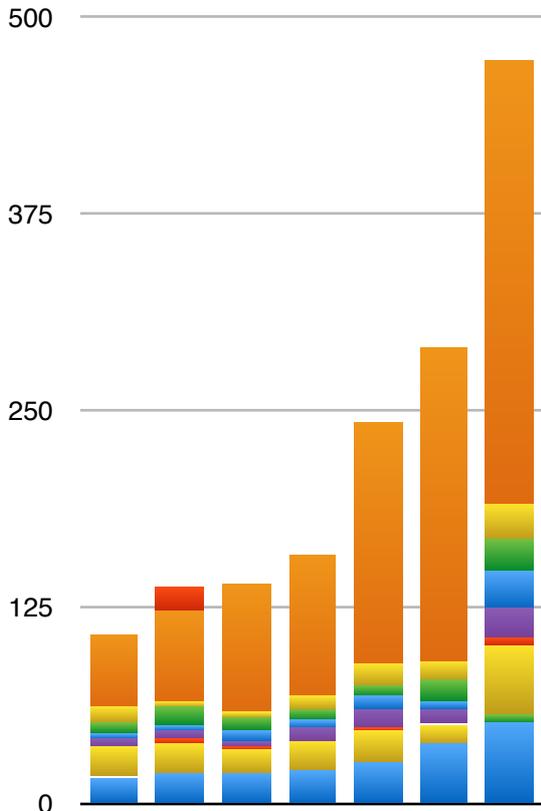
## FUTURE BUDGETING

In the last years HuYaMwi has increased its budget. The following figure shows, that portion between the operating expansions and projects funds is still reasonable:



In fact the percentage for salaries has even dropped from 15 to 11%, although there had been added new staff.

However the absolute figures had been increased dramatically:



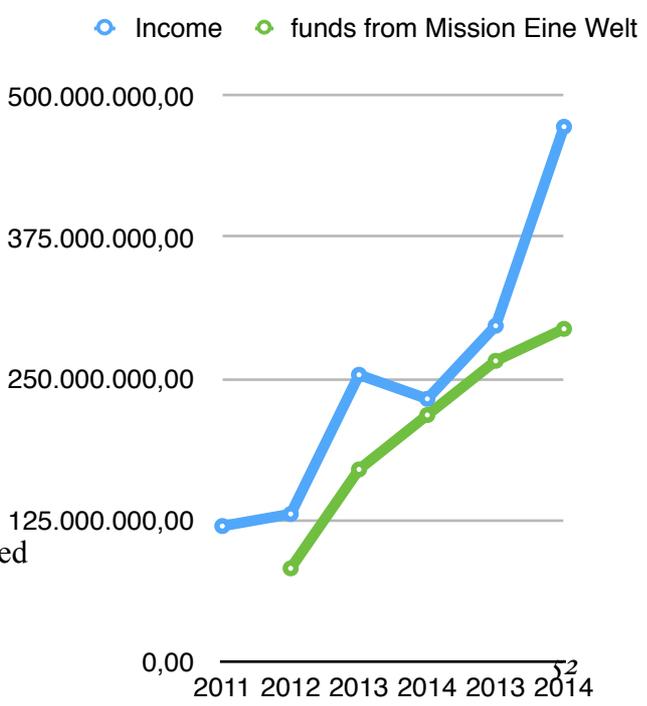
We are afraid, that the donors will not be able to cope with this increase. So there might be a gap between income and expenditure in the need future as shown in the following diagram:<sup>33</sup>

However the present budget policy of HuYaMwi is very clever. Using an internal budget prioritizing system, the actual budget is adopted to the available funds.

**RECOMMENDATIONS**

If you run a not fully funded budget, you must be careful to be able to fund the necessary payments first (for example salaries, travel expenses, school fees etc.) These priorities can be earmarked within the budget (A= necessary; B=Optional etc). Or you can even split bigger budgets (for example seminars, projects) into

<sup>33</sup> Shows the actual budgets until 2013, 2014 is estimated



different items with different priorities. So the first part of the budget will be released instantly, the second part only if the expected funds are really available. With policy HuYaMwi avoided over-spending of the available funds.

Additional we suggest after the final financial report of 2013 a revision of the budget 2014. There are some areas where the expenditure can be reduced easily:

- The annual funding of network parishes (this amount has increased from 500.000 to 1.Mio per parish)
- To reduce some project funds. In case of SIP, BF this can easily be done.
- We recommend not to add more students to the scholarship program. We have right now 322 scholarships, but only 120 donors. So we even suggest to reduce the number of students slowly.

The requirement to show the different donors in the financial report has been fully filed in the financial report 2012.<sup>34</sup> Additionally the different types of income must be shown as subtitles of each donors (for example in the case of Mewaiki: general donations, scholarships, Building Funds etc). Also all single donations of more than 1000 € for special purpose should be listed separately. This system will help to calculate the expected income more accurately to plan the use of funds according to recommendations of the donors.

Generally MeWaiKi is looking for funds only within the area of the Memmingen district. We hope to raise up to 60.000-80.000 € per year. In order to fund all the budget requests from the districts it will be necessary to lobby and look also for other donors or to talk with existing donors of the districts (Kiel, Altdorf, Fürth, Rothenburg). However still MeWaiKi cannot adequately follow up these issues, as long as Rev. Burkhardt and Rev. Scheuerl are only partly set free from the parochial obligations.

The plan to get some extra funds from the German Government especially for the core program is very urgent. The steps to fulfill the legal requirements must be taken immediately (Appendix to the MOU)

We must look how we can improve the budget making together as we might see more special donations earmarked for a special purpose in the future. So MeWaiKi will release some earmarked funds, which then must be included in the budget making process, for example scholarship, BF, outreach program to other dioceses or education in the core program. We even might split up the budget in different branches, if applicable.

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<sup>34</sup> This is also requested by the MOU between Mewaiki and HuYaDaKa.

## Staff Resources

### STAFF DEVELOPMENT THROUGH LBS MWIKA / SMMUCO

HuYaMwi as a department of LBS Mwika has been able to educate a large number of church workers in the diaconal ministry. This has been accomplished by the following measures:

- Students volunteer as staff for orphans seminars conducted at Mwika compound.
- Students participate in seminars concerning the orphan ministry
- Deacon Mori also is a member of the teaching staff (approximately 2-3 hours per week).
- Students conduct monthly orphan meetings in pilot/network parishes in cooperation with the German volunteers. By this the students are another link to the involved congregations. Presently this service provides 25 congregations.
- Students organize their activities in the so called StudCom.
- Teachers are involved in teaching seminars and being a member of the HuYaMwi committee

Through these measures today we see a growing number of pastors and evangelists trained to run orphan ministries in the ELCT ND and other dioceses or even in neighbor countries. During the lessons conducted by Rev. Dr. Burkhardt at the Mwika compound the students showed great interest in HuYaMwi. Some questions were asked almost in every class: „When does this ministry come to my home parish/diocese?“ „How do you ensure, that the donated funds really reach the needy orphans?“ However the students requested more possibilities to cooperate with HuYaMwi

### RECOMMENDATIONS

1. In each academic term there should be one information meeting to give all students the possibility to get the basic information about HuYaMwi.
2. Additional to the option to participate in ordinary HuYaMwi seminars, there should be a special seminar for students only, for example a seminar on Saturday afternoon, again requested in 2011.
3. The StudCom members should not go alone to the monthly orphans meetings but take other students with them, who are no StudCom members.
4. The participation in one seminar of HuYaMwi should remain a condition to be called into the StudCom.

5. Presently most of the StudCom members are from the LBS Mwika (evangelist). We should also try to engage students from the other courses.
6. For some rare congregations where the students conduct orphans meetings, which cannot be accessed easily by public transport (for example Komalangoye) there should be refund for taxi or motorcycle transport by HuYaMwi.
7. The teachers of LBS Mwika/SMMUCO are still an important resource. They should be involved in seminars and other activities of HuYaMwi. Even they could be used as advisors again in the new pilot parishes to lower the burden of Deacon Mori.

### THE HU Y A M W I - T E A M

The team consists of the following persons:

1. Deacon Samwel Mori (head of department)
2. Student Deacon Kimati
3. Mama Esther
4. Volunteers.

- The Volunteers are now fully integrated in the parishes in home visits. During our visit we were able to eyewitness, how the volunteers participated during the home visits effectively. They have two office days for helping Mama Esther in the scholarship program and preparing reports.
- Student deacon Kimati is organizing and teaching some SIP seminars and he is still learning while deacon Mori is also conducting seminars. Kamati is also supervising SIP programs as assigned by deacon Mori, in fact he is normally visiting different congregations with the volunteers.<sup>35</sup>
- Esther Kimati is a secretary and she is responsible of the scholarship program. Normally she is supposed to be in the office all the time as she is the first contact person in our office if deacon Mori and Kimati are not around, normally she is not going for visitations although it may happen when Mori or Kimati are in the office.<sup>36</sup>

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<sup>35</sup>Student deacon Kimati receives a salary of approx. 320.000/ 260.00 Tsh p.m. The a contribution of 10% of the salary for the staff house on the compound on LBS Mwika and 5% diaconal contribution to Faraja Diaconical Centre.

<sup>36</sup> Mama Esther receives a salary of approx. 250.000/ 200.000 Tsh p.m.

All staff members are happy right now with the working situation. Student Deacon Kimati is a great help to cope with the workload.

## RECOMMENDATIONS

Mama Esther is asking for a computer course, especially MS-access. If there is a course fitting her needs (end user not programming), this would be a good idea. Student Deacon Kimati has so far only the basic diaconal education at Faraja Diaconical centre. He wishes to study social work like Deacon Mori. As his contract is only for three years, at the end of his term Faraja Centre should be asked for a replacement. A contribution of HuYaMwi to finance his studies should be considered, if he promises to come back after his graduation. Kimati may be entrusted to teach SIP Seminar and to advise congregations more independently from Deacon Mori.

Deacon Mori wants to continue his study at the Arusha Open University, which would allow him to continue with his work during his studies. He achieves a master in public health or community development. HuYaMwi may consider to continue paying him his full salary and contribute to the study fees.

