

AN ASSESSMENT OF DONOR FUNDED DEVELOPMENT PROGRAMMES OF THE ANGLICAN CHURCH OF TANZANIA IN THE DODOMA REGION FROM 1986 TO 2010

THESIS ABSTRACT

The thesis has been assessing the challenges which faced donor funded development programmes which were started in the Anglican Church of Tanzania in the 1970s and 1980s. These programmes began at the time when world Christian Evangelicals had renewed their view on incorporating social concern as part of the task of evangelization. The period of study is between 1986 and 2010, a time when Tanzania was going through various changes.

At the onset, these programmes did well with good outcomes, but later challenges developed which caused many of these programmes to close down and some to struggle. The Theory of Change has been used as a guiding theory to assess the inspiration and objectives of these programmes. These programmes have been seen as means of intervention towards development problems in the light of the churches development objectives. While the results have been the failure of the programmes due to lack of donor funding and withdrawal of funds, the study looks at the complex relationships and issues of project implementations and management, conflicting worldviews and priority between donors and local projects. These unforeseen issues relating to partnership, transparency, governance and theological discernment lead the programmes to unintended results. The visit to the various programmes and holding interviews with key people has helped collect information about the programme activities, resource mobilization and various responses from communities, the church and donors. Using the DPSIR framework of analysis, the information collected was observed, such as the stakeholder working philosophy, the resource base and mobilization for both, human and material, the programme activities and the structural and organizational capacity and governance. This has helped to analyze these programme activities against the guiding theory and leading to establish the gaps. These gaps are the main findings of the study which ultimately bring the presented conclusion.

The study observes that most of these programmes which were started in the Anglican Church of Tanzania, in the Dodoma region in the 1970s and 1980s later closed down, and the few which carried on were struggling.

**AN ASSESSMENT OF DONOR FUNDED DEVELOPMENT
PROGRAMMES OF THE ANGLICAN CHURCH OF TANZANIA IN THE
DODOMA REGION FROM 1986 TO 2010**

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**A DISSERTATION SUBMITTED IN FULFILLMENT OF THE
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DECLARATION

I, John Yohana Madinda, the undersigned, do hereby declare to the Senate of the University of Middlesex that this Thesis for the Degree of Master of Philosophy (Mission Theology) is my own original work and it has not been submitted to any other university for a similar award.

Signature.....

Date.....

DEDICATION

I hereby dedicate this thesis to my beloved wife Marleen and my children Cornelia and Ruel who have graciously been patient and supportive to me during the course of this study

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LIST OF ABBREVIATIONS

ACT	Anglican Church of Tanzania
ADP	Area Development Programme
AI	Appreciative Inquiry
AIDS	Acquired Immune Deficiency Syndrome
BCMS	Bible Churchman's Missionary Society
CCT	Christian Council of Tanzania
CMS	Church Missionary Society
CNGO	Christian Non Governmental Organization
COWE	Congress of World Evangelization
CRS	Catholic Relief Services
CSSC	Christian Social Services Commission
CRESR	Consultation of the Relationship between Evangelism and Social Responsibility
CAPA	Council for Anglican Provinces in Africa
DCT	Diocese of Central Tanganyika
DMP	Diocese of Mpwapwa
DPSIR	Drive, Pressure, State, Impact, Response
FAO	Food Agricultural Organization
FBO	Faith Based Organization
HH	Heliotropic Hypothesis
HIV/AIDS	Human Immunodeficiency Virus/ Acquired Immune Deficiency Syndrome
ICCO	Interkerkelijk Coordinatie Committee Ontwikkelingsprojectie
ICT	Information and Communication Technology
LCWE	Lausanne Congress for World Evangelization
NGO	Non Governmental Organization
PRA	Participatory Rural Appraisal
RC	Roman Catholic Church
SAP	Structural Adjustment Programme
SIL	Summer Institute of Linguistics
SSA	Sub Saharan Africa
TEC	Tanzania Episcopal Council
ToC	Theory of Change

UNDP	United Nations Development Programme
USPG	United Society for the Propagation of the Gospel
WA	Water Aid
WEF	World Evangelical Fellowship
WV	World Vision

TABLE OF CONTENTS

CHAPTER ONE	Page	1
1. INTRODUCTION	Page	1
1.1 OVERVIEW	Page	1
1.2 STUDY HYPOTHESIS	Page	1
1.3 RESEARCH QUESTIONS	Page	1
1.3.1 Main research question	Page	1
1.3.2 Subsidiary questions	Page	2
1.4 BACKGROUND TO THE STUDY	Page	2
1.4.1 Introduction	Page	2
1.4.2 Issues of Development Relating to the Church in Tanzania	Page	3
1.4.3 The Anglican Church of Tanzania's Evangelical heritage	Page	5
1.4.4 Evangelical spirituality as derived from the East African Revival between 1920s and 1930s	Page	6
1.4.5 The Evangelical initiative and its consequence in the Anglican Church in Tanzania: An Introduction to the Link – From global to local.	Page	10
1.5 RESEARCH OBJECTIVES	Page	12
1.5.1 Overall Objective	Page	12
1.5.2 Specific Objectives	Page	13
1.6 RESEARCH METHODOLOGY	Page	13
1.6.1 Research working Theories	Page	13
1.7 SIGNIFICANCE OF THE STUDY	Page	14
1.8 SCOPE AND LIMITATIONS OF THE STUDY	Page	16
1.9 SUMMARY	Page	17
CHAPTER TWO	Page	18
2. LITERATURE REVIEW	Page	18
2.1 OVERVIEW	Page	18
2.2 THEORETICAL REVIEW	Page	18
2.2.1 Theory of Change	Page	18
2.2.2 A historical development of Mission Theology	Page	20
2.2.3 A fresh perspective in World Mission: An overview from Dr Billy Graham	Page	22
2.2.4 The turning point in world mission:	Page	25
2.2.5 A brief review of the situation in Tanzania: A case of mission through the work of the church and parachurch	Page	32
2.3 SUMMARY	Page	36

CHAPTER THREE	Page	37
3. METHODOLOGY	Page	37
3.1 OVERVIEW	Page	37
3.2 SELECTION OF THE STUDY AREA	Page	37
3.3 RESEARCH APPROACH	Page	38
3.3.1 Qualitative approach	Page	38
3.3.2 The Use of the Theory of Change	Page	39
3.4 STUDY SAMPLE UNIT AND SAMPLE SIZE SELECTION	Page	40
3.4.1 Sampling procedure	Page	40
3.4.2 Study Sample size	Page	41
3.5 PRIMARY DATA COLLECTION METHODS	Page	43
3.6 DATA ANALYSIS METHODS	Page	44
3.7 THE DPSIR FRAMEWORK	Page	44
3.8 SUMMARY	Page	47
CHAPTER FOUR	Page	48
4. PRESENTATION OF PRIMARY SOURCE FINDINGS	Page	48
4.1 OVERVIEW	Page	48
4.1.1 The definition of development	Page	51
4.2 CLASSIFICATIONS OF THE TYPES OF CHURCH-RUN DEVELOPMENT PROGRAMMES BASED ON THOSE CARRIED OUT IN THE DODOMA REGION BETWEEN 1986 AND 2010	Page	53
4.3 AN ASSESSMENT OF PROGRAMMES IN THE ANGLICAN CHURCH PROVINCIAL OFFICE	Page	56
4.3.1 The challenges to the various development programmes	Page	57
4.4 THE CHALLENGES OF THE DIOCESE OF CENTRAL TANGANYIKA'S APPROACH TO DEVELOPMENT	Page	63
4.4.1 Partners and donors to the Diocese of Central Tanganyika	Page	65
4.4.2 Lack of funds	Page	66
4.4.3 The development strategy for the diocese	Page	66
4.5 AN ASSESSMENT OF THE DIOCESE OF MPWAPWA	Page	67
4.5.1 The Drop of Funding and donor withdrawal in the Diocese of Mpwapwa	Page	68
4.5.2 The Drop of Funding and donor withdrawal in the Diocese of of Mpwapwa	Page	68

4.5.3 Programme closure	Page	69
4.6 AN ASSESSMENT OF THE DIOCESE OF KONDOA	Page	69
4.6.1 The drop of funding and donors in the Diocese of Kondoa	Page	70
4.6.2 Challenges in development work in the diocese due to internal conflict	Page	70
4.6.3 The withdrawal of church donors from funding church projects and the reliance on state funding of church development projects	Page	70
4.6.4 Programme closure	Page	71
4.6.5 A development challenge for the Diocese of Kondoa	Page	71
4.7 CHRISTIAN FAITH BASED ORGANISATIONS (CFBO)	Page	71
4.7.1 World Vision and Water Aid	Page	72
4.8 THE CHRISTIAN COUNCIL OF TANZANIA (CCT) AND THE CHRISTIAN SOCIAL SERVICES COMMISSION (CSSC)	Page	74
4.8.1 CCT - its work and working strategy	Page	74
4.9 SUMMARY	Page	75
CHAPTER FIVE	Page	77
5. ANALYSIS OF FINDINGS: THE STATE OF THE PROGRAMMES	Page	77
5.1 OVERVIEW	Page	77
5.1.1 The general impact of the church development programmes on the communities	Page	77
5.2 THE CONTEXT AND THE CHALLENGES FACING CHURCH RUN DEVELOPMENT PROGRAMMES IN THE DODOMA REGION	Page	79
5.2.1 The changing pattern of mission and the increase of local Denominations	Page	80
5.2.2 The differences in values and opinions between donors and recipients	Page	82
5.2.3 The withdrawal of donors: instead of working with the local church they decide to work directly with communities without involving the local church	Page	85
5.2.4 Failure to keep up with academic and technical developments happening elsewhere	Page	86
5.3 AN EVALUATION OF THE CONTEXT OF THE PROGRAMME ACTIVITIES	Page	87
5.3.1 The lack of sustainability in the project activities	Page	88
5.4 THE STRATEGIES USED BY THE LOCAL ANGLICAN CHURCH TO SUSTAIN ITS DEVELOPMENT PROGRAMMES IN THE DODOMA REGION	Page	92
5.4.1 The strategies used by the church in development, their successes and failures	Page	92
5.5 LOCAL AND NON-LOCAL FACTORS AFFECTING SUPPORT FOR THE CHURCH-RUN DEVELOPMENT PROGRAMMES		

IN THE DODOMA REGION BETWEEN 1986 AND 2010	Page	95
5.5.1 The lack of adequate preparations by the local church for managing these programmes	Page	96
5.5.2 The challenges and church response to these local and non-local Factors that affected donor support of development activities in the study area	Page	98
5.6 SUMMARY	Page	105
CHAPTER SIX	Page	106
6. CONCLUSION	Page	106
6.1 A BRIEF SUMMARY	Page	106
6.2 RECOMMENDATIONS FOR IMPROVING THE SITUATION	Page	107
6.3 SUGGESTION FOR FURTHER RESEARCH	Page	110
6.4 CONCLUSION	Page	111
6.5 CONTRIBUTIONS OF THIS STUDY TO KNOWLEDGE	Page	114
BIBLIOGRAPHY	Page	115
PRIMARY SOURCE INTERVIEWS	Page	127
APPENDICES	Page	134

LIST OF TABLES, CHARTS AND APPENDICES

Chapter 1

Table 1.1: Tanzania Urban percentage distribution of population: 1967 to 2002	Page 3
Table 1.2: Source: Declining access to safe water in Tanzania 1975 – 1996 (%)	Page 4
Table 1.3: Decline in school enrolment in Tanzania 1980 – 1993/5 (%)	Page 5

Chapter 3

Table 3.1: Primary data sources	Page 41
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Chapter 4

Table 4.1: Development Programmes Assessed	Page 50
Table 4.2: Showing the development programmes assessed in the study area and the challenges they faced.	Page 55
Chart 4.1: Showing the dominance of the secular agenda on development programmes over the biblical drive of holistic mission	Page 73
Chart 4.2: Showing the dominance of the Lausanne (Biblical) vision over and above the secular agenda on development programmes	Page 73
Table 4.3: Showing the proportion of donor support	Page 76

Chapter 5

Table 5.1: A Summary representing findings on the state of programmes	Page 87
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Appendices

Appendix 1: Map of Tanzania	Page 134
Map of Dodoma	Page 135
Appendix 2: Table 7.1: Main tribes in districts of Dodoma region	Page 136
Table 7.2: Tribes and area in Dodoma region	Page 136
Table 7.3: Area covered by district and share in national percentage	Page 136
Table 7.4: Area covered by district, division and ward	Page 137
Table 7.5: Population by district	Page 137
Table 7.6: Population and gender division per district	Page 137
Appendix 3: DPSIR figure	Page 138
Appendix 4: Sample of interview questions	Page 139

CHAPTER ONE

INTRODUCTION

1. 1. OVERVIEW

The Anglican Church has been actively involved in providing services such as health, education, water and sanitation, agricultural and animal husbandry projects and support for children and other vulnerable communities. However, these programmes were not without challenges. Many of these programmes were started in the 1970s, following the Lausanne's call for the Evangelical church to participate fully in community development as part of its role in evangelization. This thesis follows up these programmes by looking at how the programmes worked out in Tanzania, especially between 1986 and 2010, a period when Tanzania was facing a series of change. Chapter one introduces the thesis. It begins by setting the background to the study which gives the context of the study. Then it moves on to introduce the study problem, pointing out what this study aims to find out. This is followed by the study objectives and study questions before stating the significance of the study. The chapter closes by providing the scope and limitations of the study and a summary. By so doing, the foundation of the whole thesis is set, and the study is located in the discipline of mission.

