

# Tanzania CCMP Learning Review

Christian Council of Tanzania

September 2017





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## Acknowledgements

The Tearfund Tanzania country office would like to express our sincere gratitude to the evaluation team who conducted this review. It was not an easy task to cover long distances across Tanzania and to spend two weeks away from family, we acknowledge and appreciate the work they have done.

The following participants worked hard to make this review possible:

Godfrey Gakwandi (Tearfund Rwanda)  
Rev. Daniel Ngulube (Tearfund Zambia)  
Jonathan Simpson (ESAT M+E Officer)  
Loyce Haule (AICT Geita)  
Chenziolla Swenya (ACT Rift Valley)  
Azgard Stephen (CCT)  
Martin Uswege (CCT)  
Amani Chomolla (CCT)  
Emmanuel Kimbe (CCT)

We would also like to thank our Diocesan partners who hosted the review team:

Anglican Church of Tanzania, Mpwapwa Diocese  
Evangelical Lutheran Church of Tanzania, Iringa Diocese  
Evangelical Lutheran Church of Tanzania, Singida Diocese  
Kanisa la Mennonite Tanzania (Mennonite Church of Tanzania), North Mara Diocese

We are profoundly grateful to the communities, church leadership and village government representatives who shared their time and experience with the review team. Your input has provided us with the opportunity to learn and to improve how we serve those who are most vulnerable in communities.

Cover Photo: Kimala, Iringa (CCMP program)

Photo credit: Amani Chomolla

## List of Abbreviations

CCMP	Church and Community Mobilisation Process
Pamoja	Tanzanian model of self-help groups
SHG	Self-help group
CCT	Christian Council of Tanzania
ACT	Anglican Church of Tanzania
ELCT	Evangelical Lutheran Church of Tanzania
KMT	Kanisa la Mennonite Tanzania (Mennonite Church of Tanzania)
FGD	Focus group discussion
CRP	Community Resource Person (Pamoja)
GDP	Gross Domestic Product
OECD	Organisation for Economic Co-operation and Development
DAC	Development Assistance Committee
CCM	Chama cha Mapinduzi (Political Party)

# Christian Council of Tanzania

## CCMP Learning Review

### Executive Summary

The project under review was the Church and Community Mobilization Process (CCMP) project, which had been implemented by the Christian Council of Tanzania (CCT) in 10 CCT member Dioceses between 2014-2017. A total investment of \$172,001.20 USD was invested in building the capacity of CCT member Dioceses to implement CCMP within their local churches. A total of 35 local churches and 10,328 people were reached through the 10 participating Dioceses, a cost of \$16.65 USD per beneficiary.

The project was reviewed by a team of participants from Christian Council of Tanzania, external Tearfund country offices (Zambia and Rwanda), Tearfund East and Southern Africa regional staff (ESAT M+E Officer) and staff from Tearfund Tanzania partners (ACT Rift Valley and AICT Geita). The team travelled to 3 of the 10 participating Dioceses and conducted focus group discussions based on the Tearfund LIGHT Wheel in 2 communities under each Diocese. A baseline survey was conducted in 2014, however an endline survey for the CCMP project was not conducted due to the distances between the project locations and budget limitations.

The project was assessed and the following scores represent the outcomes of that assessment by the review team:

Criteria	Impact	Relevance	Effectiveness	Efficiency	Sustainability	Coordination
Score	2	3	2	2	2	2

Contribution to Tearfund Outcomes			
Church Envisioned	Communities Developed	Policies Changed	Disasters Responded To
35 local churches envisioned with a total of 112 local church leaders	10,328 people directly benefited in 30 communities	n/a	n/a

Evidence of transformation was seen at the church and individual level in all of the communities that were visited. Only one village showed signs of change at the community level. Quality and consistency of CCMP facilitation varied widely between project sites, leading to some participants who had not conducted Bible studies for over a year and could not remember their content.

Ownership at the local church level was strong and was demonstrated by a clear and articulated vision and buy-in from local pastors. Diocesan ownership varied widely with some Diocesan leaders completely unaware of the project goals or processes and others able to explain exactly what was done in the project.

Key areas of learning and conclusions from the review team are as follows:

- Partners are not using up to date reporting templates
- Inconsistent documentation between Micah reports and reports for donor
- Partner not conducting regular monitoring on the *process* of CCMP rollout and adoption. The CCMP church is recommended to keep track of the process on a regular basis.
- Community facilitators have dropped almost all CCMP activities in favour of PAMOJA (SHG) activities. CCT need to assess their priorities in these projects and ensure that mindset change remains the foundation of any other activities. A strong foundation of mindset change and embracing of integral mission should be the foundation of any program. CCT should consider how best to do this when integrating CCMP and Pamoja and ensure that CCMP facilitators and Pamoja Community Resource Persons (CRPs) are fully trained on both processes to lead to effective integration.
- CCT needs to address staff turnover in key positions such as area coordinators.
- The process as to how PAMOJA groups are formed should be reviewed. In some areas, the groups are exclusively from the church congregation and do not include members of the wider community.
- CCT and Diocese leadership need to agree on set operating procedures for facilitators and Diocese leadership in terms of reporting and site visitation.
- CCT should negotiate a contribution from each participating Diocese when offering capacity building on CCMP and support to implement. As Dioceses progress in their ability to implement CCMP, they should graduate to use of their own resources for implementation and rollout.

Actionable recommendations from the review team, which will be discussed by CCT and Tearfund:

Introduce the REVEAL Toolkit to enable communities to learn about issues that complement the CCMP mobilization process, and assist to explore hidden issues in the community like harmful cultural practises and gender inequity. The toolkit also has a large amount of Bible studies which enable these topics to be discussed and explored in a Biblical framework.