The Volunteers are of great help and are really a part of the program. However there had been a lot of confusion, of how they are expected to behave being a part of the staff of a church staff in Tanzania. Deacon Mori had already prepared a paper containing the expectations of HuYaMwi and the LBS Mwika towards the volunteers. This paper should be sent to the Leipzig and Bavarian Mission and must be countersigned by the volunteers in presence of the concerned Mission Secretary. In case of any severe misbehavior the Mission Secretary can be contacted immediately.<sup>37</sup>

The next step of staff expansion is to hire a teacher for the core program. However we must look very carefully, whether the new staff member has the right commitment needed to work with HuYaMwi.

## Building Facilities

The rented house at the compound of the LBS Mwika is providing the following facilities:

- Accommodation for up to four volunteers (single bed rooms)
- Seminar and meeting room

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<sup>37</sup> As the preparation of volunteers differs by the Leipzig and Bavarian Mission, this problem seems to be caused more often by volunteers from the Leipzig Mission, which educates their volunteers less.

- Office space (however the final capacity is reached, as there will be not enough place for five desks, so the volunteers must use their desk in their sleeping rooms).

#### N E E D O F M A J O R R E P A I R

The roof of the HuYaMwi house needs major repair. Also there is the consideration to place a bathroom and the living room upstairs, so that the volunteers there have a close compartment maybe with a separate entrance and the rooms downstairs can be used for office purposes only.

#### R E C O M M E N D A T I O N S

To renew the rent-contract if necessary.

To make a master plan of necessary repair and rebuilding and to calculate the costs

To discuss the issue with LBS Mwika and discuss a possible sharing of costs by reducing the rent.

### Driving Facilities

Presently the ministry is using one car registered at LMC Common work. We see the need to add another car out of the following reasons:

1. To replace the old one
2. To have a second car to be more flexible with a growing staff number.
3. To have another car for different purposes, for example transport of material goods like mattresses or beds needed for the ministry or for the transport of a larger visitation group.

However, higher transport capacities may be rented easily as they are not needed daily. So again a small car with FWD seems to be most suitable because of low running costs.

#### R E C O M M E N D A T I O N S

Deacon Mori should discuss this issue again with the treasurer and make a calculation, which type of car is most suitable and affordable for HuYaMwi.

The new car should also be registered with LMC common works.

MeWaiKi will write a secular letter, about the funds given for the purpose of buying a car.

## Technical facilities

### E D V - E Q U I P M E N T

Presently all workers are equipped with desktops or laptops. On a central computer all the common data is stored, so this data can be shared by everybody of the staff (actually it is not a server, as the data transfer is done via USB-Stick.) This computer is having presently a major software failure and cannot be used.

All computers are running Windows XP, which is not longer supported by Microsoft. This seems to be no problem as the computers are not connected to the internet, but we must aware, of growing number of malware attacking Windows XP-System.

Some Computer can be used even during a power cut, as there is 12 V back up system, providing electricity for up to 6 hours.

### I N T E R N E T   A C C E S S

Internet connection is a big problem. Internet via cellular phones in this area is too slow. There would be a line available at 150.000 Tsh per month. This will cause a annual budget of 1,8 Mio Tsh.

### R E C O M M E N D A T I O N

The shared computer needs a larger Harddisk or even needs a full replacement instead of financing major repairs. The old computer may then be used for another staff person.

The question with the internet access should be followed up. Would contribution of HuYaMwi enable SMMUCO to bring the fewer wire to Mwika? Could other donors be won for this idea (Weiden, Wunsiedel, Mission EineWelt?) MeWaiKi is ready to discuss this issue if a clear concept of financing is available.

## Information flow and filing

(put graph in here)

### G E N E R A T I N G   A   F I L E S Y S T E M   F O R   F O L L O W   U P S

On the first level the fieldworker is visiting an orphan and files his data to the counterbook. The counter book has a serial number, which must not be changed even if the counter book is rewritten. There must be a spare column for a possible reference number to file in the HuYaMwi office.

The fieldworker in cooperation with the diaconal committee will then suggest an orphan to measures of the complimentary program. The orphan must now be assessed by the HuYaMwi visitation

team, which will generate a visitation report or an orphan profile. This report should also contain the counterbook serial number of the congregation. Also the visitation team should include some notes and comments to the case after a discussion immediately after the visit.

In the HuYaMwi office the case will be discussed again and the final decision about the admission of the orphan to complimentary program will be made. The decision should be documented on the visitation report or profile.

After the decision the case must be filed properly. In the access database a new record must be generated or an existing record must be updated. The paper file must be added to the proper spring file (spring file for one orphan, spring file of the congregation etc). The heading of spring file must also show the serial number of the access database, and of the parish counter book.

The access database may now be used for different purposes:

- to collect further data, for example payments of school fees etc.
- to generate follow up guides: for example: orphans who need to write a letter of thanks, orphans who are close to finish their education, orphans looking for sponsorship etc. Before visitations the data base must generate of all orphans of the visited parish including the serial number of the counterbook and the help they have received. During the visit these orphans may be visited randomly to ensure the proper use of funds.

The follow up guides generated by the database will help us to generate new visitation reports and updated orphan profiles.

## DATASECURITY AND BACK UP

The information system must be regularly checked by different stress tests: What is going to happen if the HuYaMwi office burns down, a computer gets a break down, a staff person gets injured, killed or is leaving the ministry suddenly.

We have the following recommendations:

- To have a paper file copy to every important document as well
- To have at least two back ups (child-mother-grandmother -System) One backup should be stored outside of the office building (maybe the safe of LBS Mwika or at the home of Deacon Mori.)
- Every employee of HuYaMwi should write a „How to do“-report explaining the work he/she is doing to somebody else. These papers should be discussed in the team, but also in the committee as well. After six months there should be scheduled an update of the papers and a presentation of

the changes. So HuYaMwi will get an up- to- date file of its working knowledge improving its workflow constantly and preventing a possible data loss by losing a staff member.

## Cooperation with MeWaiKi in the area of scholarship

On behalf of HuYaMwi Mewaiki is looking for donors for scholarship. This includes advertising scholarship requests on [www.mewaiki.de](http://www.mewaiki.de) , donor contacts, follow up of financial payments, distribution of letters of thanks.

This work is mainly done by Mr. Ramming, who has his own database (presently filemaker). A comparison with the database of HuYaMwi showed that they are now almost equal.

### RECOMMENDATIONS

If an orphan is finishing his promised scholarship his profile must be updated and sent to MeWaiKi. If the orphan is qualified for further studies a request for further scholarship must be forwarded to the donors via MeWaiKi. In case that the costs will not change significantly (for example moving from form 4 to form 6 at the same school) we may presume that the donors will continue to pay and the orphan can be admitted for further studies immediately. In case of a major change of the education (for example moving from governmental school to private school or entering a seminary or university etc), we should wait for the donor's response to secure that the orphan is funded.

Generally after the end of each scholarship program ( finishing form 4/6, graduation, leaving the school out of any reason, disappearing, casualty etc), MeWaiKi must receive a final report about the end of the program indicating the results and reasons, why the program was finished.

Mr Ramming may switch from Filemaker to MS-Access. Doing these MS-Access files may be used for syncing the two databases.

Mr Ramming should phone Mama Esther at least once a month to keep contact and to discuss the flow of information.

# THE HUYAMWI-CORE PROGRAM

*What's really needed*

## **Towards a better definition of the core program**

### Introduction

In these final two chapters we need to discuss the meaning of the two parts of the program, the core program and the complimentary program and its future development.

Whereas the complimentary program can be accessed very easily through financial and narrative reports the parts of the core program are more hidden and we must focus our attention on it.

Presently we have the following measurements:

- The fieldworker model
- Seminars of different types
- The monthly orphans' meetings
- Advisory and consultancy on different levels
- We may also include the annual contribution to the congregation to this model which plays an important role in training the congregation, giving them the opportunity to have a „playground“.

### Definition

Measures of the core program must be qualified by the following conditions

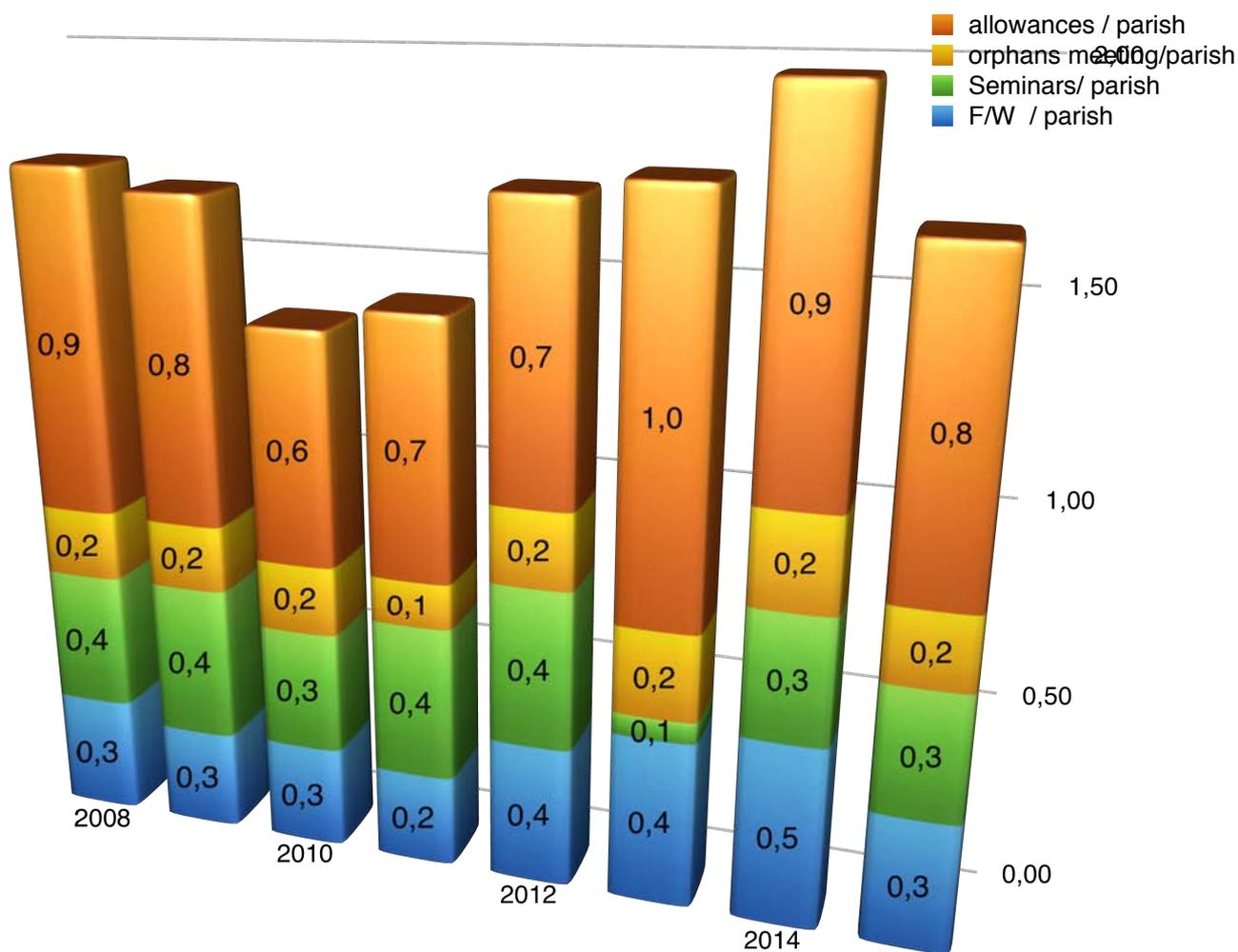
1. They must reach all orphans. So all orphans must benefit from these measures.
2. They must be able to be run by low budget conditions. So they even might be run without the help of external funds.