Chapter two will cover a broad review of various literatures giving both theoretical and empirical data relating to the subject area. This will set a conceptual framework in which the study is located. Chapter three will present the methodology used in the selection, collection, analysis and evaluation of both the primary and secondary source material gathered in this thesis. Chapter four will then present the primary source material gathered through the field work done in the study area, followed by discussion and analysis of the findings which will be presented in chapter five. The discussion and analysis will be done using the methods and tools presented in chapters two and three. Finally on the conclusions of the research will be presented in chapter six.

1.2 STUDY HYPOTHESIS

The hypothesis of this study is that following a series of challenges which faced the church-run development programmes in the Anglican Church of Tanzania, many development programmes which were started in the 1970s and 1980s were later closed down and the ones which survived were struggling due to donor withdrawal and lack of funds.

1.3 RESEARCH QUESTIONS

1.3.1 Main research question

The question being asked is, 'What were the factors which led to the collapse of many of the church run development programmes in the Anglican Church of Tanzania in the Dodoma

Region between 1986 and 2010’?

1.3.2 Subsidiary questions

- (a) What was the role of theology in development work in Tanzania?
- (b) Was the missiological vision inspired by Lausanne understood, shared, and implemented properly by foreign donors, the local church and individual Christians and leaders on the ground in Tanzania?
- (c) Based on the fact that these programmes were donor funded, was there any strategy towards future sustainability? If so, how was that achieved or not achieved?
- (d) What were the factors, both local and non-local which had an effect on the support and running of these newly initiated development programmes?
- (e) How did the church respond to the challenges brought about by the context of the ACT?

1.4 BACKGROUND TO THE STUDY

1.4.1 Introduction

As mentioned earlier, at the time the community development programmes were being implemented by the Anglican Church of Tanzania, various changes were taking place. These changes are important to note because they had an effect both directly and indirectly on the communities and the church programmes.

(a) Population growth

Statistics from 2011 show that Tanzania already has the 10th largest youth population in Africa; 47% of the population is under 15 years of age. The youth boom ‘is expected in the next decade. (Restless development, 2011) This phenomenon also appears to be a worldwide issue because '50% of the world population is under 25. (Restless development, 2011) The challenge of population growth justifies the need for the church to place an emphasis on bringing development programmes which will engage with problems arising out of population growth such as unemployment, literacy, need for church growth, low income and poverty.

(b) Rural to urban migration

In developing countries, there is a great tendency for people to migrate from rural areas to the urban areas to seek for a better life. Tanzania is no exception. The rate of migration has increased in recent years. The pressure of the growing population moves young people in particular to migrate to the growing cities. As a result there is a drain on the rural work force, because those who migrate are the school drop-outs, the middle aged or the strong.

‘Since 2008, over 50% of the world's population has been living in urban areas. In Sub-Saharan Africa it is estimated that 35% of the population lived in urban areas in 2005 and that by 2050 the proportion will have risen to 60%. In Tanzania, the urban population is increasing at a rate of 4.2% per year, compared to 1.9% for the rural population.’ (Unwin, 2010) Most of the migrants move to cities without capital or skills, therefore transferring rural poverty to urban poverty.

Tanzania Urban percentage distribution of population: 1967 to 2002

Year	Urban
1967	6.4
1978	13.8
1988	18.4
2002	23.1

Table 1:1 Source: Population and Housing Census, 1976, 1978, 1988 and 2002 (National Bureau of Statistics, 2009)

As a result, the number of the urban unemployed has increased and so has the rate of crime and urban poverty which is more difficult to manage.

(c) Increased mobility

This has brought in the erosion of traditional or fixed population based on tribal and clan affiliations. Tanzania has a population of over 45 million, with over half of them being young people under 25 years of age. (Work Aid, 2013) Most of them are the ones who will move away from home in pursuit of a better life.

1.4.2 Issues of Development Relating to the Church in Tanzania

Keshomshahara (2008) reports that the church has continued to respond to the needs of the people by involving itself in extended development programmes. These include; dispensaries, health centres, hospitals, nursery schools, primary schools, secondary schools, vocational schools, colleges and universities.

(a) Health and Sanitation

Missionary societies had more medical stations than the colonial governments, with records which show that 61.53% of all medical hospitals and institutions in Tanzania were either run by a church or missionary society at independence in 1961. (Keshomshahara, 2008:63)

1975 – 1980	1990 – 1996
39	38

Table 1.2 Declining access to safe water in Tanzania 1975 – 1996 (%)

Source: UNDP (1998:148) in (Johnson et al. [eds.] 2001: 49)

The table above shows the percentage of the population with access to safe water. In many African countries facing severe shortages and poor distribution of health workers, faith-based organisation (FBOs) provide between 30%-70% of health care services and sanitation. Moreover, FBO facilities often serve remote and rural areas where governments have the greatest difficulty in attracting and retaining health workers. Yet FBO health workers frequently remain under-recognized for their contributions and uncounted in national statistics. Members of FBO networks also provide a significant amount of pre-service education and in-service health worker training in African countries. In Malawi and Uganda, for example, FBOs provide 70% of nursing and midwifery training; in Tanzania and Zambia they provide between 30% and 55% of such training. FBO schools have a history of management flexibility and innovation and an excellent track record of training health workers who serve in rural areas. (CSSC, 2003) Besides Government schools, 220 secondary schools, 65 primary schools, more than 154 vocational training centres and 3 universities belong to the church. (CSSC, 2003)

According to recent statistics from the Ministry of Health and Social Welfare, churches provide about 40% of all health services in the country. Services facilitated by CSSC¹ account for over 700 health facilities, including 88 hospitals, 68 health centres and over 600 dispensaries. Among the 88 hospitals are 2 Consultant and Teaching hospitals, 24 Designated District Hospitals and 1 specialized HIV/AIDS centre. (CSSC, 2003) These statistics show that with good support the church has done well, and it has played a big part in community development.

(b) Education

In 2001 CSSC² reported that they were supporting schools at various levels. This picture comes against the background that at independence three quarters of all teachers were trained in church-run training colleges. Further, before 1967 when the government announced the Arusha Declaration³ followed by the nationalization programme,

‘Two thirds of all primary school pupils and a good half of all secondary school pupils were

¹ An ecumenical body uniting the Roman Catholics through the Tanzania Episcopal Conference (TEC), and Protestant denominations who are registered under the Christian Council of Tanzania (CCT)

² An ecumenical body uniting the Roman Catholics through the Tanzania Episcopal Conference (TEC), and Protestant denominations who are registered under the Christian Council of Tanzania (CCT)

³ The Arusha Declaration was a statement given by the state to announce steps towards strengthening its policy on African Socialism. This led to the nationalization of the majority of the private enterprise.

taught in church schools.⁴ (CSSC, 2001:4)

Since 1986, school enrolment fell as follows:

The changes in Tanzania from 1986 and their effect on social services

Primary School enrolment						All-level enrolment		
Male			Female			Ages 6 – 23		
1980	1993	Decline	1980	1993	Decline	1980	1995	Decline
91	71	28	86	69	20	44	34	23

Table 1.3 Decline in school enrolment in Tanzania (%) 1980 – 1993/5

Source: World Bank (1997: 226; UNDP (1998:148) in (Johnson et al. [eds.] 2001: 46)

Before the introduction of the SAPs⁵ in Tanzania, social services, especially health and education, were offered free through state subsidy. Since the introduction of SAPs in 1986, literacy fell from 96.8% in 1986 to 77% in 1998. (Keshomshahara, 2008: 94) This information helps to show that education and literacy is a problem, and it means that the church has a great opportunity to be involved in improving the provision of such services, and the church can still maintain its reliability and excellence in doing so.

1.4.3 The Anglican Church of Tanzania's Evangelical Heritage

The Anglican Church in Tanzania has grown out of two traditions: the low evangelical tradition which comes out of Church Missionary Society (CMS) and the High Church or Anglo-Catholic Tradition which comes out of the Universities Missions to Central Africa (USPG), a fruit of the Oxford Movement.

In the past, these two traditions have had different prayer books and hymn books. The adherents of these two traditions, although they are both Anglican, had seen themselves as two different denominations which could not join together in services due to the difference of tradition. However in 1971, following the formation of the Anglican Province of Tanzania, efforts began to bring unity.

⁴ The missionaries are remembered for their contribution to the introduction of schools and colleges in mainland Tanzania. Cuthbert Omari observes that before Tanzania’s independence in 1961, 70.15% of all the educational institutions in Tanzania belonged to the churches or missionary societies. (footnote in Keshomshahara: 2008:56)

⁵ These are World Bank and International Monetary Fund (IMF) led economic reform policies of the 1980s meant for developing countries setting economic reform conditions for receiving loans

This unity is reflected in the 'prayer book'⁶ (Kanisa la Jimbo la Tanzania, 1995: xiii) used within the Anglican Church in Tanzania. The prayer book states that,

'Kuidhinishwa kwa Taratibu zilizomo katika kitabu hiki cha sala ni hatua muhimu sana katika maisha ya Jimbo letu. Kitabu hiki kimezingatia urithi wa mapokeo ya sehemu zote mbili za kanisa Anglikana na maendeleo ya kanisa Anglikana ulimwenguni'. (Kanisa la Jimbo la Tanzania: 1995:xiii)

This statement says that, 'the authorization of the procedures which are in this prayer book is an important step in the life of our province. This book has borne in mind each of the two traditions inherent in the Anglican Church and in the development of the World Wide Anglican Church'.

By promoting unity between the two traditions in worship, unity in the theological perspective is also advanced. The Anglican Dioceses which are found in the Dodoma region all stem from the evangelical tradition, with the background of conservative views on the proclamation of the gospel. This evangelical position of the Anglican Church became very strongly influenced by the East African Revival of the 1920s and 1930s. With the movement of Anglican Christians from one part of the country to another, Christians have been moving across traditions, and the prayer book has made it easier for both traditions to worship together. With this unity, the work of evangelization can easily be carried out across the traditions and bring desirable transformative outcomes. Minimising the differences enables the church programmes to move forward. Sometimes the church fails to move forward due to its internal differences.

1.4.4 Evangelical spirituality as derived from the East African Revival between 1920s and 1930s.

One important thing to note is that even during the early sparks of the Revival, tension began to be seen between the main missions. In England, 1922 marked the departure of some CMS missionaries to form the Bible Churchman's Missionary Society (BCMS). (Ward & Wild-Wood [eds.], 2010: 19; Hilderbrandt, 1990: 230) Although the disputed issue had been that of biblical interpretation, it was seen that matters which were not directly connected to preaching and prayers and the reading of the Word, matters which would be more done outside the church building, were given secondary importance. They began to be seen as weakening the virtue of faith, as Ward and Wild-Wood observe,

'The doctors deplored the spirit of doubt and unbelief, which exalts the mind to be the arbiter of faith.' (Ward & Wild-Wood [eds.], 2010: 19)

Further, Ward and Wild-Wood say that 'CMS desperately needed to convince conservative

⁶ This is the Prayer Book which was adapted from the "1662 Book of Common Prayer" and the "1980 Alternative Service Book" used by the Church of England.