A strong foundation of mindset change and embracing of integral mission should be the foundation of any program. CCT should consider how best to do this when integrating CCMP and Pamoja and ensure that CCMP facilitators and CRPs are fully trained on both processes to lead to effective integration.

CCT should agree with the diocesan leadership how they can contribute toward the implementation of CCMP and Pamoja in their Dioceses as part of sustainability planning. Dioceses should graduate to use of their own resources for implementation and rollout.

CCT should also commit more of it's own resources to the roll out of CCMP as it can not be truly sustainable



while external funding is still required.

Significant improvement is needed in M&E, such as:

- Partner not using up to date reporting template as well as inconsistent documentation between donor reports and Micah.
- Partner not tracking the process of CCMP rollout and adoption. No M&E tools have been used to track process, progress and impact.
- The CCMP Tracking tool captures information at the local church level. CCT should utilize this tool for monitoring and develop a tool for tracking support and coordination at the Diocese level to assess good practice.
- Tearfund should support review of the monitoring system for projects of this size to ensure the flow of data is feasible and manageable

CCT should review the selection criteria of Dioceses involved in receiving capacity building support.

- More time should be spent to envision senior leadership and ensure buy-in and ownership at the Diocese level before training facilitators.
- CCT needs to address staff turnover in key positions such as area coordinators
- CCT should develop a tool to track support and capacity building from the Dioceses to local churches and facilitators to assess capacity that is being built within member churches

CCT should decide on the priority for their member churches between mobilization for integral mission through CCMP and mobilization for economic and social well-being through Pamoja. If both are priorities, the process for integration should be reviewed to avoid one dominating the other and facilitators (CCMP and Pamoja CRPs) must be fully trained on both processes to ensure that integration is done effectively.

CCT should review the implementation in all 10 Dioceses of this project in order to identify areas of capacity building, strengthened implementation and good practice for each to move forward effectively following completion of this project.

## Introduction

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### Purpose

The purpose of this review is to support Tearfund Tanzania to evaluate the CCMP and Pamoja programmes operated by CCT in conjunction with Diocesan partners.

Key learning questions for the review:

#### Impact and Performance

- What were the key measurable changes that the project contributed to?
- What scale did the project reach (# of communities, # of beneficiaries/households)
- Did the project accomplish what it intended to do? What were the strongest areas of impact? What were the weakest? Were there opportunities for change that were missed?
- What was the cost per beneficiary based on Tearfund’s financial investment?

#### Design and Implementation

- How was the project organized? What were the intended and actual roles of each contributing party (communities themselves, local churches, Tearfund partners (church Diocese and CCT) and Tearfund Tanzania)?
- What were the strengths, weaknesses, opportunities and threats of the project design (how it was organized) and implementation approach?

## Methodology

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### Approach

Overview of approaches used during the evaluation

This should include who conducted the evaluation, when and the process.

- Desk review of CCMP programme design, budgets and implementation approaches
- Visits with implementing partners (Diocesan level and CCT)
- Visits with local churches and church leadership
- Focus group discussions with communities and “beneficiaries” of both programmes, as well as those not directly involved

Partner	Tool	Goal	Person facilitating
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Christian Council of Tanzania	<a href="#">Self-Assessment Framework for Church-led Community Transformation</a>	Assess with CCT as the lead implementing partner	Jono Simpson
Christian Council of Tanzania	<a href="#">Context review</a>	Assess context of programmes prior to review	Azgard and Martin (CCT)
ELCT Iringa/ ELCT Singida/ KMT North Mara (Shirati)	<a href="#">6 hats 'SWOT' tool</a>	Assess SWOT with Diocesan staff in each project site	Representative of the review team
Churches and Communities	FGD with questions from the <a href="#">LW FGD Guide</a>  Groups: Men (25+) Women (25+) Youth (18-25) Church leadership Community leaders	Assess most significant areas of impact using the LW spokes for churches and communities	Review team members

## Projects and Locations Visited

List the project(s) and locations visited:

Partner	Project/Intervention	Location
Christian Council of Tanzania	Lead implementer of CCMP project being reviewed	Dodoma, Tanzania
ELCT Diocese of Iringa	CCMP	Iringa, Tanzania
ELCT Diocese of Singida	CCMP	Singida, Tanzania
KMT North Mara Diocese	CCMP	Shirati, Tanzania

**Table 1: Projects visited**

## Tools Used

Endline HH survey questionnaire
<a href="#">Self-Assessment Framework for Church-led Community Transformation</a>
<a href="#">Context review</a>
FGD with questions from the <a href="#">LW FGD Guide</a>  Groups: Men (25+) Women (25+) Youth (18-25) Church leadership Community leaders

### CCMP Process Review Tool

This tool was used to track the process of CCMP in a community and is divided into nine sections. This tool looks at participation, objectives, facilitation methodology, content retention, vision building and evidence transformation. Sections are scored on a scale of 0-2, hence scoring in the findings are ranked 0-2 with corresponding colour coding.

### The LIGHT Wheel

The LIGHT Wheel is a tool that is being developed by Tearfund to identify holistic change within the communities with which we work. The LIGHT Wheel sets out nine domains, which have an influence over an individual or community's ability to live well, flourish and be resilient. These nine areas form the nine 'spokes' of the Wheel. Each spoke represents one aspect of what it means to flourish. By considering each spoke, a holistic view can be taken that brings together physical, social, economic and spiritual wellbeing. However, as the wheel analogy illustrates, all of these areas are interconnected – just as they are in the life of any human being.

The tool contains nine domains of change, these consist of Social connections, Personal Relationships, Living Faith, Emotional and Mental Wellbeing, Physical Health, Stewardship of the Environment, Material assets and resources, Capabilities and finally Participation and Influence.