So we can state for the core program a minimum input and a maximum output policy.

### Financial Analysis 2008-2014

The following figure shows the expenditure in the area of the core program. Listed are the average annual expenses per parish. The last column is showing the average for all listed years.

Overhead costs, line travel costs, stationaries, costs for committee meetings and costs for consultancy are not listed. So we must add at least 25% overhead costs to these figures.



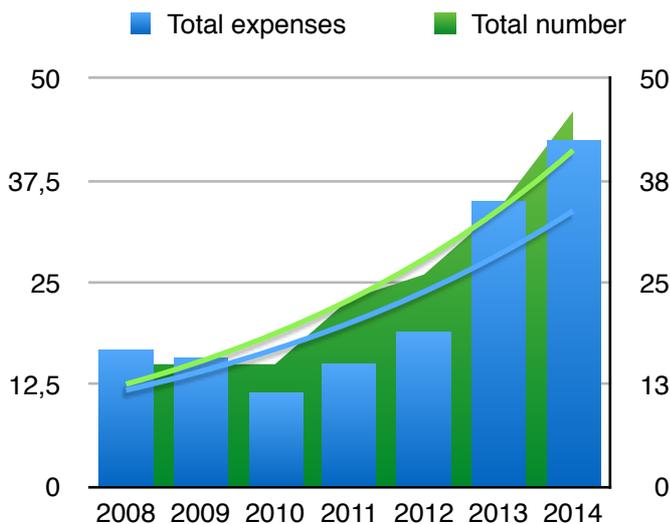
So we can estimate that we need 1,5-2 Mio Tsh to run the core program in one congregation, equivalent to approx 1000 €.

### The fieldworker model

Presently the HuYaMwi zone and the East district are using fieldworkers in about 79 parishes. It has been discussed many times to expand this method also to other districts. However due to the lack of funds this has not yet been possible.

Our research in different parishes shows, that after some years the fieldworker is able to do his work better and better.<sup>38</sup> The election and the initial seminar for field workers is very important. If a

<sup>38</sup> See the evaluation with the group from Memmingen 2011, which visited 9 parishes.



wrong person is chosen, the ministry is blocked for a long time.<sup>39</sup>

We estimate expenses of about Tsh. 50.000-60.000 per month per fieldworker, 50% should be distributed by the local congregation. In the actual data from 2013, HuYaMwi is contributing 36.000 Tsh for every fieldworker per month.<sup>40</sup>

We still need to consider how the fieldworker model fits to other types of social profes-

sions: The old parish worker model was more focused on women work (idara ya wanawake) and home economics. The present education at Kalali orphanage center is focused on early child education.

Another problem is the legal status of the fieldworker. Is he/she a paid staff person?- Starting at which level (payment, working hours) the field worker must be considered as full time staff?

## RECOMMENDATIONS

The fieldworkers should be included into the core program up from the beginning. It should also be adopted by the districts implementing HuYaMwi methods.

The legal status and the job description of the fieldwork needs clarification before we make plans for the expansion of the program. So we need to consult the General Secretary deputy on this issue.

**In general the fieldworkers should be seen as volunteers and not as hired staff persons.** A small written agreement signed by the fieldworker should clarify this understanding.

Another option is to make a possibility study about an official course in cooperation with LBS Mwika / SMMUCO, Maybe it could be a two years- course with block seminars and field experience.

## Seminars of different types

HuYaMwi is still conducting seminars of different types at the LBS Mwika compound and on the parish level. In 2012 a big seminar with 147 participants took place and 2011 there was a seminar of

<sup>39</sup> See notes of visit in East district.

<sup>40</sup> This estimate does not include travel expenses coming to the fieldworker meeting every month.

two weeks.<sup>41</sup> The seminars are still following the old syllabus laid down in the two books of HuYaMwi:<sup>42</sup>

### **„Block one**

1. Orphans service is a spiritual service (Huduma ya yatima ni huduma ya kiroho)
2. Rights and responsibilities of Orphans (Haki na wajibu wa yatima)
3. Education for the orphans is a responsibility for a community to fight against HIV (Elimu kwa yatima ni Wajibu wa jamii katika kupambana na UKIMWI)
4. To live in a new family (Kuishi katika jamaa mpya)
5. Bereavement (Huzuni ya kukosa wazazi)
6. Orphans ministry in parish level (Huduma ya yatima sharikani)
7. Techniques of identifying orphan needs ( Mbinu ya Kutambuamahitaji ya yatima)
8. Small projects (Miradi midogo midogo)
9. Workshop-Fund Raising

### **Block two**

1. The theological meaning of committee and groups, ( Maana ya kamati na vikundi kitheologia)
2. Communication and relationship within groups, (Mawasiliano na uhusiano katika vikundi)
3. Legal issue within a committee and groups (Mambo ya kisheria katika kamati na vikundi)
4. Annual plan for the committee and groups ( Mpango wa mwaka wa kamati na vikundi)
5. Leading the committee and groups( Kusimamia kamati na vikundi)<sup>43</sup>

Beside the big seminars hold at the LBS Mwika also local seminars in the parishes are reported.<sup>44</sup>

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<sup>41</sup> See narrative reports of HuYaMwi 2011, 2012.

<sup>42</sup> Ushauri kwa walezi wa yatima (2004), Ufanisi wa kamati na Vikundi mbalimbali (2006)

<sup>43</sup> See narrative report of HuYaMwi 2011

<sup>44</sup> See narrative report of HuYaMwi 2011, 2012

## RECOMMENDATIONS

The Syllabus of the main seminar should be revised according to the present needs. The plan to edit a new book of HuYaMwi is very important and should be implemented as soon as possible.

The reporting system of seminars must be improved and included to the narrative report, e.g. place of seminar, number of participants, themes and related costs.

As mentioned earlier practical exposure should be added to all seminars. It is helpful to have some pilot parishes near the place of seminar, which can be reached easily for short outreaches.

### Monthly orphan meetings

Orphans' meetings are now conducted in 82 parishes, half of them are HuYaMwi parishes. In 25 of the HuYaMwi parishes the meetings are conducted by members of the StudComm.

As this measure is very cheap and reaches out to all orphans it should be included into the core program.

Normally orphan meetings are conducted on Saturday afternoon once a month. They include bible study, play time and the distribution of some food.

### Advisory and consultancy on different levels

The annual report of HuYaMwi gives us a good picture how new parishes have been included into the HuYaMwi program.

After the parish had sent members to the big seminar (see above), Deacon Mori visited the new parishes. These first visits include home visit of orphans' families, meeting with the diaconal committee and the parish pastor. First cases for long term help are identified and are discussed together. Again the scope and purpose of the HuYaMwi program, especially the use of the counterbook is explained.<sup>45</sup>

After these first visits the parish needs to report how they used the annual contribution<sup>46</sup> and to make plans for the future use of these funds.<sup>47</sup>

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<sup>45</sup> See the different visitation reports in HuYaMwi narrative report 2011.

<sup>46</sup> See the financial reports of the congregations in HuYaMwi narrative report 2011.

<sup>47</sup> See plans of the different parishes in HuYaMwi narrative report 2011

Visiting the parishes during our evaluation gave us a living picture about the ongoing consultancy process. It's mainly learning by doing. The home visits are done with a mixed team: the HuYaMwi visitation team and on behalf of the parish, the fieldworker and members of the diaconal committee. Together we learn even to handle difficult cases.

Another important counseling tool is the fieldworker. As he is welcomed to present cases on the monthly field worker meeting, he may discuss single cases with HuYaMwi staff members. A constant flow of counseling is provided even in the time between the parish visits.

## R E C O M M E N D A T I O N S

With a growing number of congregations there is a need to train HuYaMwi staff members as advisors( training of teacher =TOT). This can be done by special seminars conducted by HuYaMwi. Also other resource persons for example teachers of the LBS Mwika may be included in this process.

We need to develop a toolkit how to counsel a congregation. The old four year plan<sup>48</sup> must be actualized. Maybe Deacon Mori shares his knowledge in a „How to do“-paper.<sup>49</sup> The already suggested classification system can be used to mark the different capacity levels of a parish and to set up the next goals for a congregation.