Evangelicals in England that they still wholeheartedly welcome such people as missionaries. Hence the willingness to work out an agreement, which, in 1926, guaranteed that the CMS Rwanda Mission would run on a strict conservative Evangelical basis: as Sharp insisted, 'along Protestant Evangelical Keswick lines'. (Ward & Wild-Wood [eds.], 2010: 19)

The tension which seemed to arise was still that of the link between the role of mission and the role of the local church, especially the Anglican Church with its clearly fixed tradition. One cannot discuss holistic transformation without understanding what people think and understand of the Christian faith.

Hilderbrandt explains that, in 1960, the Anglican Church in East Africa gained its independence from Canterbury to form the Church of the Province of East Africa which will oversee all Anglican dioceses in Kenya, Tanganyika and Zanzibar. (Hilderbrandt, 1990: 237) In 1971 there was a further split to form the Church of the Province of Tanzania, later to be called the Anglican Church of Tanzania, as it is known today. We therefore see this as part of the growing church in Tanzania forming local congregations and run by local people.

Many of those who became the native believers came from poor communities who responded to the gospel call and committed themselves to the service of the church. Frequently, the poor would have been victims of the community structures, witchcraft, and traditional and ancestral worship. As these local congregations continued to grow, gaining more converts, the Bible began to be translated into local languages; the church began to be seen as representing 'clericalism and dead orthodoxy.' (Ward & Wild-Wood, 2010: 22ff)

At these stages of the mission of the church, the aspiration of the local congregation was that of seeing spiritual transformation through the spiritual encounter brought about by gospel proclamation. The emphasis was to see people being born again and while being 'critical of the moral and spiritual standard of clergy within the church, and to the oppressive weight of the '*Obukulu*',⁷ the proponents of Revival believed that the church could and should be transformed. In the 1930s they looked to a new generation of saved clergy to spearhead this transformation. (Ward & Wild-Wood, 2010: 27)

As the revival advanced, in the 1950s, people became more influenced by political movements and material success. However, this was not the case amongst those who were saved and adhered to the revival movement. In fact they opposed such positions. 'The materialist, secular spirit which emerged after 1945 was dubbed *Amajyambere* (progress/development), and was regarded with equal suspicion by missionaries and by the

A Luganda word meaning status or position, used for a system of church authority which was seen as mainly defending the institutional forms of the church and consequently hindering Revival (Ward & Wild-Wood: 2010:287).

Balokole.⁸ (Ward & Wild-Wood, 2010: 30) And so at the heart of the Anglican Church and its mission was the emphasis on deep spirituality, emphasizing personal conversion, and charismatic renewal as opposed to what can be called a worldly church.

(a) The church on mission and poverty reduction in the context of this study

Tanzania is notably one of the world's poorest countries located in Sub Saharan Africa. Poverty is both material and spiritual and therefore affects our relationship vertically with God and horizontally with our neighbour. That is why the church in its mission has argued that, in order for its mission to be complete; its responsibility is to address the whole person, body, mind and spirit. In world mission, poverty has been one of the main factors which led the church to discuss and define its understanding of social concern in evangelization. It decided that its mission is to meet the needs of the whole person. This approach to mission helps us also to understand the concept behind the use of the word 'transformation' in the mission of the church. John Stott says, 'the word mission I have so far suggested is properly a comprehensive word, embracing everything which God sends his people to the world to do. It therefore includes evangelism and social responsibility since both are authentic expressions of the love which longs to serve man in his need'. (Stott, 1975: 35) Myers says, 'The poor are whole, living people, inseparably body, soul, mind and heart. Further, they are persons embedded in families, communities and the corresponding social systems'. (Myers, 2002: 61-62)

At the same time, three main Christian denominations in Tanzania, the Anglican, Lutheran and Catholic churches, were involved in development work as part of their mission through para-church organisations, namely the Christian Council and the Episcopal Conference. Both the church and the state identify the need to address the problem of poverty and all its consequences. Although poverty can be defined in the perspective of sin, poverty itself is not sin but can be a consequence of sin or can lead to sin. 'The way we understand the nature of poverty and what causes poverty is very important, because it tends to determine how we respond to poverty.' (Myers, 2002: 12) And this is the case which has moved the church to demonstrate its social concern. Myers further traces the developments in defining poverty by saying,

'In the 1980s, a systems view of poverty emerged with Robert Chamber's proposal that poverty is a system of entanglement. In the early 1990s John Friedman added to the discussion by describing poverty as a lack of access to social power, with an emphasis on adding political participation. Weighing in from a Christian perspective, Jayakumar Christian built on Chambers and Friedman by describing poverty as a system of disempowerment that creates oppressive relationships and whose fundamental causes

⁸A Luganda word meaning, 'the saved ones' or 'those who are saved'. (Plural). Singular is Mulokole (Ward & Wild-Wood: 2010: 286).

are spiritual.' (Myers, 2002: 12)

By such a perspective on poverty as presented by Chambers, the link can be drawn between poverty and sin, sin being a spiritually defined phenomenon, and the system for dealing with it being the church. By establishing this framework of understanding within the Anglican Church of Tanzania, in its tradition and in its spiritual perspective as reflected in its practice, one can begin to understand its concern for Transformative Mission. This understanding also helps to justify the basis for this study regarding the Anglican Churches' involvement in Transformative Mission in Tanzania and the challenges it incurred.

(b) A brief background of the holistic perspective in the church of Tanzania

As far back as the 1930s, as the foreign missions began to establish local congregations and different denominations grew, the need for embracing church unity and addressing social concerns remained important. This led to the formation in Tanganyika⁹ of the Tanganyika Missionary Council in 1937. This later became the Tanganyika Christian Council, in 1948, and later again became the Christian Council of Tanzania, as it is known today. (Hilderbrandt, 1990: 231) This showed that the church did recognise the need for engaging with other matters pertinent to the practical day to day lives and experiences of their communities.

(c) Transformation and the Evangelical Tradition

The Holistic Transformation debate comes out of the tension which world mission faced in defining the parameters and scope of its mission. What is the church there to do and not to do? This tension became apparent when the church began to move on from mission stations to local congregations. Al Tizon locates his definition of the term transformation to the 'radical evangelical tradition' of the church in the 1980s (Tizon, 2008:5). He traces the origins of the term to the international gatherings of Evangelical Christians, under the umbrella of the Lausanne Movement.

Transformation can be seen in the framework of knowing God in every dimension of human life and experience.

As Bruce Nicholls puts it,

‘Evangelism and social political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ... The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.’ (Nichols, 1985: 217)

Bishop Leslie Newbigin also sees the significance of commitment to development in saying,

⁹Tanzania was called Tanganyika before its independence in 1961, and changed into Tanzania in 1963 following its union with the Islands of Zanzibar

‘It¹⁰ cannot mean that the church is seen as a voluntary society of individuals who have decided to follow Jesus in their personal lives, a society which does not challenge the assumptions which govern the worlds of politics, economics, education and culture.’ (Newbigin, 1999:220)

Following this outlook of Evangelical Christians towards transformation in mission, those who had been uncertain and hesitant in getting themselves engaged with the community activities now became more confident in engaging socially. They no longer considered what we refer to as 'the social gospel', to be an act of discrediting the gospel and therefore compromising their evangelical position, but they were now confident that this was part of the gospel. Al Tizon (2008:6) further explains that within the developments of the term transformation, there has been an integral link with the mission of the church, leading to the phrase 'Mission as Transformation'. He says, 'This broadening, however, did not reduce the importance of social concern; on the contrary, it made social concern part and parcel of the gospel and therefore part and parcel of the church's mission.' (Tizon, 2008:6) It is on the framework of this evangelical outlook that we study the work of programmes run by the Anglican Church of Tanzania in the Dodoma region, which represents the evangelical wing of the Anglican Church in Tanzania and worldwide.

1.4.5 The Evangelical initiative and its consequence in the Anglican Church in

Tanzania: An Introduction to the Link – From global to local.

(a) The global perspective

In this presentation of the background to the research as outlined above, it is important that we look at the consequent evangelical gatherings as an important factor to the way the Anglican Church in Tanzania began to look at its role in mission from the 1970s onwards. The gathering of Evangelicals in 1974 was preceded by other significant meetings such as the two worldwide congresses in 1966 in Wheaton and Berlin respectively and indirectly the formation of the World Evangelical Fellowship. (Tizon, 2008: 37) This led to the Consultation of World Evangelization (COWE) in 1980 in Pattaya, Thailand which was the Consultation on the Relationship between Evangelism and Social Responsibility (CRESR). In the same sequence of follow-ups, in 1983 there was a consultation in Wheaton. This gathering, according to Tizon's own words 'looms large'. (Tizon, 2008:4) The participants who met under the sponsorship of the World Evangelical Fellowship (WEF) had convened to discuss the mission under the theme 'I Will Build My Church', organized into three tracks with track three being, 'The Church in Response to Human Need'. The word Transformation was here used through defining the churches' understanding of Holistic Mission, which

¹⁰ Here Newbigin is referring to evangelism

Sugden and Samuel defined as,

‘to enable God’s vision of society to be actualised in all relationships, social, economic and spiritual, so that God’s will be reflected in human society and his love be experienced by all communities, especially the poor.’ (Ma W, 2011: 255)

The church-run, donor-funded development programmes within the mainline churches were therefore deeply inspired and motivated by these initiatives. Out of this, partnerships were formed to begin running development programmes. A mandate for evangelical churches to be involved in transformational development was clearly established. Tizon notes that, ‘Evangelical social practise never completely left the missionary scene, but it did greatly diminish in the 1920s and 30s due to the pressures generated by fundamentalist-modernist controversy’ and further says, ‘although it took several decades for evangelicals to implement what were mainland development activities in the 1950s and 60s they did not summarily dismiss them.’ (Tizon, 2008: 33-34) After outlining the involvement of parachurch organisations in providing relief services in the 1940s, 50s and 60s, [a time when in Tanzania and other East African countries the church was in transition, moving from a mission to a local congregation or a native church], he says that in the 1970s, these services began to broaden into development work.

(b) Background of the Anglican Church of Tanzania’s Community Development work in the Dodoma Region.

Community development programmes in the Anglican Church in the Dodoma region which then was covered by one diocese, ‘The Diocese of Central Tanganyika’, were mainly funded by various CNGOs such as World Vision, Water AID¹¹ and Bread for the World, Christian Aid, Tearfund, Catholic Relief Services, Christian World Relief Canada, and ICCO. These organisations joined the traditional missionary organisations such as The Bible Churchman’s Missionary Society (BCMS), Church Mission Society (UK and Australia) and The United Society for the Propagation of the Gospel (USPG). The programmes they supported involved relief work, care of the environment, child sponsorship, education and health services, agriculture, human rights, credit programmes and training. As noted in this study, the church had been deeply involved in operating many development programmes which were dependent on donor funding. Something not directly connected but coincidentally related to these development programmes is the theme of development and the concerns and priorities.

Dembisa Moyo observes that, ‘in the 1970s the agenda for Aid shifted towards poverty

¹¹ Although Water Aid is not a CNGO but an NGO, they admit coming into Tanzania through the Anglican Church, and
by invitation of the Anglican Church.

rather than industrialisation as it was in the 1960s.' (Moyo, 2009:16) The aim of these development programmes run by the church was also to meet the needs of the people through relief and aid.

Further, according to van den Bergen, who worked with the churches in Tanzania,

'In the minutes of the various meetings of the diocesan council¹² and the standing committees the systematic efforts to realise a close co-operation between church, government and party officials may be observed.' (Van de Bergen, 1981: 109-110) He also states that, 'Under the responsibility of the diocese¹³ a pilot village co-operative cattle scheme was developed in close co-operation with the government officials.' (Van den Bergen, 1981: 112-113)

Development work through the church had received new vigour and enthusiasm, and this was seen through the many programmes which were opened and run by the churches with donor funding.

Until then, in Tanzania there was no other private sector involved in social service provision apart from those directly linked to the government or to the church. 'Until the early 1990s, in East Africa at least, the relationships between NGOs and the state remain cold.' (Edwards et al., [eds.] 1995:135) Further, Zie Gariyo states that many grassroots NGOs, at least in Uganda, were affiliated to apex and intermediary NGOs (Edwards et al., 1995: 132) and that in Tanzania, where development work was still new, it was carried out by church or church related organizations and dominated by three main Christian denominations which were Anglican, Lutheran and Catholics. This fact as stated by Edwards is important to know because it shows how to a great extent the church was recognized as a stakeholder in development programmes, and that the situation in Tanzania was unique compared to that of the rest of East Africa.