The LIGHT Wheel uses a maturity model to help identify which stage a community is at for each spoke. This provides a description of what a typical community might look like at each stage. Each spoke has 5 stages by which a community can assess itself.

The full tool was not used due to time restrictions, but the focus group discussion section was used to guide FGDs in communities with different groups.

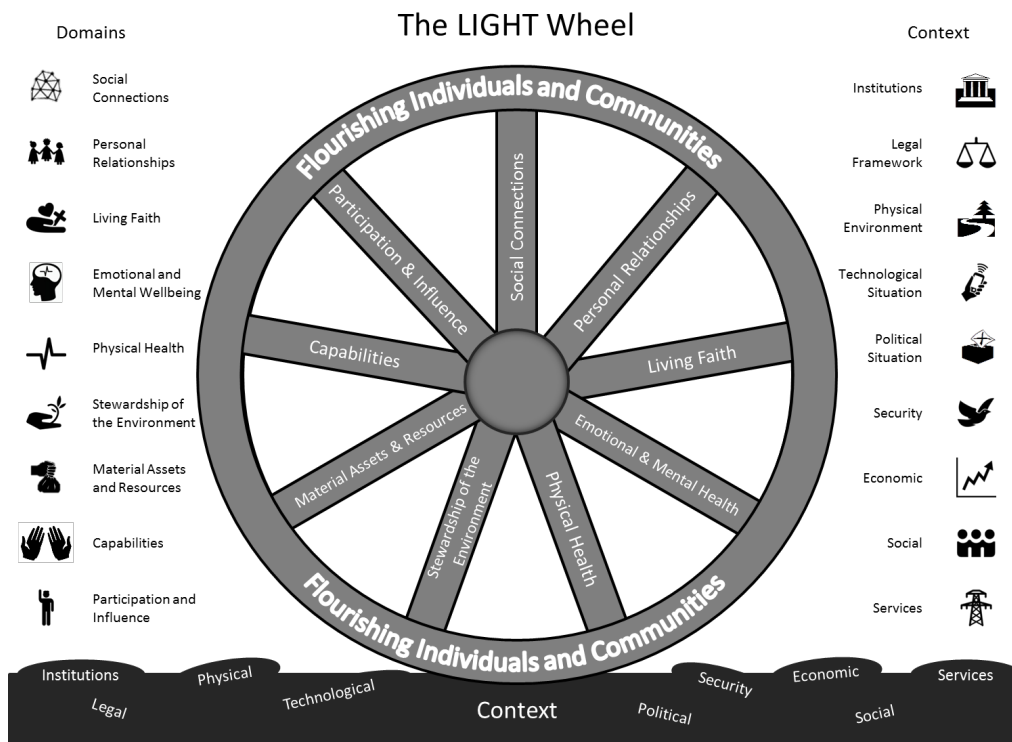


Figure 1: The LIGHT Wheel

## Limitations

These limitations were raised in a review meeting following the field visits done by the evaluation team and suggested as improvements for future reviews.

The review attempted to evaluate two programmes implemented by Christian Council of Tanzania (CCMP and Pamoja Kongwa (see CCT Pamoja Review Report)). This was seen by members of the review team to be too burdensome and should have been divided into two reviews, resulting in less distance to travel and clarity about the programme being reviewed.

In addition to the combination of two projects for review, the two projects are very often integrated at the community level, leading to difficulty in differentiating one project from another by the review team.

A clear baseline and endline comparison is needed before the review starts. This was available for Pamoja Kongwa, but not for CCMP. The Pamoja Kongwa endline report was not initially written in a way that outlined objectives, baseline data and endline data clearly. It was rewritten prior to analysis and report writing to provide a clearer picture of progress within the project. A household survey to compare baseline and endline for CCMP was not done due to budget restraints and the geographical scope of the program, however, this was seen to be a weakness as it resulted in review by FGD only.

The review team needed more time to familiarize themselves with the LIGHT Wheel focus group discussion guides to avoid taking a long time with FGDs in the communities. Translation and contextualization should also have been done in advance. The review team should have met at the end of each day to compile a short report on observations as these were easily forgotten after a few days in the field. It was also noted that the LIGHT wheel does not include a section for mapping key

stakeholders who are participating in supporting the communities where work is implemented. This should either be included in the LIGHT wheel in the future or within the Context Analysis.

The CCMP Tracking Tool was seen to be an effective means of evaluating process and should be used in future reviews as well as integrated into ongoing monitoring at the partner level. A tool does not yet exist to track coordination and support from Diocese to local churches. It has been recommended that CCT develop a tool to use for this purpose in the future.

## Context Analysis

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### Country - PESTLE<sup>1</sup>

#### Section 1: **Political**

- Chama cha Mapinduzi (CCM) are the ruling party in the country, John Pombe Magufuli was elected president in 2015
- Members of Parliament in the implementation areas are mainly from the ruling party
- Political rallies have been banned under the current president, stated to be only useful during elections
- Elections are peaceful for the most part, although results in Zanzibar in October 2015 were disputed and eventually annulled. Votes were cast a second time in March 2016 where the CCM candidate was elected president

#### Section 2: **Economic**

- National GDP growth has slowed from 4.3% in 2010 to 2.4% in 2016
- The Central Zone of Tanzania is deemed to be one of the poorest regions in the country
- Agriculture is the main economic activity in rural communities, a majority of this at the subsistence level contributing to an economic gap between rural and urban communities. Agricultural extension officers are available to support local communities, but their reach and resources are varied.