## Annual contribution to the parishes

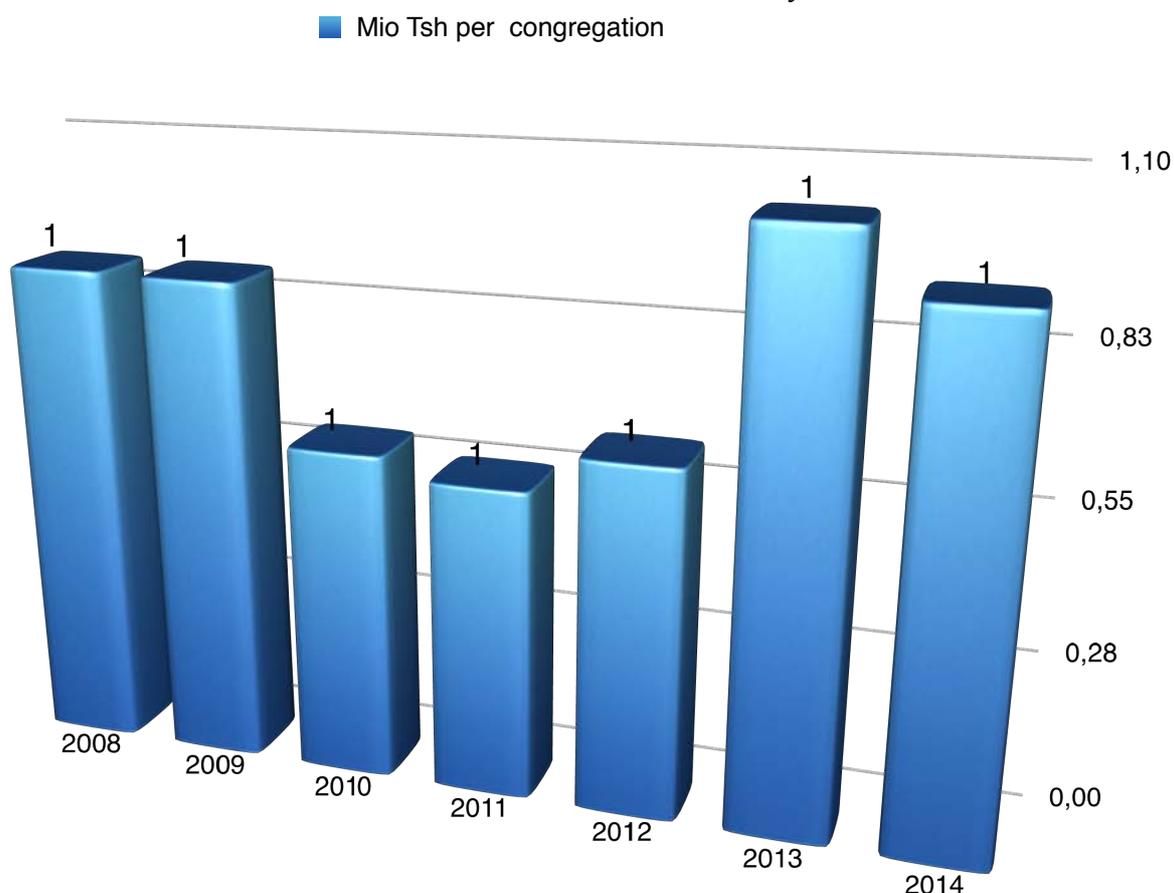
The following figures show the development of the number of included parishes and the amount of money used for the annual contribution.

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<sup>48</sup> See HuYaMwi handbook, paper 1.

<sup>49</sup> See chapter „Internal evaluation of HuYaMwi“.

The annual contribution had varied due to different contribution systems:<sup>50</sup>



The main goal of this contribution is to give the parish committee the freedom to make its own decisions.

For 2011 we have reports of varied use of funds:<sup>51</sup>

- distribution of food
- distribution of school uniforms
- school fees and stationaries

So contribution functions as a starter to develop annual planning and budgeting. Most of the congregation later also start to include their own offerings into this budget.

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<sup>50</sup> The contribution varied because of the difference between pilot parishes and network parishes. Pilot parishes are funded by their partners in Germany. Here the contribution depends on the donated funds. Network parishes are funded directly by HuYaMwi

<sup>51</sup> HuYaMwi narrative report 2011.

From this perspective we decided to include the annual contribution to the core program and not to the complimentary program. It has also been one of the first HuYaMwi methods being used since 2003.

## Designing a HuYaMwi starter/outreach package

The model of the core program may be used to design a starter or outreach packet to be used in new congregations, especially in the other dioceses.

We see benefits from different perspectives:

Perspective of donors

- the funds are limited, and even with a small amount of money a lot can be done

Perspective of parish

- Even if the packages have a low budget, the packet is still attractive for the new parish.
- Free or reduced participation in different seminars
- Subsidy for the fieldworker
- Money for monthly orphan meetings
- Money which can be used according to the actual needs strengthening the responsibility of the fieldworker and the committee

Perspective of final beneficiaries

- there will be a monthly meeting for all
- there will be a contact person, to whom they can talk to (Fieldworker)
- there will be some small help available from the annual contribution of HuYaMwi and from the starting internal offerings and contributions.

## Recommendation

The HuYaMwi core program needs further development.

So far it was not seen as a separate program. So we need a final discussion and conclusion what will be included in this package.

We need a clear definition which congregations are suitable to apply for this program. As this is a low budget program, even all parishes could participate in the future, inside and outside of the ELCT ND.

Furthermore we need to clarify whether only HuYaMwi will be able to run this program. Maybe it is also possible, that this program can be run independently by a district or even by dioceses.

The transfer of funds to each parish may be adjusted as needed. In an initial phase external funds may be higher to push and initiate the ministry. The annual contribution may then be reduced and may be replaced by parochial offerings.

However we see a long term need to fund refresher seminars and the fieldworker model to maintain and to motivate the parochial ministry. Without these personal connections the ministry may dry out.

# THE HUYAMWI-COMPLEMENTARY PROGRAM

*To help where help is really needed.*

**The complementary program needs a stronger social focus supporting the most needy congregations**

## Introduction

The data of the complementary fund can be accessed very easily through the budget, where all the different funds are listed and by the basic data of the narrative report.

By a comparison of the financial and narrative data we can estimate the average cost for a certain measure. However, for some funds we have no adequate data to compare, as the time periods differ between the financial and narrative report.

Presently we run the following funds:

Scholarship fund

Building fund (BF)

Small income generating fund (SIP)

Medical fund (MF)

Basic education fund (BEF)

Material support fund

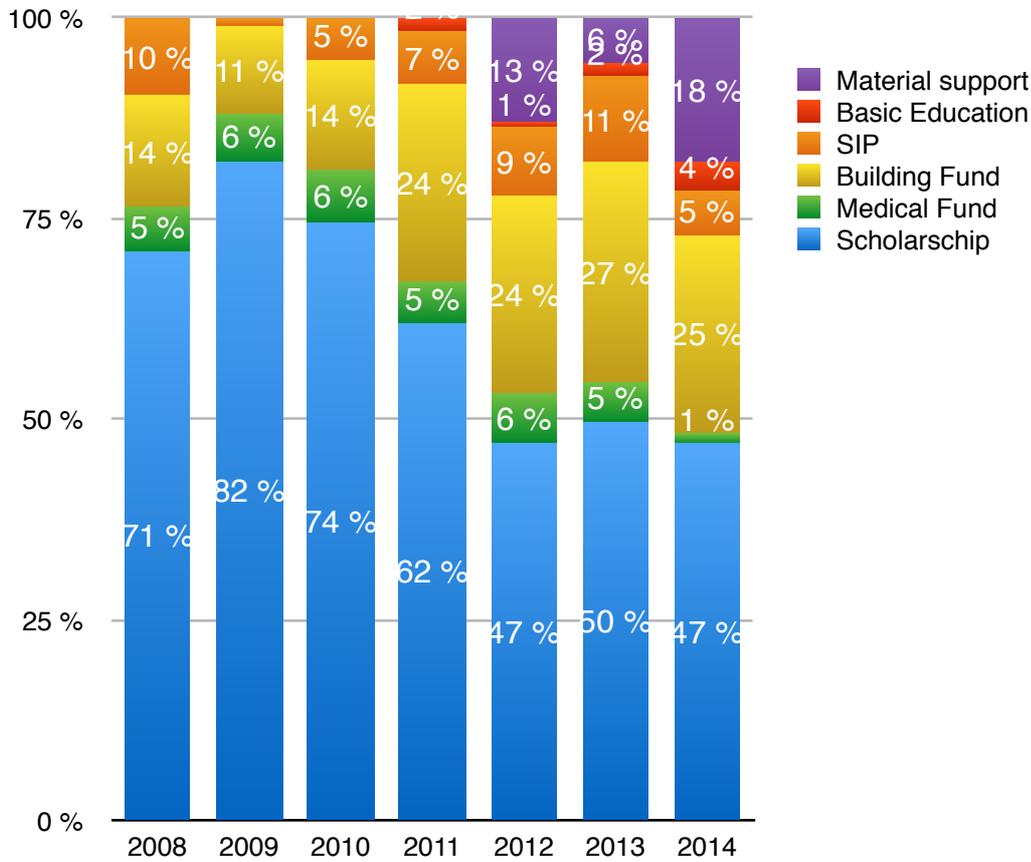
## Definition

Measures belonging to complimentary program are defined by the following conditions:

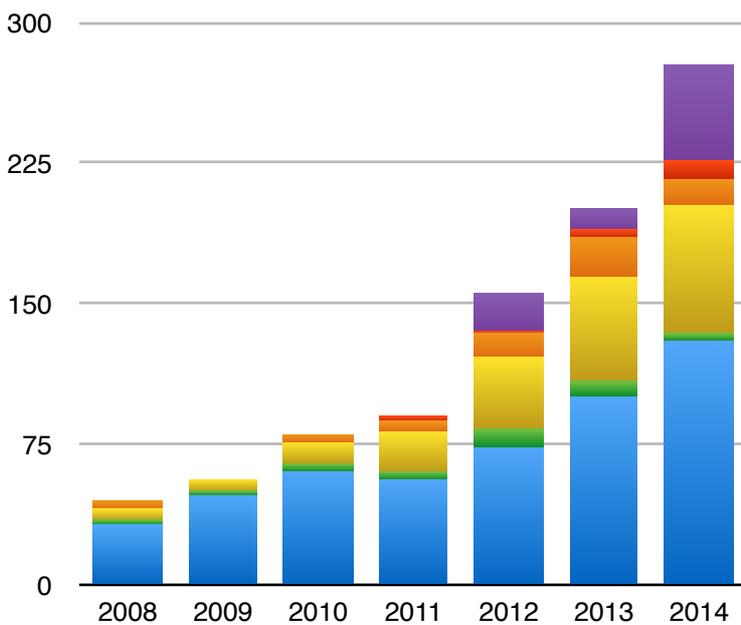
1. The reach out to a single orphan or single orphan family
2. The main goal is to strengthen the economical situation of this special family.
3. Therefore the complementary program depends on the identification of the most needy orphans shown by the counterbook. The identification process requires capacity building with in the participating parishes provided by the core program. A close cooperation between the parish and HuYaMwi staff members is needed.