1.5 RESEARCH OBJECTIVES

1.5.1 Overall Objective

The overall objective of this study was to assess the challenges to development programmes' activities and the various community and church responses in the Anglican Church of Tanzania taking as the study area the case of the Dodoma Region from 1986 to 2010.

1.5.2 Specific Objectives

(a) To investigate the context of the churches' holistic mission from 1986 to 2010 in

¹² Here van den Bergen was referring to the Anglican Diocese of Central Tanganyika

¹³ This was also the Anglican Diocese of Central Tanganyika with its headquarters in Dodoma Region, the focus area for this study.

Tanzania.

- (b) To examine the strategies used by the church in development, their successes and failures.
- (c) To find out the use of resources and structures in the church development programmes.
- (d) To analyze the various findings using the frameworks of mission and development theories.

1.6 RESEARCH METHODOLOGY

This research is mainly qualitative although in certain cases it will use quantitative methods in collecting and analysing data; in addition, both primary and secondary sources of information will be used. This means looking at the aspirations of evangelicals on Holistic Mission and the programmes inspired by it. As Pat Cryer¹⁴ points out, methodology is, ‘A body of methods, procedures, working concepts, rules and postulates.’ (Cryer, 2000: 63) I felt that one method of analysis was not comprehensive enough, so I combined several.

1.6.1 Research working Theories

(a) Theory of Change

This study is guided by the Theory of Change (ToC) as put forward by Weiss.¹⁵ This theory is,

‘built around the pathway of change. A Theory of Change describes the types of interventions (a single programme or a comprehensive community initiative) that brings about the outcomes depicted in the pathway of a change map. Each outcome in the pathway of change is tied to an intervention, revealing the often complex web of activity that is required to bring about change.’¹⁶

Because the aspirations of the evangelical movement were to bring positive change by improving the lives of people, the TOC will be used to compare and reflect on what came out of the programmes which are the object of this study.

(b) DPSIR

The structural or conceptual framework of analysis used is the DPSIR framework. This is like a thread which ties the thesis together working within the theory of change. While the theory of change suggests various components which constitute change towards a particular direction, DPSIR draws the systematic framework on those components of change. This is the use of a framework suggested by Simon Bell and Stephen Morse (2008:170) to identify sustainable indicators. This framework which identifies five conditions is abbreviated as DPSIR.

¹⁴ Pat Cryer using a definition from Webster’s International Unabridged Dictionary

¹⁵ Weiss, www.theoryofchange.org

¹⁶ Weiss, www.theoryofchange.org

DPSIR stands for,

- (i) **D** (or driving force): The things that drive or activate the community towards a particular programme.
- (ii) **P**: The forces that develop to create challenges which need to be met as the programme develops. Pressure normally goes in the opposite direction of the driver.
- (iii) **S**: The state of the programme and the conditions in which it exists. This will help in terms of management and policy, learning and understanding.
- (iv) **I**: This is the impact which the above three (DPS)¹⁷ are having on the running of the programme.
- (v) **R**esponse: What response to be or are made in order to maintain or improve the situation.

To elaborate further, Bell and Morse suggest that driver, pressure and response sustainable indicators (SI's) are linked to SIs of state and impact while being more complex to initiate, provide projects with more information about the factors affecting achievement or failure of sustainable development. (Bell et al., 2008:171)

It is important to begin with locating the driving force. This is then followed by other factors within and surrounding the programme activities such as the various pressures, for example the expectations, cultural factors and availability or lack of resources. A deep understanding of the state of the programmes within a given context is also part of this study, as are the social and spiritual impact of the programmes and the various responses. Using this framework has helped to get a comprehensive view of the study linking all the related components which make up the programmes.

1.7 SIGNIFICANCE OF THE STUDY

The Anglican Church of Tanzania has long been involved in development programmes, and in the 1970s and 1980s, there was a rapid increase of such programmes. In recent years many of those programmes have been struggling, closing down and traditional donors withdrawing. So far, there has been no adequate study which has provided a direct assessment of the situation, and this study intends to do that study. Further, the question about whether the church is playing an adequate pro-poor strategic role, especially in South Saharan Africa (SSA), is important. Prof. Belshaw identifies a need for research because

- (a) Income poverty is rapidly increasing in SSA more than in any other region in the world and with this study being located in the region mentioned, this makes it clearly significant.

¹⁷This impact can also be due to Response to Drive and Pressure, therefore making impact due to DPSR. Because this study is assessing impact and Sustainability (IS) sustainability is represented by State in DPSIR, so these are assessed by looking at DPR =SI as shown in chapter five of this thesis.

(b) There are no available reliable statistical surveys in coverage and in quality of Christian development impacts on this area.

‘This deserves the highest priority for research attention in the context of growing opportunities and responsibilities available for the church to renew its historical pro-poor holistic mission.’ (Johnson et al., [eds.] 2001: 55; CAPA/ World Bank 2000; Belshaw et al., (eds.) 2001)

Additionally, I bring my experience into the research through my contact with CNGOs in my diocese. This study is located in the period of the 1980s onwards for the reasons Belshaw gives,

‘We concentrate on the experience from 1980 onwards when, as already described, the poorly appraised development and welfare state strategies which the world powers wished upon the governments of Africa began to unravel’. (Johnson et al., [eds.] 2001: 56)

And I further join Belshaw, who states that,

‘Whilst focusing explicitly on socio-economic environmental and political dimensions of holistic transformation, there is a danger of overlooking the liberating and empowering impacts of the spiritual gospel in many areas of the everyday life of poor people. This requires, amongst other things, that the good news is conveyed intelligibly to them and they are not excluded from compassionate, caring Christian community life.’ (Johnson et al., [eds.] 2001: 56)

In the situation of SSA, as pointed out above by Belshaw, to which Tanzania and Dodoma are no exception, church strategies for reduction of poverty have been approached mainly in two areas including:

- (a) Provision of social services, mainly health and education.
- (b) Advocacy of reforms which are expected to bring about economic justice in support of the poor, in areas of gender equality, corruption, conflict resolution, international debt relief and fair trade. (Johnson et al., [eds.] 2001: 56)

The significance of vision behind an evangelical holistic mission should also be seen along the lines as stated above as Tizon observes,

‘if the working out of evangelism verses social concern debate constituted the theological root, the theological groundless growth of relief and development ministries amongst evangelicals constituted the practical root. Together these two roots eventually sprouted a socially informed missiology called transformation.’ (Tizon, 2008:36)

There is a saying which states that, ‘you need to know where you are coming from in order to know where you are going’, and one could add once you know where you are going then you need to know how to get there. This study assesses and analyses these development programmes. The aim of the church has always been to reach the poor at the grassroots with the full gospel. The church in Tanzania throughout its history has played a significant role in serving communities through its evangelism and development. However, in the 1970s efforts

were intensified, through its involvement in rural and urban development programmes incorporated with evangelism. Its institutions were strengthened and many new relief and development organizations joined these efforts through partnership with the local church. However towards the end of the 1990s many of these programmes have proved great failures. The purpose of doing this study is to fill the gap. According to Tizon (2008: 39), 'the church is to act prophetically in society and promote the righteousness of the Kingdom of God among the oppressed'. These programmes should therefore be studied and understood, so that they may help the church learn from its strength and success, its weakness, the opportunities arising and the threats. This will help to develop better sustainable programmes in Holistic Transformation.

'Any holistic ministry we offer should be confined to Christians – the flock whom we share in the same faith. From what has already been said it is manifest that St. Paul did not go about as a missionary preacher merely to convert individuals: he went to establish churches to which the light might radiate throughout the whole country round.' (Allen, 1912: 109)

Roland Allen presupposes the inevitability of Holistic Mission, and its confinement to the church. This statement also helps to guide this study through comparing Allen's suggestion with what has been done in the church in Tanzania. This view will be further studied in the coming chapters.

This study hopes to help the church to be relevant in linking what it preaches with what it is doing connecting the '*didache*' and the '*diaconia*'.

1.8 SCOPE AND LIMITATIONS OF THE STUDY

This study has been conducted in Dodoma region, whose main town Dodoma is the national capital, and also where the head office of the Anglican Church is located. The region covers an area of 41,310 km¹⁸, making it the 12th largest region in the country. The population of the region in 2002 was said to be 1.7 million, making it the seventh largest regional population, and it was projected to reach 2.1 million in 2012 to make it the eighth largest population out of the 21 Tanzania mainland regions. (NBS, 2002¹⁹)

The period of study is between 1986 and 2010 when many changes took place in Tanzania. The study concentrates on the development programmes run by the Anglican Church of Tanzania in three dioceses covering the region. It looks at the development projects which were started in the 1970s and 1980s only, and what was going on over 10 years later.

1.9 SUMMARY

¹⁸ By 2012 there were four new regions added to Tanzania mainland making a total of 25 regions. Zanzibar has 5 regions. Total number of regions for the whole of Tanzania is therefore 30.

¹⁹ This is the Tanzania 2002 National Bureau of statistics report

The focus of this study is to understand the challenges of Transformative Mission programmes in the Anglican Church of Tanzania, were started in the 1970 and 1980s. This chapter has laid the foundation by giving the background, outlined the study hypothesis, research questions and objectives. Methods used in conducting this study have been introduced but will be further discussed later, in chapter three. Furthermore, the state of the programmes at the time of the research may clarify the impact which various factors had on these programmes, leading to the research findings. The next chapter will give a broad review establishing the theological and missiological basis which both theologians and missiologists have suggested, supported, promoted, adopted and used in order to achieve a sustainable practice in Transformative Mission. This review will work as a basis for assessing and analyzing the various challenges to the several programmes which are the object of this study.

CHAPTER TWO

LITERATURE REVIEW

2.1 OVERVIEW

This chapter gives a review of the study. It begins by introducing the Theory of Change as the working theory of this study. This is followed by pointing out various social changes which had an impact on the church-led development programmes. The next part of the chapter is a review of literature, covering the evangelical thinking which provided the drive towards the churches' social engagement through its development programmes. Other issues discussed include the changes in the Anglican Church of Tanzania, the changes in CNGOs and the programmes they run, and pointing out how they link to this evangelical thinking. This chapter also identifies the gaps which have led to the formulation of the study problem. Finally, the chapter outlines the theological basis for holistic mission in relation to this study.

2.2 THEORETICAL REVIEW

2.2.1 Theory of Change

This study is guided by the Theory of Change (ToC) as put forward by Andrea Anderson. This theory is,

‘the product of a series of critical-thinking exercises that provides a comprehensive picture of the early and intermediate term changes in a given community that are needed to reach a long term goal articulated’. (Harvard Family Research Project, 2005)

The ToC started in 1995 through the Roundtable as a tool of evaluation. (Centre for Theory of Change, 2013) By using this theory in this study, it has helped to create a supporting theory to work with, in studying these changes which were taking place in the study area. This theory helps to identify the drives behind the church-run development programmes, while at the same time recognising the wider changes. For example, the theory states that ‘each outcome in the pathway of change is tied to an intervention. (Centre for Theory of Change, 2013) One proponent of this theory, Carol Weiss (Centre for Theory of Change, 2013), says that the ToC is a way to describe the set of assumptions that explain both the mini-steps that lead to the long term goal of interest and the connections between programme activities and outcomes that occur at each step of the way.

The evangelical thinking of the 1970s was a landmark for the church to chart out its strategies for intervention to serve the community holistically. Its emphasis on the social dimension of the gospel through development work indicates that there had been outcomes in church activities which lacked social impact. At the same time, further changes were taking place through the implementation of policies and activities both in the church development programmes and in the

state programmes and NGOs. In linking this to the theory of change there seem to be certain assumptions that, when the church begins to engage with the social gospel and implement programmes, other factors remain constant or even if that is not the case, other factors seem to be taken for granted.

These programmes could only work in areas where resources for implementing them are made available, but the lack of availability of resources can also result in a dysfunctional system. The image was enhanced by the role model of the evangelical leaders of the time and the systems they aspired to. However, there were various requirements which were needed in order for these programmes to achieve the intended results both intermediate and long term. The method of analysis which has been used to assess the programmes studied is the DPSIR.²⁰ In this study, the ToC is the foundation on which the study of changes is located while DPSIR represents the analytical framework of the study. The ToC locates the motivation behind the intervention for change. Using the DPSIR as a framework for analysis, the intervention represents the drive which led to the starting of development programmes. These programmes were focused on the positive image for change and the hopes of improving communities through the church-led development programmes. The step by step activities and the resources needed which would lead to the intended results were the 'pressure' according to the DPSIR framework.