#### Section 3: **Social**

- Estimated population of the country is 53.5m
- Average fertility rate among women is 2.5 births per woman
- Primary school completion rate is 90%
- 80% of the population live in rural areas

#### Section 4: **Religion and ethnicity**

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<sup>1</sup> Statistics sourced from Human Development Index Report, 2016 and World Bank World Development Indicators database

- Tanzania is fairly evenly split between Islam and Christianity although there are regional disparities with a higher population of Muslims in Zanzibar and in Coastal areas and a higher population of Christians inland
- In the areas of implementation, the main church denominations are: Anglican Church in Kongwa, Lutheran Church in Kilolo, Seventh Day Adventist in Rorya, and Anglican Church in Manyoni
- In some districts of implementation there are no mosques or very few. Kilolo and Kongwa districts have very few mosques at village level. However, in Kiomboi, Singida and Rorya, there are many mosques and a higher population of Muslims.

## Section 22: Poverty and Development

- 46.6% of the population live below the poverty line (less than \$1.90 USD per day)
- 32.1% of the population live in severe multi-dimensional poverty
- 68% of the population have access to improved sanitation facilities
- In 2016, the Tanzanian government received just over \$1.5bn in overseas development aid

### Children:

- Infant mortality rate is 35.2 per 1,000 live births
- Maternal mortality rate is 398 per 100,000 live births
- Under-five mortality rate is 48.7 per 1,000 live births
- 34.7% of children under 5 have moderate to severe stunting due to malnutrition

### Gender:

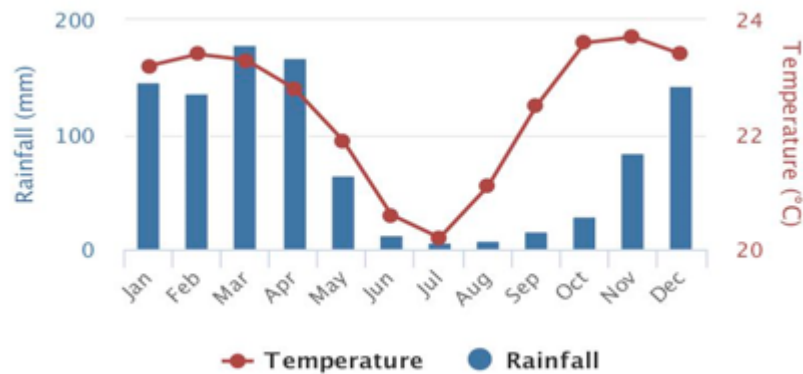
- Participation of women in leadership at all levels is still minimal, despite Special Seats in the National Assembly reserved for women (36% of parliamentary seats are held by women)
- 74% of females (over the age of 15) are participating in the labour force, compared to 83.3% of men (over the age of 15)
- Mean years of schooling for girls is 5.4 compared to 6.2 for boys
- 43.6% of women have experienced violence by an intimate partner
- Harmful cultural practices such as female genital cutting and early marriage are practiced at a high prevalence in certain regions of the country (Mara, Singida, Dodoma)

### Technology:

- 75.9 per 100 people have a mobile phone subscription (Human Development Index)
- Connection to mobile networks can be poor in rural areas, however use of smartphones is increasing in both urban and rural areas

### Human Rights:

- Freedom of speech has been limited under the current government with limitations placed on political rallies of any kind and restrictions on press and media in reporting
- LGBT people and drug users have been targeted by recent government campaigns seeking to identify and eradicate them



## Section 23: Environmental

### Environment

Tanzania receives rainfall of up to 1800 mm in some areas and 500mm for the semi-arid areas like Dodoma, Singida and Tabora. Coastal areas have high temperature while other parts like Southern Highlands have low temperatures. Firewood and charcoal are the main energy sources used at household level

### Infrastructure

- Rough roads dominate the areas of implementation. However, the regions are connected by tarmac roads
- 15% of the communities where projects are implemented are connected to the national grid.

### Institutions

- Primary Schools: These are scattered all over the villages we are working on
- Secondary Schools: Located at the ward level
- Other Non – Government Organizations include: Care International (SILC and VICOBA), World Vision, Africare (MBnP and Kizazi Kipya), Tanzania Interfaith Partnership (TIP)
- Local Government structures in every village: Village Health Committee, Village Executive Officer, Village Chairman, Village Development Committee
- Health facilities: 78% of project villages have a dispensary as their local health centre. Some churches own health facilities and operate them in the project areas

## Project Overview

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### Issue

The main issue addressed by this project is the promotion of integral mission among Christian Council of Tanzania member churches. Targeting Dioceses, CCT worked with 10 member Dioceses to envision leadership, build capacity and work toward church and community transformation at the local level. Facilitators were trained collectively and tasked with implementation of CCMP in their respective Dioceses while receiving technical and mentoring support from CCT.



## Project Objectives

Summary of project objectives:

- Promote the use of CCMP approaches within CCT member churches
- To build capacity of CCT member churches by increasing the number of trained and capable CCMP facilitators
- To enable churches and communities to transform attitudes, belief and behaviours toward development
- To equip communities to identify problems and resources as well as solutions to address those problems



## Project Resources

### Non-Financial Resources

The CCMP project implemented by Christian Council of Tanzania supported 10 CCT member Dioceses located throughout the country. The project was coordinated by a program coordinator and supported by a National CCMP trainer employed by CCT. 30 CCMP facilitators were trained (3 from each of the 10 Dioceses) and tasked with the responsibility of facilitating CCMP in their Dioceses with technical support and mentoring from CCT. In 2015, Pamoja (SHG methodology) was integrated into the project and 63 Community Resource Persons were trained on Pamoja and responsible to form and facilitate Pamoja groups at the community level.