# Financial analysis 2008-2014

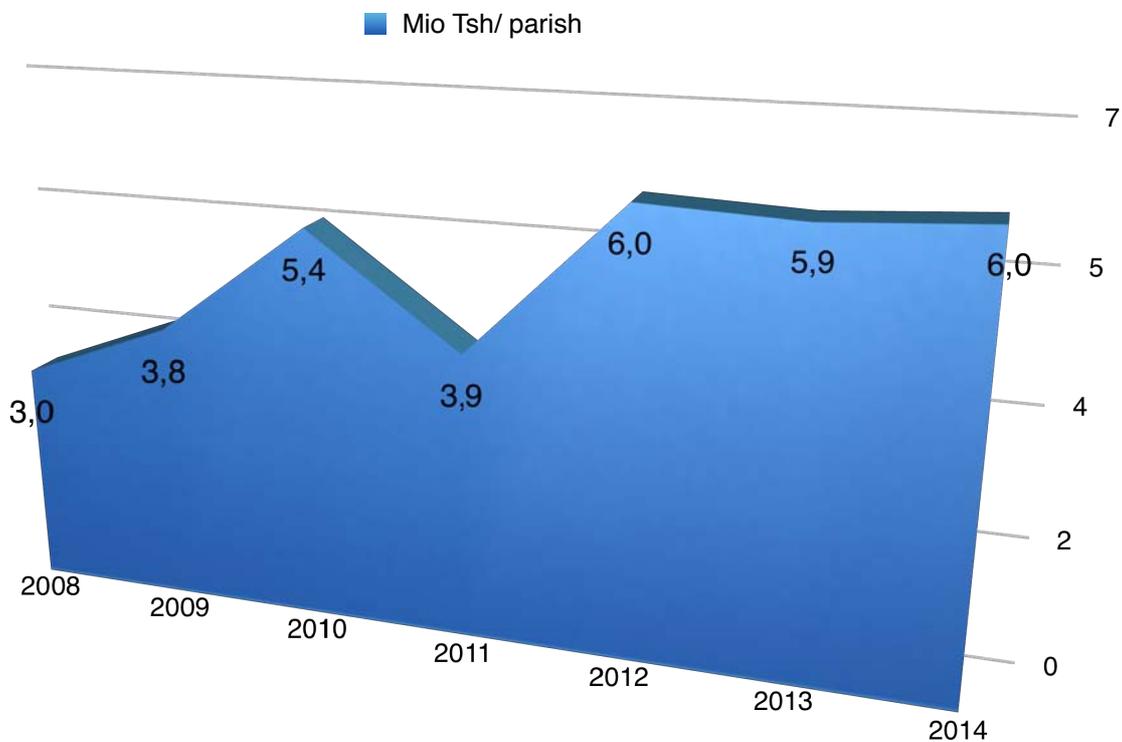
**Percental distribution of funds**



**Funds in Mio Tsh**



The complementary program spent in the last year almost 6 Mio Tsh per annum and parish. Of course this is not necessary and can be adjusted to the funds available. Presently we are using three times as much as we use for the core program of the congregation.



## Notes on different funds

### SCHOLARSHIP PROGRAM

It is still one of the most important funds. Even as its percentage has dropped in the recent years it is needing about 50 % of the funds volume.



HuYaMwi are collecting funds by looking for 0,420 donors who pay for education for a limited time („Ausbildungspatenschaften“) This 0,403 requires a lot of logistic work shared by and Mewaiki.<sup>52</sup> Presently we have 322 0,385 being sponsored, but only 120 have 0,368 The average annual costs per student 0,350 360.000-410.000 Tsh. It is the present

<sup>52</sup> See section in the chapter „Internal Evaluation of HuYamwi“

policy of HuYaMwi to cut about 7% from the funded scholarships to subsidize the non- funded scholarship. Therefore HuYaMwi can pay for much more scholarships than funded from Mewaiki.

### THE BUILDING FUND (BF)

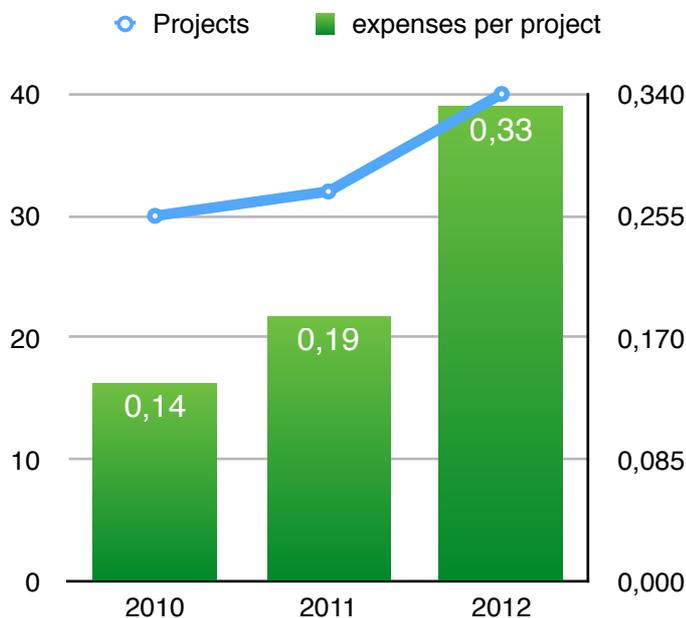
The BF has been the second important fund (2013 almost 25%). Due to year- overlapping building- project we cannot give an exact average for the cost of building projects. Also the percentage of parochial support differs from case to case.

On our parish visits we saw a house built completely by HuYaMwi ( 8 Mio Tsh - HuYaMwi Standard Model)<sup>53</sup>, but also a house built by mix funds. (5 Tsh total, 2,3 Mio supported by HuYaMwi==46% reduced seize)<sup>54</sup> The HuYaMwi annual report 2012 reported four houses built by 100% and 8 houses which a subsidy of 60% of HuYaMwi.

The new houses are now opened with an official ceremony.<sup>55</sup>

### SMALL PROJECT FUNDS (SIP)

The investment for one project is between 139.000- 332.000 Tsh. There are still different types of projects, for example goats, chicken and pigs. In autumn 2014, Mr. Westhauser will be sent out by Mewaiki to evaluate the SIP program.



<sup>53</sup> See visit of Basodawish parish.

<sup>54</sup> See visit of Uhuru parish.

<sup>55</sup> See HuYaMwi annual report 2012.

## MEDICAL FUND (MF)

The medical fund is presently reconstructed. For the Marangu hospital the system of the health coupons will be replaced by a ID card with picture.

In other areas (for example area of Machame hospital), medical expenses are refunded on request by returning the hospitals receipt to HuYaMwi.

The tendency is not longer to support short term illnesses, but orphans suffering from chronicle diseases or greater problems.

## BASIC EDUCATION FUND

Since 2011 the basic education fund has enlarged. In 2012, 450 uniforms were provided<sup>56</sup>, in 2013 we only had a budget about 3,7 Mio and for 2014 a number of 4809 pupils is reported. The available data is 1000-2000 Tsh per head, which seems to be very low.

## MATERIAL SUPPORT FUND

The material support fund has been splitted from the BF to provide help to buy beds and mattresses. It started 2012 with 13% of the fund budget and was 2013 at 6% of the fund budget.<sup>57</sup>

## Recommendations

The provided data from the narrative report is not sufficient to draw an accurate picture of every single fund. As our evaluation was more parish- and district- oriented, we didn't have enough time to discuss the use of every fund. Maybe this can be done in the next evaluation in 2014.

However, it would be a good idea to provide more data in the narrative report of each year. This can be done by forms for annual reporting. In case of the BF, a report for each project should be returned to MeWaiKi.

We see a need of further development of this program. As we have not sufficient funds to provide this ministry to all congregations, the congregations benefiting from this program must be selected carefully.

Of course they must have reached a certain capacity level in the core program. The minimum level is the trainee level. But also it would be possible to start on the advanced level. So the parish would

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<sup>56</sup> See HuYaMwi narrative report 2012. A total budget of 1,08 Mio in the financial report would have been only 2000 Tsh per uniform.

<sup>57</sup> See HuYaMwi narrative report 2012.

be challenged to implement the service to one group of needy people with its own funds, before receiving external funds.

On the other hand also the neediness of a congregation must be considered to be admitted to the complimentary program. A registration method similar to the counter book can be used to mark the neediness of the participating parishes (Only parishes which can mark 4 to 6 will benefit from the complimentary program)

So we recommend to scan again all 47 HuYaMwi parishes for their neediness. This will help to get a better profile of the HuYaMwi parishes and to locate funds according to the needs. Presently the HuYaMwi police is to distribute funds equally to all parishes (for example two scholarships to every HuYaMwi congregations).

Of course the neediness- scan will cause a lot of problems. It will depend a lot of the impressions of the visitation team looking at the external appearance of a congregation ( buildings, environment etc.). Also HuYaMwi may request official financial reports of the congregations to proof their neediness.<sup>58</sup>

Therefore we suggest to start with a test phase of this new method and to look how it works. Marks of neediness should not be made public by now, but should be matter of internal discussion and decisionmaking of the HuYaMwi team and committee.

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<sup>58</sup> Anyhow the congregation must prove, that a part of the official budget is spent for diaconic issues even for the core program.

# ABBREVIATIONS

BF = Building Fund

ELCT ND = Evangelical Lutheran Church in Tanzania Northern Diocese.