Within the use of the Appreciative Inquiry (AI), there seems to be a continuous collaborative process of engagement between the activities and the results of activities in connection with the intended objectives. In looking at this from the DPSIR framework the drive is the affirmative image while the pressure is the requirements for achievement. The state is the context in which this process is taking place or the interface between the drive and the pressure. The impact is the outcome of the activities and the response is the reaction which leads to the next round of inquiry. The issues which inform much of the discussion in this study have been going on in the 'inner dialogue' level of AI. This level relates to areas of relationships and conversations which go on between the church organisation and the various components of relationships with its stakeholders, such as individual projects and the implementations of duties.

AI can also be used as a ToC in resolving paradoxical dilemmas. In such cases, as pointed out by Bushe, (Bushe, 1991) the organisation may be stuck in a dilemma, because of things which are at the subconscious level. AI can help to bring such issues to the surface for dialogue and seek solutions which can bring change.

²⁰ DPSIR stands for Drive, Pressure, State, Impact and Response which has been further elaborated in chapter three and four of this study.

The economic, social and political changes which had taken place in Tanzania were important in inspiring the church's engagement in development. These changes increased the difficulties in life the communities were facing. From that, the church took the opportunity of addressing the emerging issues through development work. On the other hand, the world-wide church had been discussing the role of the church in evangelization to include social action. This chapter will explore what has been going on and assess how these became contributing factors to the ethos of development work. In the late 1980s, political and economic changes were introduced in Tanzania leading to various challenges. These challenges, which arose, lead us to the subject of this study. This chapter follows up the development of the activities, by addressing and discussing the research question. First it will explore the wider context which led to the challenges in church development. In linking this to Carol Weiss's (Centre for Theory of Change, 2013) argument in regard to the ToC, the impact of these programmes was difficult to assess because the assumptions that inspired them were poorly articulated and stakeholders were unclear about how the change process would unfold.

2.2.2 A historical development of Mission Theology

Historically, the church's involvement in social services, especially among evangelicals, has been contested. Even so among evangelicals, the church has been radically involved in special interventions on social issues, which were seen as being contrary to God's sovereign will and plan for the well-being of humanity. The church reacted and openly opposed social systems which undermined the dignity and respect of humanity. Such evangelical-led movements included the Great Awakening in the 18th century. Evangelicals' role during the awakening 'encouraged a passion for social justice'. (Dowley, 1977: 452) These radical steps were seen by evangelicals as being part of doing God's mission.

In the 20th Century, the issue of Christian social responsibility was raised again among Evangelical Christians. This led to the Great Reversal movement, where in the early 20th century evangelicals decided to move from a social gospel to a more personal gospel which focused on the individual rather than the society.

Following this period of the great reversal came along the Great Depression of the 1930s in America leading to World War Two. This brought about the social gospel movement led by the Roman Catholic Church leading to Vatican II.²¹ From the Protestant Church, this was the

²¹ The mention of the Vatican II Council is important here because, from the late 1970s to the early 1980s, in this area of the study, the Anglican Church worked very closely with the Roman Catholic Church in its relief and development programmes. For example, through the Catholic Relief Services (CRS), the Anglican Church was able to give food and clothing to its pastors especially when there were food shortages and when the church lacked money to support its pastors in poor villages. It was following Vatican II and concepts on Light to the Nations (Lumen Gentium) that the Roman Catholic Church opened up its relationships with the wider Church.

inception and development of 'Holistic Mission', with its emphasis on the changing of social structures rather than spiritual conversion. The above shows us that even mission theology has had its phases of change in relation to the wider changes of the historical, geographical, social, political and economic context.

Tension between Danger and Opportunity in World Mission

In looking at the task of Transformative Mission which is at the centre of the discussions on the relationship between evangelism and social concern, it is helpful to look at David Bosch. Bosch begins his book by looking at the use of the word "mission". He sees 12 ways which mission has been seen as, namely:

- (i) The sending of missionaries to designated territory.
- (ii) The activities they undertake
- (iii) The geographical areas of missionary activities
- (iv) Agencies which send missionaries
- (v) The non-Christian world or the mission field
- (vi) The centre of missionary operation – mission field
- (vii) A local congregation without minister and depending on an older existing church.
- (viii) Series of special outreach services with the purpose of deepening people's faith in Christ.
- (ix) Propagation of faith
- (x) Expanding God's reign
- (xi) Conversion of non-believers
- (xii) Founding of new churches. (Muller, in Bosch: 1991: 1)

Here Bosch in all the 12 ways which he identifies as representing mission does not specifically mention the improvement of livelihoods, or the provision of basic needs. Instead, he has only mentioned the activities the missionary will undertake to bring people to Christ, and, on the part of the recipient, it is the coming of the person to Christ that Bosch sees as mission. However, in these definitions, one could include social concern, because as far as we know, missionaries have gone out with various professions, such as doctors, nurses, teachers, engineers and others, but their role has been aiming at preaching the gospel. Therefore missionaries, their activities, and areas they go to and the agencies that send them could include social concern, but, with the aim of reaching out to non-Christians to propagate the Christian faith, expand God's Kingdom and convert non-believers.

These theologies of mission should be understood critically, based on Bosch's perspective of the stage world mission had reached during the late 1980s. This will give us a general

framework on the state of mission which Bosch considers as creative tension, a tension which leads to new opportunities for mission.

For example, science and technology can be useful in the work of evangelization although there is a competition with the world in the harmful use of it. And that is why Bosch qualifies his statement by saying, 'leading to rejection of God'. The same applies to pluralism, which can be a good opportunity for Christians to find freedom to use that as an advantage to reach out to their unbelieving neighbours.

The last three, i.e. the guilt of the past Western attitudes, the poor/rich divide and the rise of Third World theologies, are exactly some of the matters which led to the call for unity and will be discussed later in the chapter and in the thesis.

2.2.3 A fresh perspective in World Mission: An overview from Dr Billy Graham

(a) An introduction

Billy Graham in speaking in 1974 observes that, in 1945, there were 20 million Christians in Africa and in 1974 they had reached 70 million. According to Billy Graham, Africa south of the Sahara could become substantially Christian by the end of the century. Indeed according to Christ for All Nations (CfaN) in 2015 there were 516 million Christians in Africa (CfaN: 2016). Graham further sees world problems as dangers which sweep the world, droughts, floods, and other calamities. Food shortage causing malnutrition and health problems, wealth is drained away from the West and accumulating in the East oil rich countries, causing a negative effect on Western supported mission agencies. Other general problems include absence of the fear of God, loss of moral absolutes, sin accepted and glorified, breakdown in the home, disregard for authority, lawlessness, anxiety, hatred, despair.²² (Graham in Douglas [ed.]: 23) In the West, society is in trauma, war, scandals, inflation, surfeited and bored by materialism, turned off by lifeless religion. Thousands are turning to perversions, occultism and Satan worship, mind control, astrology etc. (Graham in Douglas [ed.]: 24) This was the picture given by Graham in 1974 of the challenges facing the world in mission. There is a similarity to what Bosch was pointing out in 1991 regarding what he called world crisis.

One tension seems to surface in Billy Graham's paper. On the one hand he identifies three of what he sees as primary reasons for the church to lose its vision and zeal during the Great Reversal.

- (i) The loss of authority of the message of the Gospel
- (ii) The preoccupation with social and political problems
- (iii) The equal preoccupation with organizational unity (Douglas [ed.]: 26)

Billy Graham then raises a discussion on, 'How can the missionary movement help us in our

²² Graham refers to these as signs of cultural decay

social and political problems?’ (Graham in Douglas [ed.]: 27) Having introduced this as a concern it is important to note this as a mission concern and a question of the mission strategy. And because the thesis is looking at Tanzania, the view from Africa can help us understand what the concerns were from the region.

In one way, it seems that Billy Graham was being cautious in prescribing the way in which social responsibility should be applied in the church’s task to evangelize the world lest it overshadow the presentation of the Gospel of Christ and fall into the liberal versus fundamentalist divide. He seems to point out that this was an issue raised at the Edinburgh 1910 Conference which illustrated the difference between the Ecumenical and the Evangelical Movements.

What Graham was emphasizing here was not only the link between evangelism and evangelicals but rather that this mission conference was for evangelicals looking at a new dimension of communicating the Gospel (evangelism). The participants were asked to come because they are evangelicals concerned with evangelism and missions. ‘We here tonight stand firmly in the evangelical tradition of biblical faith.’ (Graham in Douglas [ed.]: 27)

(b) Principles essential to evangelism

Billy Graham suggests five principles essential to evangelism:

- (i) We are committed to the Authority of Scriptures
- (ii) The lostness of man apart from Jesus Christ
- (iii) Salvation is in Christ alone
- (iv) Our witness must be by both word and deed
- (v) The necessity of evangelism (Douglas [ed.]: 28-30).

Gospel proclamation should be more than Christian presence.

Of those five principles, it is the fourth which is the object of this study. In explaining the sensitivity and danger in handling social responsibility, Billy Graham points out four issues.

- (i) Ignoring social responsibility and making it not a matter of concern to the church
- (ii) To make social responsibility the focus of all our efforts
- (iii) To identify the Gospel with any particular political programmes and culture
- (iv) To make all Christians to act in the same way regardless of the context. (Graham in Douglas [ed.]: 29-31)

This is very important to note, that different contexts require different responses and approaches in our evangelization strategies.

Graham challenges those approaches to evangelism in which evangelism is reinterpreted to mean primarily, ‘changing the structures of society in the direction of justice, righteousness and peace’. In giving an example of ‘industrial evangelism’, he rejects the notion which

does not see evangelism as bringing people to a personal faith in Jesus Christ but rather is the improvement of the conditions under which people work. (Graham in Douglas [ed.]: 31) He states that while evangelicals are called not to ignore social concern, it is not primary to evangelism. Graham concludes that the aim of evangelism is to make Christ known and the result is to produce changes in people's lives and in the society. The primary aim of the church is therefore to make Christ known and the results are social transformation.

However, I would personally add to this the fact that social concern can be used as a tool for making Jesus Christ known and not only as a result of evangelism. This can relate to what Graham says, 'We evangelicals should believe that improving working conditions is something each individual believer should be concerned about, but this is not primarily, "evangelism"'. (Graham in Douglas [ed.]: 31) Evangelism is the concern for the salvation of the soul.

Graham further admits that as the times are changing, methods of evangelism may change, but these methods will not be perfect unless they are personal. He says while the context may change causing the methods for evangelism to change, yet in other ways the Gospel message is unchangeable (Graham in Douglas [ed.]: 32), and as he puts it himself, 'The task of this Congress therefore is to relate the changeless Gospel to the changing world'. (Graham in Douglas [ed.]: 32) This has been an important point when looking at the programmes in Tanzania studied in this thesis and at how social responsibility has been understood and used.

During the planning stage of the Congress, the planning Committee set up a research group to get the statistics of unreached groups, and, with staggering results, the Congress came to a decision that evangelism was to be carried out based on the research findings which identified these unreached people groups. In Tanzania, in the Anglican Church in the Dodoma region, work was done among the unreached. For example, in 1987 work began focusing on the south of Dodoma as an evangelistic outreach zone in the Iringa region, which in 1990 was formed into a new diocese. It was also anticipated that in some areas the missionary presence was stronger, while in other areas, stronger missionary activities was required.²³

The urgency of the task of world evangelization is to reach out to the un-evangelized who are:

- (i) Nominal Christians
- (ii) The unreached (Graham in Douglas [ed.]:32)

²³ This implied that there was an imbalance on the distribution missionary support, that while in some areas they had good adequate missionary support others were under supported

‘I believe the Lord is saying to us, let’s go forward together in the world wide fellowship in evangelism, in missions, in Bible translation, in literature distribution, in meeting world social needs, in evangelical theological training etc’. (Graham in Douglas [ed.]: 34) It is this ethos which was brought to the Anglican Church in the Dodoma region to carry such a task forward.

It is also important to take note that social responsibility is not the whole picture, but it is rather part of the bigger picture.

Further, H. Payne sees four intermediate goals for evangelization.