**Partner Names and Geographical Location**

Iringa Region: ELCT Diocese of Iringa  
 Mara Region: KMT North Mara, KMT Tarime, KMT Serengeti  
 Singida Region: ELCT Central (Singida)  
 Dodoma Region: ACT Diocese of Central Tanganyika (Dodoma), ACT Rift Valley  
 Zanzibar: AICT Zanzibar  
 Rukwa Region: ACT Lake Rukwa  
 Tabora Region: AICT Tabora

**Program Coverage and Christian Council of Tanzania member churches involved**

**Funding and Expenditure**

The total budget for this project was \$172,001.20 received between 2014-2016.

June 2014	\$64,680
July 2015	\$80,937.20
August 2016	\$26,384.00
<b>TOTAL</b>	<b>\$172,001.20</b>

Funding was received from multiple sources including: a multi-country project funded by Cornerstone (ESA-34), Fisherback Charitable Trust and Tearfund country budget (GRA).

**Key Findings**

The following sections set out the key findings. Performance was assessed against the OECD-DAC criteria using the scoring system at 2. A score of 1 indicates that there is a poor contribution to the criteria, with 5 a strong contribution.

0	1	2	3	4
Low or no visible contribution to this aspect	Some evidence of contribution to this aspect but significant improvement required	Evidence of satisfactory contribution to this aspect but improvement required	Evidence of good contribution to this aspect with some areas for improvement and change	Evidence that the contribution is strong and/or exceeding that which was expected of the project/programme

**Table 2: Scoring System**

Impact	2
Relevance	3
Effectiveness	2
Efficiency	2
Coordination	2

**Table 3: Assessed Scores**

The following section should then be the key findings per the relevant OECD DAC criteria, which were focused on within the evaluation. Refer back to the ToR.

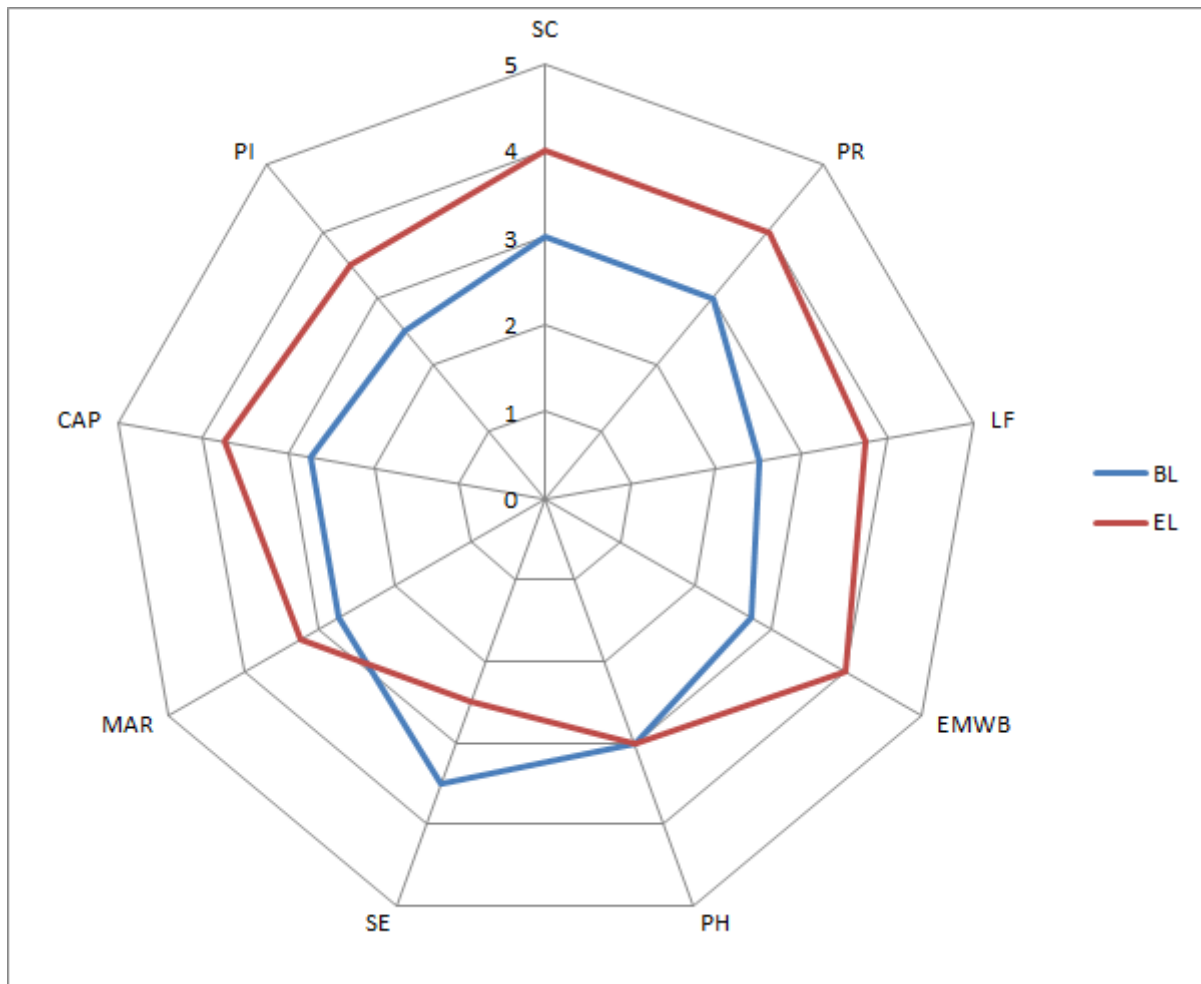
## Impact

**Impact: 2**  
Evidence of satisfactory contribution to this aspect but improvement required

The goal of the CCMP project is “improved living standard among churches and community involved in the programme.” The LIGHT Wheel below indicates that there has been positive change almost across the project. Due to the nature of CCMP being initially about individuals finding their identity in Christ and with that their purpose, it is not surprising that the spokes with the largest growth were Living faith and Emotional and Mental Wellbeing. Likewise there is also evidence that the respondents to the review also feel that there have been benefits in incorporating PAMOJA into the CCMP project as people’s capabilities have also seen a significant increase whilst also showing an increase in the social connections within their community.