ELCT NCD Evangelical Lutheran Church in Tanzania Northern Central Diocese

HuYaDaKa= Huduma ya Yatima Dayosisi ya Kaskazini (Orphan Ministry ELCT ND)

HuYaMwi= = Huduma ya Yatima Mwika (Orphan Ministry Mwika)

JER2011 = Joint Evaluation Report 2011

LBS Mwika = Lutheran Bible School Mwika

MeWaiKi= Memmingen und das Unterallgäu hilft Kindern am Kilimandscharo. (Memmingen and the Unterallgäu region help orphans around the Kilimanjaro)

OAPND = Orphan and AIDS program of Northern Diocese

SIP = Small Income Generating Projects

SMMUCO = Stefano Moshi Memorial University College.

# APPENDIX A: GUIDELINES OF HUYAMWI 3RD ED.

## ORPHANS MINISTRY AT THE LUTHERAN BIBLE COLLEGE MWIKA

Changes of the third edition in *Italics*,

### I. INTRODUCTION:

LBS, as a Church Institution/ Center with many years of experience in equipping men and women for various ministries, sees the need to introduce an Orphans' Ministry.

HIV/AIDS epidemic and its social impact or consequences leave behind a great number of orphans, hence the introduction of this ministry.

### II. Mission Statement

1. We believe, that all Christians are stewards of the diaconical ministry and need to show love and compassion to all needy people.
2. Volunteers at the parochial level are mainly responsible for the ministry.
3. Therefore it is the task of professionals to support and to enable the diaconical work of volunteers at the parochial level.

### III. Name and emblem

1. The name of the ministry is: "Orphan ministry of the LBS Mwika-HuYaMwi"
2. The emblem..... {still open for further discussion}.

### IV. Goals and Basic Activities:

As an institution of education we want to provide sufficient education and awareness raising in the following areas:

1. Prevention of AIDS and pastoral care to AIDS-victims and HIV positive persons.
2. Effective spiritual, moral and material support of orphans and widows  
In order to achieve this kind of education we will run the following basic activities:
  1. Research and evaluation activities in cooperation with selected pilot-parishes and running a direct ministry to a selected number of orphans (e.g. scholarship and trainee -program)
  2. Training the selected pilot-parishes using a mentor- based training model.
  3. Being a counseling and quality control agency to different other organizations for example the church districts of the ELCT- diocese concerning the above mentioned areas.
  4. Running different seminars open to the public.
  5. Production and distribution of training material.

6. Measures to raise awareness amongst Christians/Parishes/Leaders and responsible government officers.
7. To involve our students as far as possible in all our activities and to train them in the above mentioned areas.

## **V. STRUCTURE:**

Since one of the goals of the ministry is to offer education and spiritual guidance, it will be one of the departments of the Bible School. It will be chaired by the head of the department appointed by the principal. The department will be composed of *eight (8)* members; three from the teaching staff elected by the faculty, *two students being the chairpersons of the HuYaMwi-studentcommittee*, the diaconal teacher and the treasurer of the college.

Other staff (e.g. volunteers, advisors, other employees) may be admitted by the committee to join the meetings. But they will have no voice in democratic decision and must be excluded again when talking about sensitive issues.

*On behalf of the board of LBS Mwika a subcommittee of the board will receive the annual report of the department and will approve its annual budget.*

### **A. TERMS OF REFERENCE OF THE GOVERNING BOARD**

1. *The governing board will consist of seven persons:*
  - a. *two members of the board of LBS Mwika elected by the board of LBS Mwika;*
    - i. *one of them will be appointed as chairperson by the chairperson of the board of the LBS Mwika;*
  - b. *two members will be appointed by the ELCT ND.,*
  - c. *furtheron the principal of LBS Mwika, the treasurer of LBS Mwika and the chairperson of HuYaMwi.*
2. *2.The governing board will meet at least annually before the meeting of the board of LBS Mwika(normally in January)*
  - a. *to receive the narrative and financial reports of HuYaMwi of the previous year including the minutes of the executive committee*
  - b. *to approve the plan and budget of the coming year.*
3. *The minutes of this meeting will be forwarded to the board of LBS Mwika and the ELCT ND.*
4. *The governing board will have an executive committee (replacing the old HuYamwi committee)*

### **B. Terms of Reference of the executive committee of HuYaMwi**

1. *The executive committee of HuYaMwi will have 5 voting members*
  - a. *one member of the governing board coming from the board of LBS Mwika, elected by the governing board*
  - b. *one member of the governing board coming from the ELCT ND, elected by the governing board*
  - c. *the principal of LBS Mwika, the treasurer of LBS Mwika and the head of department will be born members*
2. *The executive committee will have the following non- voting advisors*
  - a. *two teachers of the LBS Mwika, elected by the faculty*

- b. *two students being the chairpersons of the HuYaMwi-Studcom.*
- 3. *Other staff (e.g. volunteers , other employees ) may be admitted to join the meetings.*
- 4. *The executive committee will be chaired by the principal of the LBS Mwika. The head of department is his deputy as a chairperson.*
- 5. *The executive committee will meet quarterly and will function as working committee to support the work of the head of department in the following areas:*
- 6. *To plan and to implement activities related to the objectives of this ministry*
  - a. *To establish contacts with donors and sponsors*
  - b. *To identify and maintain contact with the beneficiaries and to make follow up or to monitor the support given for*
  - c. *To prepare and present an annual plan of activities and budget, and the annual financial and narrative report to be presented to the governing board.*

### **C. CORRESPONDENCE**

All correspondence has to be addressed to the Principal of Mwika College.

### **D. OFFICE OF HUYAMWI AND THE DIACONICAL TEACHER**

1. There will be an office of the department located at the compound of LBS Mwika.
2. This office will be run by a member of the teaching staff, who has special diaconical qualification (e.g. degree in social science).
3. If he/she is mainly teaching subjects with diaconical concerns (e.g. sociology, diakonia etc.) up to the limit of eight periods a week (half of the usual teaching load), and is using the remaining time for HuYaMwi, his/her full salary may be paid out of funds of HuYaMwi.
4. The diaconical teacher is employed according to the regular procedures of the ELCT Northern diocese and the LBS Mwika. The concerned authorities must hear the opinion of the committee of HuYaMwi and seek the agreement of the committee before any decision is made concerning the employment of the diaconical teacher and his office.
5. On the request of the department the Bible school may employ other staff. Job description and salary funds may be provided by the committee and must be approved by the faculty.

## **VI. BUDGET**

The running costs of this ministry will mainly depend on donations and annual contributions from the college community.

All donations and contributions will be banked in the college account designated for this purpose.

There will be a business year, the committee will decide on a budget for the business year depending on the amount of money available in the account.

In order to be approved by *the subcommittee of board of LBS Mwika* the expenditure must be in the following proportions:-

- i. 50% of the budget must be spent directly to the final beneficiaries, the orphans and AIDS-victims

- ii. 25% of the budget may be spent for the benefit of caretakers/ relatives caring for the orphans / AIDS-victims or for measures to raise up the awareness of the orphan crisis in the society.
- iii. 25% of the total expenditure may be spent by the Bible School to facilitate this project, e.g. for the expenses to organize, evaluate and monitor this project.

## **VII. The HuYaMwi Student Committee (StudCom)**

### **A. Duties of the Students Committee (StudCom)**

#### **1. Duties of each committee member**

1. *Every student of the committee is a key person for a special HuYaMwi parish.*
2. *The committee member visits the monthly meeting in the parish and involves himself with a game and/or prayers, - he should build up contact to individual orphans (counseling). The student should work together with the fieldworker.*
3. *The committee member motivates other students to join his/her trip to a parish.*
4. *All activities of the student concerning HuYaMwi must be in compliance with the ordinary academic life of LBS Mwika and must be permitted by the leadership of LBS Mwika.*

#### **2. Duties of the committee as a group**

1. *The Students Committee meets every month.*
2. *The StudCom elects two members out of itself to be the chairperson and his/her deputy who will be members in the committee of the department.*
3. *The StudCom makes proposals for successors of members who will leave LBS Mwika.*
4. *The students meet to share ideas, to get input from teachers and volunteers.*
5. *Orphan seminars at the LBS are planned together with the committee; facilitators will be recruited out of it.*

### **B. Election of the StudCom members**

#### **1. Minimum requirement**

*A student already needs to have participated in an active or passive way in an orphan meeting or seminar in order to be proposed as a StudCom-member.*

#### **2. Proposals**

*The following committees/persons have the right to propose new members of StudCom.*

- *The Barasa (students' plenary assembly)*
- *The HuYaMwi students committee*
- *The Volunteers*

*The proposals will be published before election.*

#### **3. Election**

*The committee of the HuYaMwi department will appoint new members of the Studcom out of the forwarded proposals.*

## VIII. Partners

Our partners will be church congregations or other church institutions where most of the our students come from and work after the completion of their studies, as Evangelists, Parish Workers, etc.

### **A .Regulations for being a partner:**

All partners must share the diaconical mission statement and must be ready to set up a ministry in the area of AIDS-prevention, pastoral care for AIDS-victims, orphans and widows, which must be evident in the following terms:

1. Must spend part of its budget for this ministry.
2. Must have defined annual program of this type of ministry.
3. Must have a committee concerned with this ministry .
4. Must have an updated list of orphans, widows and other AIDS-victims
5. Must participate in respective seminars and meetings conducted by the college.
6. Must be committed to serve people regardless of their gender, social status and religious affiliation.
7. Will provide evidence to the college committee for the intended use of the support provided.
8. Must sign an agreement about the terms of partnership with HuYaMwi.

### **B. Pilot-parishes**

The main purpose of being a pilot-parish is to be an area of research for HuYaMwi and to give the congregation the special chance to receive intensive training and counseling.

6. The number of pilot parishes will be limited to the available human resources of the staff of LBS Mwika.
7. The maximum number of years to be a HUYAMwi pilot parish is four4
8. Each pilot-parish will have an advisor appointed by the committee.