- (i) To place evangelism at the centre of the church’s life
- (ii) That social concern be the natural and necessary fruit of a holy life instead of an artificial appendage
- (iii) Revitalization of the pulpit
- (iv) Reestablishment of genuine unity in the church (Graham in Douglas [ed.]: 695)

In other words social responsibility should be integrated into what is being witnessed by word through the pulpit and outside the pulpit, our words and actions should be in harmony, and in a unified way. This unity should extend to our ecclesiastical unity: unity in depth and in breadth. Birdsall in referring to Peter Wagner of Fuller Theological Seminary says that starting point of discussion leading to the decision to incorporate social action in World Evangelization was significant because it points out that social action should not be looked at outside the framework of World Evangelization when measuring success or failures of church activities and that the church should be committed to both evangelism and social action. (Birdsall, 2009:129)

2.2.4 The turning point in world mission.

In the context of many nationalities, many cultures, many denominations, many ecclesiastical traditions, many pastoral practices, there were certain issues which need to be considered.

(a) The call for unity

To was one important issue addressed, which gives an impression that there is division or potential for division. George Hoffman, in addressing, ‘The social responsibilities of evangelization’ said, the world is divided between the few who have and the many who do not have. A few statistics outlined by Hoffman are used as examples of the problems in communities which show that economic, social and geographical differences can also be possible catalysts for division. For example 75% of world wealth is in the hands of 25% of the world population. This division comes down to national levels, for example in Brazil where 90% of land is owned by 10% of the population. (Hoffman in Douglas [ed.]:

700)

Another challenge of unity was that caused by the cultural divide within the church. If the Gospel is for all, then it needs not only to cross geographical and social status but also cultural boundaries. According to Jacob Loewen's response to Dr David Winter's paper, 'the task of 'evangelization' on the basis of the differing cultural distances to be bridged between the myriad of tribes and peoples in the world, can be classified into three categories, one of them being the 'evangelization' of culturally distant groups.' (Loewen in Douglas [ed.]: 247) Other areas of unity needed is the churches' perspective in mission, where there seems to be a divide between the ecumenical perspective and the evangelical perspective on mission. This division comes down to a division amongst evangelicals themselves. For example in his paper Byang Kato suggests various factors which hinder evangelism. One of them was 'Liberal Ecumenism', where salvation was only seen as political and economic liberation. He calls this the secularization of Christianity, (Kato in Douglas [ed.]: 158) and in fact, the relationship between evangelism and social concern was initially the most divisive factor, because many evangelicals were not sure how to relate the two, i.e. evangelism and social concern. Evangelical social concern was promoting a harmony between evangelical Christian thinking and practice without allowing extreme liberal theology or extreme fundamentalism.²⁴ Therefore, the church is called to change, from being divided to being united in its mission on World Evangelization.

In regard to this unity Bishop Dain uses three words; **involvement, participation** and **the body of Christ** and I will add the fourth, **covenant**. Each of these four words implies an aspect of unity.

(i) Mission as involvement

Dain sees the unity in worldwide evangelization as being marked by the involvement in mission, and that this involvement is a continuing process. The involvement of various people means that these are people united towards a particular cause. This unity has been signified by the evangelical's involvement on the idea behind the task of world evangelization. This perspective of unity through continuous involvement clearly shows that this was not an afterthought but a unified cause of action by those who have agreed together to carry the task of world evangelization.

However, based on the research hypothesis and the findings of this study as observed in chapter four and discussed and analysed in chapter five, a great part of this unity which can

²⁴ The issues relating to the paradox between evangelism and social concern was introduced earlier in the thesis under the heading 'a fresh perspective on mission'. Here by Liberal ecumenism, Kato is referring to the danger of compromising the Gospel during efforts to address development matters and embracing the wider community, and that there are matters core to the Gospel which should not be left out in our effort of evangelization.

be located in the vision and mission focus of evangelicals seems to get lost when it comes to the technical implementation and management of the programmes in community development in the Anglican Church in the Dodoma region between 1986 -2010.

(ii) Mission as participation

Participation means that views, opinions, ideas and influences can be representative of the contexts from which various people come from. ‘Cultures and circumstances differ, but our mission is the same, our spiritual resources are the same – one body, one Lord, one task. Salvation is by faith in Jesus Christ alone. Therefore we come to the task of evangelism as one Church, one body, one company of the redeemed, proclaiming the Lord Jesus Christ’. (Graham in Douglas [ed.]: 27) All this idea of unity through participation was later lost when it came to the technical project implementation and management stage, and this could be through different a understanding or interpretation of the approach to evangelization. For example, while the local church expected donors to work with and through them as they did in the early stage, instead the donors later worked directly with communities, in which the local church felt left out.

(iii) The church as the Body of Christ in mission

And finally this unity was marked by the concept of the Body of Christ. This was a direct biblical analogy used by Paul in the New Testament. This unity is being defined in terms of relationships with God, with the church and within oneself. This gives an opportunity for engagement and growth in understanding one another’s situation and working together towards the common good.

Graham states, ‘We hold that we are already “one body” – already unified by the “one head” which is Christ. Whatever our cultural, racial or linguistic background, we are brothers and sisters in Christ’. (Graham in Douglas [ed.]: 28)

Ralph Winter says, ‘The body of Christ can be healthy only if there are separate organs, and the separate organs serve each other. (Winter in Douglas [ed.]: 227)

According to Donald Hoke and Paul Little we can ask two main questions which are,

- How can we best evangelize our own nation together?
- What contribution can we make to cross-cultural evangelization so that the two billion who have never heard may be reached with the Good News? (Hoke [et al.] in Douglas [ed.]: vii)

(iv) The covenant as a shared commitment in mission

It is important to know that as Christians involved in mission, we enter into a covenant relationship with God and with one another

It is in this spirit of the Covenant with God and with one another, that people from around

the world can be united towards the unfinished task of preaching the gospel across to the unreached groups.

The conclusion then, placing social action in context of our divided and broken world, is to say that the purpose of doing community development through the church is to use it as:

- A tool for church unity, helping those in need among you and the Body of Christ.
- As a tool for evangelism and discipleship by bringing hope and life for those who are destitute.

In regard to clause five of the Lausanne Covenant, 'Social Responsibility' cannot and should not be separated or used separately from evangelism. In its own words, this clause states,

'Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty'. (Douglas [ed.]: 4-5)

Based on this view and this spirit, the activities started and supported by Christian NGOs were introduced in the Anglican Church of Tanzania in the Dodoma region. Further, as the study will show in chapter four, these programmes were initially accompanied by rigorous evangelistic programmes and these programmes were always strongly connected to the church.

However, this church had to show visible unity in its faith in God and its love to people. The expectation is that the church which preaches the cross was to be itself marked by the cross.

(a) The Social Responsibilities of Evangelism

The motto presented by George Hoffman comes from John 10:10, 'I came that they may have life, and have it more abundantly, or, according to the New English Bible, life in all its fullness'. (Hoffman in Douglas [ed.]: 698)

Human development should be a concern among evangelicals if we are to be serious about biblical authority. Hoffman suggests that, in comparison with other Christian and non-Christians, evangelicals were more withdrawn from the social dimension of the Gospel. He points out that this dichotomy between what he sees as the vertical and the social dimension of the Gospel was a key difference between the ecumenical movement and the evangelical movement. He quotes the speech of Dr. Visser't Hooft, former secretary to the World Council of Churches, at the Uppsala Assembly that,

'A Christianity which has lost its vertical dimension has lost its salt, and is not only insipid in itself, but useless in the world. But a Christianity which would use the vertical dimension as a means to escape from responsibility for and in the common life of men is a denial of the incarnation of God's life for the world manifested in Christ.' (Hooft in

Douglas [ed.]: 698)

Hoffman rejects Trevor Beeson's²⁵ observation which sees a lack of an evangelical theology regarding social action, but instead Hoffman sees that although there is an evangelical theology, there are no programmes.

Hoffman discusses some areas where evangelicals have been involved in social concern. Some of these areas have been,

(i) Remembering the Poor

This is a biblical concern all across the bible and in fact Paul emphasises remembering the poor. According to Hoffman, Hendriksen sees that 'Jesus is saying to the church of all ages that the care of the poor is its responsibility and privilege'. (Hendriksen in Douglas [ed.]: 700)

(ii) The economic equation that threatens mankind

Hoffman says the divide of the world is that 25% of the world population enjoys 75% of the world's wealth while 75% of the world population competes for 25% of world resources. Many people around the world are denied the opportunity to participate fully and genuinely in the life of society. Quoting John Stott's book, *Christ the Controversialist*, he says, 'it has not been characteristic of evangelicals in the past to be shy of social action or even, when necessary, of political action.' (Douglas [ed.]: 701)

(iii) The quest for justice

Hoffman further sees the need for evangelicals to hold on to biblical principles of justice, saying that if Jesus did it we too should do it. He quotes the foreign minister of Tanzania, in opening a conference of senior Anglican clergy in Africa in early 1974, saying, 'The future of Christian churches in Africa will be determined by the way they defended justice, freedom, and human rights and so created conditions for peace'. (Douglas [ed.]: 702) He also refers to other Christian reformers such as the Shaftsbury Society of the 19th century and sees that as a model in which evangelicals have been involved in social justice.

(iv) Feeding the hungry

Under this subheading Hoffman looks at the problem of feeding the world population. Referring to the Beatitudes, 'You give them something to eat,' [Matt 14:16] Hoffman points out the necessity of the involvement of the church as part of its duty, quoting Rene Padilla saying, 'There is no place for statistics on how many souls die without Christ every minute, if they do not take into account how many of those who die, die victims of

²⁵ Beeson is defined by Hoffman as a left wing radical Christian writer in England. Beeson sees that there is a gap between a theology on social concern and the practice, and sees that the evangelicals have not come up with a coherent theology for social concern.

hunger.’ (Padilla in Douglas [ed.]: 703) Hoffman gives a couple of helpful items of quantitative information.

- Hoffman refers to A.H. Boerma, the then director of Food Agricultural Organization (FAO) of the United Nations, whose report on ‘The State of Food and Agriculture 1973’ said,

‘The world food situation is more difficult than at any time since the years immediately following the devastation of the second world war. In the period when the world’s population increased by 75 million mouths, world food production has actually declined’. (Boerma in Douglas [ed.]: 703)

- Hoffman in reference to Psalm 65 says,
‘While God on the one hand enriches the earth, it is man who through his selfishness has impoverished it and limited its resources. Nearly 70 per cent of the people living throughout the developing countries depend upon agriculture for their livelihood and by 1985 this number is expected to increase to nearly 90 per cent. And yet between one third and one half of the world’s population suffers from malnutrition while only 10 per cent of the world’s arable land is actually cultivated.’ (Hoffman in Douglas [ed.]: 703)

(v) Interest in everyday problems

Following this he outlines suggestions of strategy, approach and areas of intervention through projects, with various examples of areas where this has worked. Living alongside others and understanding the needs and problems and having comprehensive programmes of intervention can be a way of making Jesus Christ known to communities. Hoffman gives an example of two agricultural activities started in Africa which ended with evangelistic results, through the founders of those activities combining their agricultural skills with the love of Jesus.

(vi) Functional literacy

This, Hoffman suggests, is a form of literacy which gives people job or working skills which are useful and relevant to their context. This is because he sees literacy as having a potential of being either useful or harmful, depending on the form of knowledge being imparted. He says, ‘Functional literacy not only serves to meet the needs of the community, it gives motivation which is often lacking through disenchantment of seeing the effects or lack of lasting effects – from the old academic literacy system which has been responsible for creating ghettos of educated but unemployed dissidents. Functional literacy very simply seeks to identify the local and immediate problems of a community, and gear its visual aids, vocabularies, and primers to solving those problems.’ (Hoffman in Douglas [ed.]: 706)

Hoffman then goes on to give examples of successful educational programmes in the Philippines and Nigeria, where people's lives have been changed due to this approach. He also gives examples of what he sees as non-functional literacy. He sees that these effective forms of literacy will lead communities to being self-sufficient and self-supporting while at the same time improving people's health, hygiene and family welfare. This was also seen in how the Diocese of Central Tanganyika incorporated technical training in its Bible colleges, to give people skills to be tent makers while they work as unpaid evangelists or catechists.

(vii) No wealth without health

Hoffman also gives a health improvement approach to development. He sees that good health has a unique contribution to the development of communities, and that without a good healthy community development is not easy if at all possible. He sees medical ministry as being at the heart of the mission of the church. Quoting Dr Kenneth Scott he sees medical missions as part of the Gospel message together with teaching and preaching. (Douglas [ed.]: 707) However joining Samuel Escobar and John Taylor's views, he supports the rejection of the use of medical ministry as a way of winning converts; instead he sees it as an expression of love. (Douglas [ed.]: 707 – 708)

The hospitals and clinics run by the church have carried a historical legacy but have helped save a lot of lives among the poor.