However There was no change in the status of the physical health of people in these communities. This is understandable and is often an indicator which requires more time to produce change. Currently, within the communities surveyed the priorities were on schooling and church building. The communities

Stewardship of the environment is of concern as it is the only spoke with a negative scoring, thus confirming that people know that the environment is deteriorating around them. For example the vast majority of households place firewood and charcoal as their primary source of energy and no alternative option is available to them. During the self assessment, CCT identified that there was a need to address the issue of the environment.



During the review of the CCMP sites all sites showed evidence of transformation. At the individual level there were many examples of people whose lives have improved such as new agricultural practises and business start ups through improved skills, improved relationships with spouses and church attendance. A disabled man in Mariwa who now rents out his land to pastoralists so as to make an income. At the church there were many signs of growth in terms of numbers (Mariwa church has grown from 45 to 150), tithe and also church buildings and a pastor’s house. At Kinyangiri the congregation is paying for the evangelists study fees. Whilst the review team was there the church was just finishing the building of their toilet.

However Kyangasaga was the only site where tangible community engagement and change was seen. This was due to the church and community building a school together, with commitment from the mosque and village leadership.

CCMP SITE Name	Individual	Church	Community
Kinyangiri	2	2	0
Mariwa	2	2	0
Mgori	2	2	0
Kanyangara	2	2	2

### Further considerations or Conclusions

- Introduce the REVEAL Toolkit to CCT to enable the communities to learn about innovations like Conservation agriculture, nutrition gardens and fuel efficient stoves, whilst also exploring hidden issues in the community like harmful cultural practises like FGM and child marriages. The toolkit also has a large amount of Bible studies which enable these topics to be discussed and explored in a Biblical framework.

### Relevance

**Relevance: 3**

Evidence of good contribution to this aspect with some areas for improvement and change

CCT adopted CCMP as a tool towards sustainable community projects. The need for CCMP has been growing among various CCT members in recent years and partners believe that it is through this process where the church will be seen as a tool to transform the community.

It is through this process where the church will not depend on external sources to operate to its day to day activities. CCT feels that the responsibility of ensuring this process reaches many dioceses who are members of CCT, to enable the body of Christ practically administered to the communities.

CCT as an organisation has committed significant resources to not only adopt CCMP but also to become a lead agency of CCMP, whereby it can train and lead other organisations as well as members to adopt Integral Mission has a central policy in their organisations which can be outworked through CCMP.

Any process, which aims to use local structures and resources, has a much higher potential of being sustainable and creating lasting change in a community.

#### **Further considerations or Conclusions**

- CCT needs to commit more of its own funding to the roll out of CCMP it can never truly be sustainable in that external funding is still required. More attempts at local financing should be pursued.

#### **Effectiveness**

**Relevance: 2**

Evidence of satisfactory contribution to this aspect but improvement required

The overall objective of the CCMP project is, “Church Senior Leadership of the respective dioceses and her local congregations envisioned to engage in integral mission provision to the immediate community.” During the review three site visits produced contradicting results of this objective. Firstly in Singida, the Leadership of the Lutheran Diocese had never met the District coordinator and during discussions it was evident that he had not even been to any of the 3 congregations that are outworking the CCMP project. Therefore, he was unable to give one benefit of the CCMP project in the church over the last 3 years. There had been no ownership of the project at diocesan level as CRPs were not reporting to the bishop’s office but directly to CCT. Thus there is little evidence of coordination of CCMP at the diocese level. Likewise the bishop’s office indicated that they had no plans for CCMP in the future. Similar findings were seen at Iringa, whereby only PAMOJA activities were discussed and no evidence of CCMP Bible studies or activities within the last year. Unfortunately the review team was unable to meet with the Diocese leadership as they were unavailable at the time.

These leaders can be contrasted with KMT North Mara leadership, who were able to articulate the objectives of CCMP in their area as well as provide an up to date summary of what has been achieved by churches over the last 3 years. Upon request they were able to produce all quarterly reports for each of the three congregations as well as their baseline reports. These differences are due in part to the turnover of key staff within CCT. This had been highlighted during the self-assessment of the review whereby Institutional knowledge was scored poorly in terms of induction and training of staff, hand over notes of leaving staff and replacement of staff. This has had a significant influence on the impact of the project.

These three different project sites (Singida, Iringa and North Mara) represented examples of opposing scales. Singida, a site which has virtually no engagement on the weekly outworking of CCMP and North Mara where the church leadership were not only engaged but also helping to advocate on the community’s behalf, for example lobbying government to allocate space for the school in Shirati. Based on these two examples it is clear that the implementation of CCMP across the 10 dioceses has not been uniform. However what is more of a concern is that CCT do not have a system for monitoring the adoption of the CCMP process itself. Focus has been largely on activities and not the process.

During the review the field team used a tool to assess how CCMP has been rolled out in the congregation, how it has been facilitated and what sort of transformation has been seen. Results varied according to congregation however the two areas where all congregations scored poorly are stated below.