### **C. Membership of the HuYaMwi network**

1. All church –institution (e.g parishes, districts, centers) can become clients of the HuYMwi –network.
2. HuYaMwi can entrust other institutions (e.g. church districts) to maintain the relationship to the members in their area.
3. Members will share all information provided by HuYaMwi (e.g.teaching material, reports etc) and will be able to attend the HuYaMwi training program at low costs. This type of membership will be available for an annual fee covering expenses to distribute the material.
4. By special assignment members can receive more help from HuYaMwi and its local provider
  - a. Counseling concerning the ministry to orphans and AIDS
  - b. Certification of project write ups going to sponsors overseas
  - c. Verification and evaluation of running projects
  - d. Participation in programs funded by HuYaMwi, if available

## IX. EVALUATION

The College will evaluate the whole project involving all/representatives of the stakeholders. Evaluation will be done at the end of 2007.

# APPENDIX B SUGGESTED APPENDIX TO THE MOU BETWEEN ELCT ND AND MEWAIKI

„Appendix to the MOU between

the deanery of Memmingen

the ELCT ND

Mission Eine Welt

and the LBS Mwika

1. In the MOU the name HuYaDaKa will be replaced by HuYaMwi, being the orphan ministry of the LBS Mwika, Post Box 3050 Moshi.
2. HuYaMwi, remaining a department of the LBS Mwika, will carry out the ministry described in the MOU on behalf of the ELCT ND
3. HuYaMwi will renew its guidelines within the next six months establishing a governing board as mentioned in the draft for the 3rd edition of the HuYaMwi guidelines. The HuYaMwi guidelines will be sent to MeWaiKi for approval and then will be included in the MOU as appendix (see 4.1 of the MOU)
4. Additional HuYaMwi will forward its narrative and financial reports (see 4.2 of the MOU) to the ELCT ND and will present these papers to the concerned committees of the ELCT ND ( diaconical committee, financial committee), if requested by the ELCT ND.
5. The treasurer of the ELCT ND will be one of the signatories of the Euro account of HuYaMwi together with the principal of LBS Mwika and the head of department of HuYaMwi , the treasurer of the LBS Mwika( four to sign)
6. Mewaiki will receive the agenda of the governing board (including all presented papers at least five days before the board will meet (via E-mail) and is invited to make comments and suggestions, which must be read before the governing board meets. The minutes of the board meeting must be forwarded within four weeks to MeWaiKi. In case of any dissent with the

decisions taken, MeWaiKi will inform the ELCT ND authorities, who then will try to settle the issue.

## APPENDIX C: FORMER OAPND CORE PROGRAM

### GOALS

The goal of the core program is to enhance the capacity of the local community to deal with social issues themselves. This is done in compliance with the diaconal masterplan of the ELCT ND.

We think that the social burden of AIDS is still mainly carried by the members of the extended families, who of course need the support of their local communities, e. g. the sisters and brothers of their parish.

The ability of the local communities can be measured according to the following standards.

Minimum standard according to the diaconal policy of the ELCT ND

To organize this Christian diaconal help on the grassroot level the policy of the ELCT ND recommends as minimum standards:

1. The existence of a diaconal committee.
2. The existence of a separate diaconal budget.

Extended standards according to the HuYaMwi guidelines

The HuYaMwi guidelines required the following standards to cooperate with HuYaMwi, which now I'm going to adopt for OAPND:

All partners must share the diaconal mission statement and must be ready to set up a ministry in the area of AIDS prevention, pastoral care for AIDS victims, orphans and widows, which must be evident in the following terms:

1. To spend part of its budget for this ministry.
2. To have an annual program of this type of ministry.
3. To have a committee concerned with this ministry.

4. To have an updated list of orphans, widows and other AIDS victims.
5. To participate in respective seminars and meetings conducted by OAPND.
6. To be committed to serve people regardless of their gender, social status and religious affiliation.
7. To provide evidence to OAPND for the intended use of the support provided.
8. To sign an agreement about the terms of partnership with OAPND.

Of course it will take some time to implement all these standards effectively. Levels of capacity building

0= Starting level: no standard tested

1= Entry level: standard level of ELCT ND diaconal policy testified

2= Trainee level working on implementing extended standards of OAPND

3.= Advanced level: at least implementation of OAPND standards for one target group testified

4= HBC level: HBC has been implemented successfully

5= Graduate level: extended standards tested by OAPND for all target groups.

The goal of the core program can therefore be defined:

To bring all 151 congregations of the ELCT ND from the starting level to the advanced level.

## STRATEGIES

### Seminars

Presently the seminar program of HuYaMwi is consisting of a five week-seminar program Community Based Diaconal Ministry using the example of orphan ministry including three short classroom courses, which can be booked separately.

1. The basics of the orphan ministry (3 days), also published in a book *Ushauri kwa walezi wa yatima / Advice for guardians of orphans.*
2. The orphan ministry in the congregation (4 days).
3. Effective work in groups and committees (2 days), also published in a book (*Ufanisi wa Kikundi na kamati katika jamii / Effectiveness of groups and committees in the society.*)

The Seminar contains also the following credits prepared by the students:

1. A week of practice in one of the HuYaMwi pilot parishes includes;
  - 1.1 visits of orphans' homes, 2 days,
  - 1.2 visits of different HuYaMwi projects, 1 day,
  - 1.3. discussions with the local HuYaMwi committee, 1 day,
  - 1.4. exercises of different practical tasks like;
    - . 1.4.1. fund raising,
    - . 1.4.2. teaching in a seminar for orphans or guardians.
2. The deliverance of the following papers:
  - . 2.1. Evaluation of the visited HuYaMwi pilot parish.
  - . 2.2. An action plan, how to start returning in the students home congregation.

This seminar is designed to achieve the required capacity building. Other components are in preparation.

#### Subsidization of seminars and teaching materials

According to the available funds, OAPND will try to subsidize seminars or other teaching materials to the congregations, in order that all stake holders can afford to buy those and to participate. Subsidization may require a certain certification level, at least the entry level, for certain measures even at a higher level.

#### Certification

Generally every congregation can apply to be certificated or to be admitted to a certain level. This can be done by;

1. sending a list to OAPND of the chosen committee and the used separate bank account to be certified for the entry level,
2. writing an application to OAPND to be admitted to trainee level. The district of OAPND will then admit the congregation to the traineelevel according to the available human resources.

3. sending an annually narrative and financial report to OAPND to apply or to continue for the advanced, HBC or graduate level. The district of OAPND will decide whether it can certify the required level;

. 3.1. by the documents sent in, only normally done by a renewal of certification,

. 3.2. after evaluating the work of the congregation by visiting it normally done by the first approval of the certification or at least after three years.

The first approval of certification for level 3-5 should be indicated by;

1. written certification document signed by the chairperson of OAPND,

2. the right to place a emblem in the church building indicating the reached level for example as badge showing the stream of mercy flowing out from Jesus.

3. Both will be handed over by an OAPND official during a local ceremony.

We use a certain number of congregations as pilot area. In this area we will test and evaluate our methods and strategies. On the other hand these congregations will

receive also intensive training by seminars and by individual monitoring by our advisors So the pilot program is establishing a twoway-communication. We teach our pilot parishes, but we also learn from and with them.

The congregation trainee program

Not all congregations will be able to reach the required standards by sending members to the above mentioned seminars. Therefore OAPND will offer a temporally limited service to boost up the ministry in one trainee congregation using the HuYaMwi pilot congregation model.

This means the district of OAPND will choose a limited number of congregations to work with them intensively until they reach the next level. This can be even less than the four year period of being a HuYaMwi pilot parish. This measure will contain the following features:

1. A written contract between the trainee congregation and OAPND about the trainee period, its lengths and its targeted certification level.

2. OAPND will contact the trainee congregation at least once a month by phone calls or visits to make follow ups.

3. OAPND will conduct seminars and meetings with the local committees to teach and discuss important issues of the ministry.

4. OAPND will write an annual report reflecting the achievements and possible shortcomings.

5. OAPND may subsidize the annual diaconical budget of the trainee congregation by using the 1+1 method, e.g. every shilling offered by a Christian of the trainee congregation can be topped up by another shilling contributed by OAPND according to the earmarked budget of OAPND.

Of course due to the required human and financial resources the district of OAPND can only offer this service to a few selected congregation within its area of service.

#### Field-worker program

A fieldworker is a semiprofessional, who is hired for 2 to 3 days a week. After receiving training she or he will mainly visit the beneficiaries of his/her congregation and report to the parochial committee. Once a month he will meet with the district coordinator of OAPND. to deliver report and to receive further instructions. A monthly reimbursement of 30.000 Tsh. is equally shared by the congregation and OAPND.

# APPENDIX D: INTRODUCTION OF COMPLEMENTARY PROGRAMS

## INTRODUCTION

The goals of the complementary program are;

1. to provide funds for measures where the congregation themselves will be financially to weak to it alone for example scholarship, building and repairing measures,
2. to organize measures which can be done more effectively conducted by a central for example scholarships,
3. to distribute funds restricted to certain regulations by the donors,
4. to stimulate the congregation to start certain activities for example regular meetings with orphans.
5. The goal of these projects is to develop models of ministry in different areas. The experience maybe used within the congregations later. However, in most cases the experiences of these projects will be more useful for institutions, which must organize the orphan ministry in a larger area, for example at district or the diocese level.

Generally the management of these funds should avoid;

1. to quench down the decision making process and responsibility of the participating congregation,
2. to quench down local fund raising and contributions.