(viii) The whole Gospel to the whole man

Under this heading, Hoffman says, if the Gospel is to be complete the church needs to address the total welfare of the people it is serving. He calls evangelicals to look at social and private, individual and corporate lives of Christians.

What Hoffman is pointing out is that a person is not alone, but he is part of the community. So the church is helping communities or, in other words, it is helping a person in the context of a community. This is to help a person to reach his or her full potential and to enhance the life of the community. Further, Hoffman quotes Marshall McLuhan in suggesting as a reminder that, 'The medium is the message. So too is the messenger, and the manner in which he communicates his message. Form cannot be divorced from content and vice versa'. (McLuhan in Douglas [ed.]: 708) He also points out on the universality of the world today and its diversity in culture yet there is an increase in global interdependency, which he suggests should be reflected in our churches and in the Gospel. This should reflect how we behave and how we live as evangelical Christians.

These concerns can help in guiding this study. These were matters which were important for the church in Tanzania and the funding organisations to know as they work together in carrying these development activities through implementation and management. They needed

to understand this as the background of the vision which led to the programmes being started.

2.2.5 A brief review of the situation in Tanzania: A case of mission through the work of the church and parachurch

Later, as the research findings will show, NGOs, including those which in the early stages of their work in Tanzania only worked with the church, now began work directly with communities. Tanzania is a special case in the sense that the only major private sector prior to the SAPs which was involved in social service provision was the church and church-related institutions. As Edwards clearly points out, ‘The idea of state and NGO relationship ought to be that of partnership. Until the early 1990s in East Africa at least, the relationships between NGOs and the state remain cold’ (Edwards et al., 1995:135). Further, Zie Gariyo states that many grassroots NGOs, at least in Uganda, were affiliated to apex and intermediary NGOs (Edwards et al.,1995: 132) and that in Tanzania, where development work was still new, it was carried out by church or church-related organisations and dominated by three main Christian denominations which were Anglican, Lutheran and Catholics. Gariyo’s research looked at three regions in Tanzania, namely, Arusha, Moshi and Dodoma. Dodoma is the focal region of this study. It is important that Gariyo’s comments, as quoted by Edwards, are used in this research because, Gariyo’s inclusion of the other two regions, Arusha and Moshi in the north can be a helpful comparison with Dodoma region. However, the comparison has not been done and hence the situation of Dodoma region alone²⁶. (Edwards et al., 1995: 132)

His findings revealed that these NGOs were involved in programmes related to relief, environment, child sponsorship, health services, human rights, credit programmes and training.

In many cases the success and achievements of these programmes were quantitatively measured by the donors and quality was less regarded.

At the same time in the church’s action in evangelism and community development, support was at its peak. Many church donor agencies supported local church community development activities in the country. The church was seen to be doing what Tizon refers to as ‘acting prophetically in society and promoting righteousness of the Kingdom of God among the oppressed’. (Tizon, 2008: 39) As the gospel was preached, so these churches’ development agencies were reaching out. But when secular NGOs began to increase in numbers, the policies became less favourable for them for working in collaboration with the churches.

However, as observed by Keshomshahara in his reference to Mbelle, the failures which took place during this period of change were, in general, due to the fact that the changes were aimed towards ‘short term solutions to the long term problems of Tanzania’. (Keshomshahara,

²⁶This is the reason why the situation of Dodoma region alone is examined

2008: 98). He adds, 'Despite macro economic growth, the majority in Tanzania has not benefited from the policy of trade liberalisation of the 1980s. Only a few people have become rich while the majority have become increasingly poor'. (Keshomshahara, 2008: 100) Since the church is often viewed as an institution which identifies with the poor, the new changes seemed to impact the church by increasing the gap between the rich and the poor, while no added support was being set aside for church programmes, causing the church to be overstretched and inadequate. In fact the problem was not only the drop in the availability of such development programmes, but also the inability of the services to tackle growing social problems adequately. As Keshomshahara contends, 'In this case, the challenge to the government and private sectors is that of providing people with services of good quality, while at the same time responding to the demand for health services for all people, rich and poor.' (Keshomshahara, 2008:102) CNGOs have the challenge of choosing an approach which will identify them with the local church, rather than working independently of them.

(a) A review of the historical mission strategy

CNGOs are becoming a separate ministry from the church. According to Roland Allen, the church cannot exist without a ministry²⁷ and therefore the ministry exists for the church, in order to supply the needs of the church. (Allen, 1967: 138) For these ministries to begin to move away from the church is to disassociate them and to stop identifying them with the church, something which is a danger for them and for the church. If such organisations are to identify themselves with the church and the programmes are there to enhance the quality of the work of the church, then there is no reason for working independently. Programmes for empowerment and building community capacity in and through the church are important if the church is to grow numerically and in the depth.

'The modern organisation is only a form to which we have expressed that spirit; and a time may come when organisation, which seems to us to be absolutely necessary, may cease to be necessary, or may take such different shape as to be hardly recognisable, for it has within it elements of weakness which betray its temporary character.' (Allen, 1967: 97)

Allen adds,

'These organisations create departments with directors, clerks, accountants, divided and subdivided'. (Allen, 1967: 98)

It will be important for the organisation to be connected to the church and relate to the church in all aspects, since the people who make up the church are the ones represented by the ministry of such an organisation. This also raises two questions, of what makes an organisation Christian or not Christian, and for a Christian organisation, how a Christian

²⁷ These are ministries such as what we see in Acts 6, when the Apostles had to choose the group of 6 to minister to the widows. This began to happen when the church became an institution rather than a movement.

organisation should relate to the church.

‘There is a horrible tendency for an organisation to grow in importance till it overshadows the end of its existence and begins to exist for itself. Many men have established organisations in order to achieve by them a definite object, and have been caught in the toils of the organisation which they have created. Business men, for instance, have created organisations that by them they might become rich, and then, having grown rich even in their own estimation, have gone on labouring simply to keep the organisation in existence...’ (Allen, 1967: 98)

Here Allen is showing that it is not the organisation that counts but rather the people it serves and the objectives it has set. For a Christian organisation then, these have to be in line with the advancement of the Kingdom of God which the church announces and promotes.

Allen comments,

‘The directors of each organisation would have innumerable arguments to prove that their own organisation must be maintained at all costs; and one of the most powerful would be the argument that their subscribers would not support the work except through that particular organisation.’ (Allen, 1967: 99)

It is therefore clear that if the organisation does well and succeeds in achieving its own sustainability or existence, then this should not be to the detriment of the ministry it is representing. If the ministry suffers, then that failure ought to be put to question even if the organisation continues to exist. Further the implication is that unless the objectives have been fully met, then the task will still continue to be there. Roland Allen further argues,

‘When we speak of an organisation securing continuity, we mean that the continuity of the work depends upon the continuity of an organisation which supports it. The continuity is really in the organisation. If the organisation ceases, the work ceases. Some men would, perhaps, go so far as to say that that is precisely what they do mean, as it is certainly what they ought to mean, when they ascribe the continuity of missionary work to our missionary organisation. Stop the organisation, they would say and the work will cease.’ (Allen, 1967:100)

Here Roland Allen is emphasising the link between the organisation and the work of the local church. This is because CNGOs and other forms of Christian work are there because the church is there and not the other way around. It is therefore breaching the confidence of the people serving in the church when they are not working together. In case of conflict arising between the two, then there is still the possibility for reconciliation.

‘There is a kind of work which depends for continuity upon the continuity of an organisation which supports it; there is also a kind of work which does not.’ (Allen, 1967: 100)

The fact that CNGOs are there is because they are formed and are based on Christ-centred biblical principles. Their existence would be through a lot of prayer and spiritually inspired vision. These would be the experience of the founders and that is what is expected to cause

the continuation of the organisation.

‘Societies were formed to do the work of the church. Societies cannot do this work properly. Both the churches and the societies were doing the work of mission. The missionaries were specially trained and directed by superintendents or councils. There was thus in the mission field an organisation of the Christians under societies, which could be easily distinguished from the church.’ (Allen, 1967: 117)

Taking early missions for instance, they arrived before there was any church in the areas they went to work in. Their aims were:

- (i) To establish new churches
- (ii) To represent the church

They did this through the establishment of mission stations, appointing lay agents, catechists and teachers and evangelists, who would teach in the villages round the stations, to teach inquirers and converts and to lead the congregation. However, this is seen to have been done in relation to the founding of new frontiers of mission. What about when the church is already established? What happens then? In this case the mission organisation is supposed to remain linked to the church otherwise it does not represent the community it is serving.

(a) Identification of gaps

While the ideal as established by Lausanne and the consequent conferences had triggered the rapid increase of CNGO activities in the ACT, the technical implications have been lacking. This has been exhibited by the weakening and collapse of development projects and development departments in the dioceses of the Anglican Church in the Dodoma Region. Further, there has been no targeted study conducted on these programmes, and on the understanding of the practicalities and dynamics of donor funding and the challenges and impact on development programmes which emerged during the study period. This is the centre of my research.

2.3 SUMMARY

The discussions in this chapter have given a general review based on a range of secondary source material. This review has shown the wider changes in society, which affect the daily lives of communities. The chapter has also pointed out areas to do with the relationship between the church and CNGOs. Quoting Allen, (1967: 123)²⁸ ‘Today the question which absorbs almost more attention than the conversion of the heathen is the question of the relation of Church and Mission...’ this remains a great challenge and significant area of study. Allen further says;

²⁸ Acts 6:2

‘If we compare our modern missionary work with the missionary work of the early Church, this is what differentiates them: with us missions are a special work of the special organisation; in the early church missions were not a special work, and there was no special organisation.’ (Allen, 1967: 96)

This chapter has introduced the subject of the thesis by providing a broad view regarding the background and the environment surrounding church development programmes. The next chapter will be looking at the methods used in collecting and analysing data.

TOC has been useful as a guiding principle of locating the drive and vision behind these development programmes. However, this raises the question of why later was there a collapse and phasing out of many programmes. By using the DPSIR data was able to be discussed and analysed. The next chapter will discuss these methods and explain how data was collected and analysed.

CHAPTER THREE

METHODOLOGY

3.1 OVERVIEW

Chapter two focused on the review of literature concerning the study while incorporating the theory of the study hypothesis. This chapter is going to discuss the various methods which were used in collection of primary and secondary data, and the methods used for analysing the findings.

It begins by establishing a guiding theory which is used as a tool for the researcher to understand and analyse the concept of change based on an act or acts of intervention to improve a situation. This theory is called the ‘Theory of Change (ToC)’. The use of this theory comes with the researcher’s assumption that the objects of the study, which are the development programmes in the ACT, were started as a means of intervention to improve the work of the church and its mission. This assumption is linked to the ToC because both the assumption and the ToC share in the objective of improvement through intervention.

As the chapter develops, it incorporates ways of which data was collected, reported and analysed under the DPSIR framework.

3.2 SELECTION OF THE STUDY AREA

Based on the nature of the study, Dodoma region²⁹ in central Tanzania has been chosen due to its central location geographically. It is also the area where the researcher is located. The Anglican Church in Dodoma is the mother church of all mainland evangelical dioceses in Tanzania. Currently that is where the national office for the Anglican Church is based. In a broader way, Dodoma is the Capital of the country politically, where the country’s national house of parliament is based. These are the reasons for choosing this location for study.

‘Dodoma region, in the very middle of the country, has the lowest per capita monetary gross farm output with the exception of Singida region.’ (van den Bergen, 1981: 107)

This statement shows the significance of the region due to its poverty in relation to other regions and its central location of the country. The region covers an area of 41,310 sq/km. The population in 2002 was said to be 1.7 million, thus being the seventh largest population, and projected to reach 2.1 million in 2012 to make it the eighth largest population out of the 21 Tanzania mainland regions. (NBS, 2002)

Currently, Dodoma is also the headquarters of the Christian Council of Tanzania, an ecumenical organization which was started in Tanzania in 1937 as ‘The Tanganyika Missionary Council’ (Hildebrandt, 1990:231), following the beginning of the autonomy in governance in East Africa

²⁹See Map and table in Appendix 3

to form the Church of the Province of East Africa in 1960. Eleven years later, in 1971, the Church of the Province (Anglican Communion) of Tanzania was formed with its headquarters located in Dodoma town.