		CCMP Facilitation		
Diocese	CCMP Site	Consistency	Reflection	Methodology
Singida	Kinyangiri	0	0	0
Shirati	Mariwa	0	0	2
Singida	Mgori	0	0	0
Shirati	Kyangasaga	0	0	2

Facilitation of CCMP in the congregation in terms of Consistency and Reflection scored 0 whereby every congregation visited could not articulate any of the CCMP principles that they had learned over the last 3 years. When pressed, the congregations often said it was over a year since the facilitators had last lead them through a reflection exercise. This shows that the facilitators have not maintained enough momentum on CCMP principles but rather have focused on PAMOJA activities. The same applies for CCMP Bible study content and retention, which was inevitable that the congregations scored so low on CCMP Bible studies if they had not been reflecting on CCMP. No congregation to list the majority of CCMP Bible studies in terms of content and principle.

When it came to vision building and the quality of that vision congregations scored better. Which is evident of the fact that facilitators started mobilising the congregation but has not followed through. Again, the differences between the two dioceses can be seen in the table below, by observing the ownership of the CCMP process at the pastor and Diocese level. This was also confirmed during the self-assessment whereby CCT identified the fact that churches and communities are not empowering leadership at all levels, and that visions had not been contextualised at the community level. CCT has envisioned but it has failed to crystallize that vision within all dioceses which has therefore lead to inadequate ownership.

The review team did find irregularities in the implementation of the PAMOJA groups, for example, in some congregations the PAMOJA groups were made up of community members, multiple churches and mosques. However in other sites (Singida) the PAMOJA groups were consisted 100% of 1 congregation's members

#### **Further considerations or Conclusions**

- Partner not using up to date reporting template as well as inconsistent documentation between cornerstone and Micah.
- Partner not tracking the process of CCMP rollout and adoption.
- The 2016 annual report to the donor still focuses on envisioning rather than implementation.
- Community facilitators have dropped almost all CCMP activities in favour of PAMOJA activities. CCT need to assess their priorities in these projects and ensure that mindset change remains the foundation of any other activities.
- CCT needs to address staff turnover in key positions such as area coordinators.
- CCT also needs to monitor the process of CCMP on a regular basis, whether they use the CCMP Quarterly tracker or another tool, it is advised to keep track of the process on a regular basis.
- Review the process as to how groups are formed. The site coordinator should look to include community members and not just make PAMOJA groups exclusively from one congregation.

#### **Efficiency**

##### **Efficiency: 2**

Evidence of satisfactory contribution to this aspect but improvement required



Although the PAMOJA inclusion in the CCMP project may have superseded the CCMP work, that must not penalise the impact that PAMOJA is having in the communities. Mainstreaming an approach like PAMOJA is to be commended in a CCMP project. Church and Community Mobilization can often need a conduit such as PAMOJA to focus the members of the congregation and community into a tangible outworking of what they have learned. Ample evidence was given during the review that not only are are source of credit by which people can operate micro projects but that it is the only credit facility available to these communities. CCT, it seems has allowed this to become the only activity in the CCMP sites and allowed the gains of the initial two years of CCMP to be eroded. Therefore it can be concluded that the project implementation has not been as efficient as it could have been due to the fact that there was not enough monitoring of the CCMP project as a whole.

The full cost of the project was \$172,001.20 USD, which represents an investment in each of the 10 Dioceses of \$17,200.12 USD per CCT member Diocese. A total of 35 local churches and 10, 328 people were reached through the 10 participating Dioceses, a cost of \$16.65 USD per beneficiary.

### Further considerations or Conclusions

- CCT needs to improve monitoring at the diocesan level to keep track of progress in the process of rolling out CCMP but to also identify potential complementary approaches which can benefit the project without harming it.
- A strong foundation of mindset change and embracing of integral mission should be the foundation of any program. CCT should consider how best to do this when integrating CCMP and Pamoja and ensure that CCMP facilitators and CRPs are fully trained on both processes to lead to effective integration.

### Sustainability

#### Sustainability: 2

Evidence of satisfactory contribution to this aspect but improvement required

In order to work toward greater sustainability of CCMP within CCT member churches, CCT should work on a graduated system of contribution from the Dioceses they support. CCT can support the initial investment in capacity building and implementation of CCMP but should negotiate a contribution from each participating Diocese, working toward Dioceses implementing CCMP using their own resources.

CCT and its members can ensure the sustainability of the project by further enhancing the systems that need to be in place for reporting and monitoring. For example in the proposal it is clear that one of the ways in which CCT aims to make it sustainable is to ensure that the *“awakened and empowered church and community will be envisioned to participate fully in mapping their needs and resources around them and use them for their own development program to enhance ownership and sustainability of their initiated development activities.”* The review found that this has only partially been achieved to date whereby most

congregations and Diocese still see CCT as the driver and final decision maker on the direction of the project. This is partially due to the introduction of PAMOJA by CCT.

It is recommended that the project, at the diocese level review the congregation baseline report and re envision the congregation. As stated above in detail the review found that most of the churches through the CRPs, had neglected the vision of the CCMP in favour of the short term and more tangible benefits of the PAMOJA groups.

The proposal also stated “Each Diocesan leadership together with the program facilitators will collaborate and make regular follow up to the communities and churches engaged to ensure effective implementation of the program.” However the review found that some diocese leaders had never even been to the churches, and likewise some sites were only being visited by facilitators once every 3 months (Shirati), which is inadequate for monitoring purposes as well as maintaining relationships and momentum for the project.

This review also found that the PAMOJA groups have been implemented in CCMP project sites and it is evident that the PAMOJA project has imposed upon the CCMP process to the point where congregations have stopped any CCMP activity for the sake of PAMOJA activities. For example sites such as Kanyangiri had not done any CCMP activities such as Bible studies for over 18 months. However the PAMOJA groups were functional and growing and constituted 95% of the church congregation.