HuYaMwi is running the following funds complementary programs:

2004 Scholarshipfund see Handbook paper 9

2005 Building fund, see Guidelines.of BF.

2005 SIP, see Guidelines of SIP

2006 Medical fund see Guidelines of Medical fund

2006 Basic education fund

2006 Fund for periodical meeting

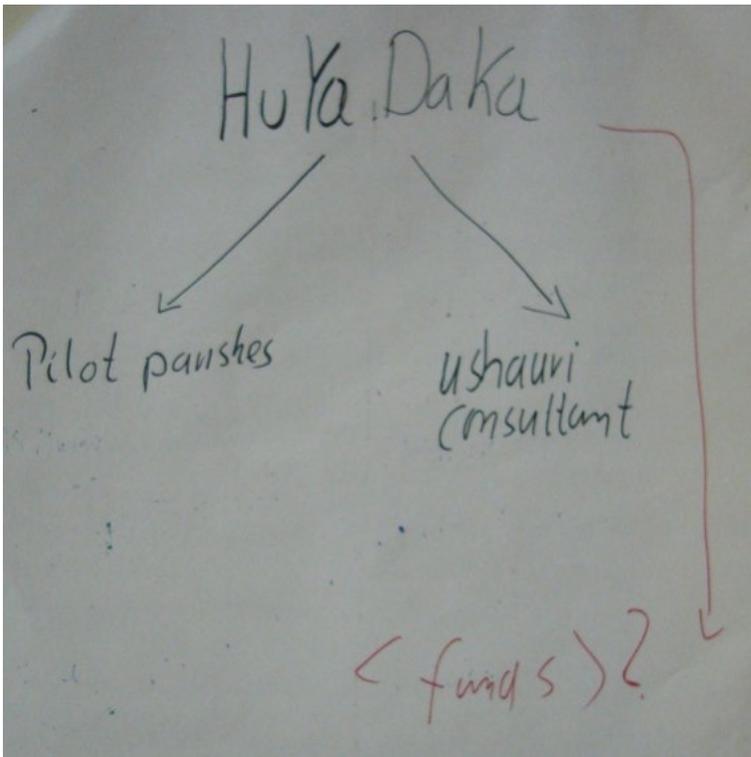
Generally most of these concepts can be taken over by OAPND. In some cases a modification of the guidelines may be necessary. Other funds than the above mentioned may be added in the future.

The district offices of OAPND will be mainly responsible to run these funds:

1. It will earmark donated money to the different funds in its annual budget.
2. The congregation can apply at the district office to get money out of these funds.
3. The district office will decide about the use of the funds considering the applications and will pay the money to the concerned receiver.
4. The district office will evaluate the use of the distributed money and will report to the central office.

# APPENDIX E: FORMER SUGGESTION OF TERMS OF SERVICE OF HUYADAKA

*By Rev. Dr. Martin Burkhardt*



HuYaDaKa will provide ministry in the following areas to the districts and parishes of the ELCT ND:

1. Providing direct services to selected pilot parishes

1. Conditions to be a pilot parish

1. Existence of a diaconical committee

2. Separate bank account for diaconical issues

3. Written application forwarded to HuYaDaKa

4. Willingness to cooperate with HuYaDaKa (attendance of seminars, reporting, acceptance of guidelines etc.).

5. Application must be approved by the district and by the HuYaDaKa-committee.

6. There should be a written contract signed between the pilot parish and HuYaDaKa.

2. Areas of service

1. The congregation will have a small annual budget provided by HuYaDaKa

2. The congregation will provide a Fieldworker trained and supervised by HuYaDaKa. The cost will be shared between HuYaDaKa and the pilot parish.

3. The pilot parish will participate in the different project funds

2. Consultancy and education to all parishes, districts and institutions of the ELCT ND or other dioceses.

## 1. Consultancy

1. Generally HuYaDaKa will give free consultancy for requests which do not require a long term commitment.
2. In cases which require a long term commitment (field visits, budget making, reports, supervision etc.) consultancy will be provided under the following conditions:
  1. A written contract between HuYaDaKa and the institution searching advice
  2. Payment of a consultant fee, depending on the actual work which needs to be done (fixed amount) or a certain percentage of the supervised budget (1-5%).

## 2. Seminars, booklet etc

1. HuYaDaKa will conduct seminars to different target groups (orphans, caretakers, church workers about topics related to the orphan ministry
  2. HuYaDaKa will prepare booklets brochures etc
3. Academic Research - To improve the quality of the ministry HuYaDaKa will sponsor academic researches and will discuss the results on academic days.<sup>59</sup>

## 3. Limited Distribution of funds.

1. HuYaDaKa will channel donated funds to the final beneficiaries if requested by the donors.( Specific donations).
2. If HuYaDaKa has sufficient funds, it may provide some funds outside of its pilot-zone to back up and to strengthen the ministry in selected areas. We recommend, that the HuYaDaKa committee will release a policy about this issue. - Generally we see, that it will be not possible to distribute funds equally to all districts. One of the reasons, why the OAPND plan failed, is that the districts were not ready to disclose all available funds and to pay a consultancy fee to OAPND according to their available income.

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<sup>59</sup> See Handbook, paper 13.

# APPENDIX F: QUESTIONNAIRE

## Questionnaire

Tunaomba urudishe questionnaire mpaka tar. 6.6.2011 kwa ofisi ya HuYaMwi/OAPND (HuYaDaKa)

### 1. Taarifa ya kawaida (general data)

#### 1. Mwandishi

Jina lako \_\_\_\_\_

Anwani lako (SLP) \_\_\_\_\_

E-mail yako \_\_\_\_\_

Simu yako ya mkononi \_\_\_\_\_

#### 2. Ofisi yako

Jina la jimbo /kanda \_\_\_\_\_

Anwani ya ofisi (SLP) \_\_\_\_\_

E-mail ya ofisi \_\_\_\_\_

Simu ya ofisi (meza) \_\_\_\_\_

### 2. Takwimu ya kawaida

Idadi ya sharika katika kanda/Jimbo: \_\_\_\_\_

Idadi ya Wakristo Wote, ikipatikana: \_\_\_\_\_

Idadi ya sharika zinazotoa huduma inayofuata mwongozo wa

HuYaMwi: \_\_\_\_\_

### 3. Takwimu ya yatima

• Idadi ya sharika zote zinazotumia "countabook" kuhesabu yatima: \_\_\_\_\_

• Jumla inayojumlisha yatima wote wa kanda/jimbo walioandikishwa katika countabook \_\_\_\_\_

Kikundi # 0 wasiotembelewa bado:\_\_\_\_\_

Kikundi # 1 wasio yatima wa ushairika tena:\_\_\_\_\_

Kikundi # 2 wanaoendelea vizuri:\_\_\_\_\_

Kikundi # 3 wanaohitaji ushauri tu:\_\_\_\_\_

Kikundi # 4 msaada wa muda mfupi:\_\_\_\_\_

Kikundi # 5 msaada wa muda mrefu:\_\_\_\_\_

Kikundi # 6 dharura:\_\_\_\_\_

- maoni na mapendekezo yako kuhusu matumizi ya counter book.

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- Umeanza pia kuandikisha „ most vulnerable children“ wasioyatima?

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- Umeanza kutumia binu ya couter book kwa wahitaji wengine kama walemavu, wazee n.k.?\_\_\_\_\_

#### 4. Takwimu ya huduma

##### 1. Mikutano ya yatima

- Katika sharika ngapi?\_\_\_\_\_

##### 2. Miradi midogomidogo

- Katika sharika ngapi?\_\_\_\_\_

- Idadi ya miradi

Kuku\_\_\_\_\_

Nguruwe\_\_\_\_\_

Sungura\_\_\_\_\_

##### 3. Msaada kwa wanafuzi wa shule ya msingi

- Katika sharika ngapi?\_\_\_\_\_
- Idiadi ya wanafunzi waliopata msada (2010-2011)\_\_\_\_\_
- Aina ya msada

Uniforms\_\_\_\_\_

4. **Unajenga /unakarabati nyumba ya wajane au wazee**
  - Idadi ya nyumba zilizomalizika tangu 2008-2011\_\_\_\_\_
  - Idadi ya nyumba zinazojengwa sasa hivi\_\_\_\_\_
  - Gharama ya nyumba moja (wastani)\_\_\_\_\_
5. **Unatumia mbinu ya fieldworkers?\_\_\_\_\_**
  - Katika sharika wangapi?\_\_\_\_\_
  - Unafanya mkutano wa kila kwa field worker mwezi?\_\_\_\_\_
  - Unalipa posho kiasi gani kwa mwezi ?\_\_\_\_\_
6. **Unatoa msaada wa matibabu?\_\_\_\_\_**
  - Unasharika na hospitali/ zahanati gani?\_\_\_\_\_
  - Unatumia mbinu ya "health coupons"\_\_\_\_\_
7. **Umeanza kutoa huduma kwa walioadhirika (HIV-postivie)?**

## Ratiba ya ziara jimboni

Tunaomba kuandaa ratiba kwa siku itakayopangwa na Md Mori na kushauriana naye. Tunaomba sana kutunza muda unaopangwa na Md. Mori na kushaurina naye kuhusu mpan-go huo

### 5. Mazungumzo ya kiofisi

1. na mkuu wa jimbo/kanda
2. na wewe mwenyewe
3. majadiliano ya kikundi ( na wajumbe wa kamati inayohusika pamoja na wanaolengwa - yatima, fieldworkers, wanaotunza yatima n.k)

### 6. Ziara usharikani

Naomba kuchagua sharika mbili zinazoonyesha vipengele mbalimbali (kushindwa na kushinda) ktk huduma yako.

1. **Kusalimu mchungaji kiongozi**
2. **Kutembelea nyumba za yatima mbili hadi tatu.**
3. **Majadiliano ya kikundi ( na wajumbe wa kamati inayohusika pamoja na wanaolengwa - yatima, fieldworkers, wanotunza yatima n.k)**

# Sehemu ya narrative ripoti

Tunaomba kuandika narrative ripoti na kufika nayO (nakala 10?) katika semina. Utumie format ifuatayo tafadhali.

**7. Umefaulu kulenga malengo gani 2008-2011?**

**8. Umeona udhaifu wapi?**

**9. huduma yako**

imefaulu?

Imekwama?

imechewelshwa na nini?

imeharakiswa na nini?

**10. Andika malengo matatu makubwa kwa sasa hivi (future plans)**

**11. Maoni yako kuhusu huduma yako.**

## Maandalizi ya mada maalumu (academic paper)

Tunaomba kuandaa mada maalumu kwa semina hiyo kulingana na huduma unayotoa.

Tunaomba ushauriana na Md. Mori kuhusu mada hiyo.

Kwa msingi wewe una uhuru kuchangua mada. Unaweza kutao mada kuhusu shida moja katika huduma yako na unapendekeza njia mbalimbali kupata nafuu.

Au unaweza kuandika kuhusu mpango wako kupanua au kubadili huduma yako, n.k.

- Unaweza kuandika kwa Kiswahili au Kiingereza
- Ufike na nakala 10 kwa semina
- Muda ya kutoa mada iwe dak. 30.