#### **Further considerations or Conclusions**

- Further efforts to ensure localised ownership and decision making needs to be addressed by CCT.
- CCT and Diocese leadership need to agree on set operating procedures for CRPs, facilitators and Diocese leadership in terms of reporting and site visitation.
- CCT should negotiate a contribution from each participating Diocese when offering capacity building on CCMP and support to implement. As Dioceses progress in their ability to implement CCMP, they should graduate to use of their own resources for implementation and rollout.

#### **Coordination**

##### **Coordination: 2**

Evidence of satisfactory contribution to this aspect but improvement required

The proposal also stated “Each Diocesan leadership together with the program facilitators will collaborate and make regular follow up to the communities and churches engaged to ensure effective implementation of the program.” However the review found that some diocese leaders had never even been to the churches, and likewise some sites were only being visited by facilitators once every 3 months (Shirati), which is inadequate for monitoring purposes as well as maintaining relationships and momentum for the project.

During the review, the role of a site coordinator to this project was seen as vital and was evidenced by the good relationship and coordination of sites such as Iringa and the lack of relationship and coordination in Singida.

### **Further considerations or Conclusions**

- CCT and Diocese leadership need to agree on set operating procedures for CRPs, facilitators and Diocese leadership in terms of reporting and site visitation.
- CCT should strive to replace a site coordinator as soon as possible if losing one. This should be a permanent role and not an addition to other responsibilities. The lack of relationship and coordination at Singida is harmful to the future of the project in that area.

## **Conclusions**

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Summary of key conclusions from the main report

- Partners are not using up to date reporting templates
- Inconsistent documentation between Micah reports and reports for donor
- Partner not conducting regular monitoring on the *process* of CCMP rollout and adoption. The CCMP church is recommended to keep track of the process on a regular basis.
- Community facilitators have dropped almost all CCMP activities in favour of PAMOJA (SHG) activities. CCT need to assess their priorities in these projects and ensure that mindset change remains the foundation of any other activities. A strong foundation of mindset change and embracing of integral mission should be the foundation of any program. CCT should consider how best to do this when integrating CCMP and Pamoja and ensure that CCMP facilitators and Pamoja Community Resource Persons (CRPs) are fully trained on both processes to lead to effective integration.
- CCT needs to address staff turnover in key positions such as area coordinators.
- The process as to how PAMOJA groups are formed should be reviewed. In some areas, the groups are exclusively from the church congregation and do not include members of the wider community.
- CCT and Diocese leadership need to agree on set operating procedures for facilitators and Diocese leadership in terms of reporting and site visitation.
- CCT should negotiate a contribution from each participating Diocese when offering capacity building on CCMP and support to implement. As Dioceses progress in their ability to implement CCMP, they should graduate to use of their own resources for implementation and rollout.



## Specific Actionable Recommendations

Recommendations are listed in the table below. These are summarised recommendations based on the analysis above the further considerations outlined in under each aspect in Section 6. The recommendations are to be discussed with the team, comments made and appropriate actions and timelines discussed. The below are recommended next steps and responsibilities.

Recommendations for Tearfund	Tearfund Response	Action	Responsible (who) and by when
<p>Introduce the REVEAL Toolkit to enable communities to learn about issues that complement the CCMP mobilization process, and assist to explore hidden issues in the community like harmful cultural practises and gender inequity. The toolkit also has a large amount of Bible studies, which enable these topics to be discussed and explored in a Biblical framework.</p>			
<p>A strong foundation of mindset change and embracing of integral mission should be the foundation of any program. CCT should consider how best to do this when integrating CCMP and Pamoja and ensure that CCMP facilitators and CRPs are fully trained on both processes to lead to effective integration.</p>			
<p>CCT should agree with the diocesan leadership on how they can contribute toward the implementation of</p>			

<p>CCMP and Pamoja in their Dioceses as part of sustainability planning. Dioceses should graduate to use of their own resources for implementation and rollout.</p> <p>CCT should also commit more of it's own resources to the roll out of CCMP as it can not be truly sustainable while external funding is still required.</p>			
<p>Significant improvement is needed in M&amp;E, such as:</p> <ul style="list-style-type: none"> <li>● Partner not using up to date reporting template as well as inconsistent documentation between donor reports and Micah.</li> <li>● Partner not tracking the process of CCMP rollout and adoption. No M&amp;E tools have been used to track process, progress and impact.</li> <li>● The CCMP Tracking tool captures information at the local church level. CCT should utilize this tool for monitoring and develop a tool for tracking support and coordination at the Diocese level to assess good</li> </ul>			

<p>practice.</p> <ul style="list-style-type: none"> <li>● Tearfund should support review of the monitoring system for projects of this size to ensure the flow of data is feasible and manageable</li> </ul>			
<p>CCT should review the selection criteria of Dioceses involved in receiving capacity building support.</p> <ul style="list-style-type: none"> <li>● More time should be spent to envision senior leadership and ensure buy-in and ownership at the Diocese level before training facilitators.</li> <li>● CCT needs to address staff turnover in key positions such as area coordinators</li> <li>● CCT should develop a tool to track support and capacity building from the Dioceses to local churches and facilitators to assess capacity that is being built within member churches</li> </ul>			
<p>CCT should decide on the priority for their member churches between mobilization for integral mission through CCMP and</p>			

<p>mobilization for economic and social wellbeing through Pamoja. If both are priorities, the process for integration should be reviewed to avoid one dominating the other and facilitators (CCMP and Pamoja CRPs) must be fully trained on both processes to ensure that integration is done effectively.</p>			
<p>CCT should review the implementation in all 10 Dioceses in order to identify areas of capacity building, strengthened implementation and good practice for each to move forward effectively following completion of this project.</p>			



**Annexes:**

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You can either include these as a separate document or within the main document.

Impact and Effectiveness Unit  
Tearfund  
100 Church Road  
Teddington  
TW11 8QE  
UK