Furthermore, in Dodoma, all the major Christian denominations can be found. These include one Lutheran Diocese and one Roman Catholic Diocese.³⁰ It is also in Dodoma where Christian NGOs such as WV, WA, MAF and SIL³¹ first showed their presence and began their work in Tanzania and therefore had their national head offices or regional/zonal office in Dodoma. However, some changes and relocation took place during the period of this study. Also, Dodoma is the hub of the political and religious activities in Tanzania. Furthermore, the main roads connecting the North, South, East and West meet here and the great central railway line from the interior west to the coast also passes through Dodoma, following the old Arab slave caravan route. Due to the diversity of the region and the difficult accessibility, it was not possible to cover the whole region but rather certain areas were selected to represent the area geographically and the programmes.

3.3 RESEARCH APPROACH

In this research the main method used has been qualitative. This has been through direct interaction with individuals and groups, through visits and discussions and personal observation. However, in some cases quantitative methods have been used as appropriate

3.3.1 Qualitative approach

This study falls under the disciplinary category of qualitative research. Data which is collected is more interpretive, defining the situation surrounding the programmes and programme activities and it develops in the form of a narrative. In this way it explains the aspirations, the vision and expectations behind the activities studied with less reliance on numerical data and mathematical or statistical treatment of that data. (Cryer, 2000: 78) This is in line with the nature of the study topic which is mission studies.

This method has been used in collection, analysis and presentation of data. This data has been related to the programmes and the activities carried out. This has brought to attention the various challenges, plans, discussions and programme activities and also the dynamics between the local church and donors in the given communities. For example, there are issues relating to community social values from theological and cultural perspectives and how these have been encountered by the church and donors through these programmes. The qualitative method of analysis is a form of analysis which considers the impact of virtues and values acceptable in the

³⁰ At the time of doing this study another Roman Catholic diocese was being created in Kondo and was inaugurated in 2011.

³¹ A CFBO involved with literacy and Bible translation

community therefore pointing out the ethical implications of development work. Alan Bryman (1992:109) suggests that ‘qualitative methods are good in the context of social mobility’, and since this study ranges over an extended period of time (1986-2010) and it assesses activities and relationships, inevitably there were many changes in the community during this phase, and therefore this form of analysis has been useful.

‘Wherever possible maximum use should be made of qualitative, rather than quantitative, methods of collecting information, because these can be carried out quickly, and can home in on the sort of issues that are important to management, such as people’s attitudes and reactions to specific interventions.’ (Cracknell, 2000: 164)

This has been done by carrying out this assessment of donor funded programmes in the Anglican Church of Tanzania under the framework of world evangelization.

3.3.2 The Use of the Theory of Change

The Theory of Change recognises that decisions taken to act on community matters are intended to result to positive change. The momentum is set in order to progressively improve the situation in a given community. This study is guided by the theory of change (ToC). In defining the theory Carol Weiss says,

‘This theory is built around the pathway of change; a Theory of Change describes the types of interventions (a single programme or a comprehensive community initiative) that bring about the outcomes depicted in the pathway of change map. Each outcome in the pathway of change is tied to an intervention, revealing the often complex web of activity that is required to bring about change.’ (Weiss, 2013)

According to my assessment of the context of this study, the pathway of change is the set of activities which are meant to bring people to Jesus under the onus of ‘World Evangelization’. Theologically, ‘evangelization’, incorporates the proclamation of the word of God verbally and physically through social action. The end result of world evangelization is to bring people to the saving grace of Jesus. Social action therefore is to help communities experience that saving grace through the improvement of their livelihoods, and that is what the church-run community development programmes were aiming to achieve. These programmes should be understood as a way of intervention which the church chose to use to reach this achievement.

In using this theory, it has helped to create a supporting theory to work with in studying these programmes run by the Anglican Church in Tanzania. The theory helps to identify the drives behind the church-run social programmes. For example, the theory states that ‘each outcome in the pathway of change is tied to an intervention...’ (Weiss, 2013) Carol Weiss says that the ToC is a way to describe the set of assumptions that explain both the mini-steps that lead to the long term goal of interest and the connections between programme activities and outcomes that occur at each step of the way. (Weiss, 2013)

The evangelical initiative on holistic mission as a method of intervention reinstated the importance of social action being carried out by the church. This can be used in taking the Gospel to the unreached and unevangelized and to bring them to salvation. This outlook on the social dimension of the gospel indicates that there had been outcomes in church activities which lacked social impact.

In comparing this to the Theory of Change for measuring the impact of an intervention resulting in improvement of conditions, certain assumptions are created in relation to Lausanne. In order to get the intended results through programmes inspired by evangelical mission perspective, such as the programmes assessed by this study, the two components for World Evangelization, namely evangelism and social action, should be carried forward in a balanced way so that one should not be prioritised to the detriment of the other. Getting the wrong balance between evangelism and social concern would lead to unintended results; a conclusion which fits with the Theory of Change.

3.4 STUDY SAMPLE UNIT AND SAMPLE SIZE SELECTION

The sample of data was from both primary sources and secondary sources. For primary sources information was gathered directly in the field, phone calls were involved, emails and face to face formal and structured discussions, informal conversations with people and interviews. In the secondary sources books were used, journals, internet, magazines, radio and TV.

3.4.1 Sampling procedure

Those interviewed included church leaders, heads of departments, project managers, farmers, church workers in various sectors e.g. education, health and agriculture development. Also interviewed were pastors, missionaries, students, theologians, businessmen and members of congregations who took part in focus group discussions; they were chosen partly purposively and partly randomly. Those who were purposively approached included the selection of the denomination (in this case the Anglican Church) due to its historical significance in its involvement in carrying out development work. The departments interviewed and involved in the study were specifically chosen due to the significant link they have to development work within the church. They played a key role from the time these programmes were being introduced and in some of the projects which did well at the time.

The organizations were also purposively sampled due to their role as stakeholders in community development and their involvement with the church in Tanzania during that period. (Staff members in donor funded programmes, including leaders, were also approached) Others were chosen purposively as a group e.g. pastors from the areas where projects were run.

Others were chosen randomly from where there were no projects.

Initially a questionnaire was sent out but only two people responded and so the response was not helpful. Because people were not interested in filling in the forms, direct interviews were conducted.

3.4.2 Study Sample size

The study involved holding 40 interviews with 88 people, in 32 projects³² and 3 Anglican dioceses in the Dodoma region. The main focus was on development work done by or through the Anglican Church from the 1970s and 1980s. The aim was to understand the state of the programmes. This involved tracing back how they started, who started them and how they were being managed. CNGOs working in this area were also consulted.

The study assesses the details behind the efforts which were made to implement the Lausanne vision of holistic mission. The challenges which were met in the management of these programmes were also assessed. Most of the interviewees were those working or who had been working with the church or a church affiliated organization.

The specialised fields in development work consulted during the interviews included, administration, health, and education, community development projects such as water, literature, Internet Communication Technology (ICT), evangelism and parish pastoral work.

Through the various discussions, especially with focus groups, groups of people constituting not more than twelve members were involved. The groups included pastors, community members and theological students with parish experience who shared about their work and the different factors that have impacted church-run development programmes. The interviewed persons and group discussions are as shown in the table below.

ROLE		INSTITUTION	AREA
Bishops	3	Anglican	1 Mpwapwa, 1 Tarime, 1 Kondo
Heads of department	8	(i) WV, (ii) Anglican development department office, (iii) DMP ³³ Development Department (iv) Lutheran office	10 Dodoma, 2 Mpwapwa

³² Also see table 4.2 on page 71

³³ DMP is Diocese of Mpwapwa

		(v) RC Caritas office, (vi) WA, (vi) Carpenters kids project, (vii) Mwitikira Centre	
Pastors	16	Anglican, RC and Lutheran	1 Mpwapwa, 2 Kondoa, 17 Dodoma
Heads of institution organization	6	WV, WA, Secondary school, CCT, Blind school	5 Dodoma, 1 Mpwapwa
Missionary	2	ACT	1 Dodoma, 1 Mpwapwa
Peasants Farmers	2	Maize, sunflower, millet, peanuts	1 Dodoma, 1 Mpwapwa
Businessmen	3	Small retail shops	2 Dodoma, 1 Mpwapwa
Focus group one	17	Pastor, catechists and church elders	Bahi Dodoma
Focus group two	8	Youth in the choir	Kongwa
Focus group three	9	Project workers	Mwitikira
Focus Group four Theological college students	15	Pastoral students doing diploma in theology	St Philips Theological College Kongwa
Total	89		

Table 3.1 Primary Data Sources

In addition to the above methods, visits³⁴ were made to the following projects: Ibihwa Project, Lamaiti ADP³⁵ Programme, Mwitikira ADP Programme, Mpunguzi ADP Programme and Carpenters Kids Project, Buigiri Blind School, Mvumi DCT³⁶ Secondary School and Amani Development Centre. These visits were carried out in order to observe the programme activities de facto. Visits were also made to Mpwapwa Diocesan Head Office, WV Zonal Office, WA Zonal Office and DCT development office and its various departments, the ACT head office and various programmes were assessed (see details in chapter four). These visits involved collection of primary data. There were four focus Group discussions, based at Mpunguzi and Bahi in DCT and St Philip's and Mlanga in Mpwapwa. The details of discussion questions are in appendix 4.

³⁴ More details of what was done during visits is covered below in section 3.5

³⁵ ADP refers to Area Development Programme a term used by World Vision projects to this day

³⁶ DCT stands for the Diocese of Central Tanganyika

3.5 PRIMARY DATA COLLECTION METHODS

Data collection methods included personal visits and observation, interview of key people, group discussions using participatory methods, and in some cases informal discussions related to the programmes. In the collective groups participatory methods were used such as the Participatory Rural Appraisal (PRA³⁷) method in conducting discussions. Through PRA people could share knowledge with one another regarding what was going on and had been going on in the programmes while I listened and took notes. Through the interviews, topics which were addressed involved the activities of development programmes, the progress of the programmes, whether there had been any significant and notable changes and why and how those changes happened.

Further, during the visits, there were face to face discussions both formal and informal with those who were there. More focused discussion related questions and issues were used coming out of these discussion topics in relation to what was being personally and presently observed, said and heard. This helped to observe and relate the information received to what is and has been happening in the programme activities. It included looking at the impact and comparing that with programme objectives including methods and approaches of these activities.

Data collected

As primary source material, records from diocesan³⁸ and provincial meetings and inter-denominational (especially evangelical) councils like the CSSC and the CCT have been used. This data was pointing towards the needs of communities and how the church intends to address those needs and the challenges encountered by the church. The material used came from the periodical project evaluation reports, strategic development plans and development assessment reports from the diocese. These reports show the various development activities in the church and the various targets which the church was hoping to reach. A lot of information was also gathered through formal and informal conversations with various people, especially while applying Appreciative Inquiry methods in combination with social and conjunctural analysis. This way of collecting data allowed people to express their aspirations and the views they held regarding the running and outcome of these programmes. In this way their statements could be set against the state of those programmes. Informal conversations have been helpful due to the variation in the timing of the meetings, when some meetings could not be done through appointments and so had to be held without prior appointment. The timing of the interviews and the information available was

³⁷ PRA is a participatory methods used by Non Governmental Organisations (NGOs) and other agencies involved in international development. The approach aims to incorporate the knowledge and the opinions of rural people (although nowadays it is also used for urban development) in the planning and management of development projects and programmes. During PRA, AI was incorporated.

³⁸ In this case it is referring to the three Anglican dioceses of Mpwapwa, Kondoa and Central Tanganyika which cover the Dodoma region

occasionally improved with follow up informal discussions. Although in some cases unplanned, some of the information from these latter discussions had come from a more resourceful individual, with better knowledge and understanding on the situation. These arrangements helped to redirect certain areas and elements of the research leading to a better representation of the state of affairs and improved understanding of the problem being studied.

3.6 DATA ANALYSIS METHODS

As Pat Cryer³⁹ points out, methodology is, ‘A body of methods, procedures, working concepts, rules and postulates.’(Cryer, 2000: 63). As one method was not comprehensive enough, several were combined. This research is descriptive research; as mentioned earlier, this method falls in the category of qualitative research. The research describes what is going on as a developing narrative in the churches role in community development, the start of programmes in the Anglican Church in Tanzania Dodoma region and the assessment of them in the latter years of 1986 to 2010. As a descriptive study it is both observational and interactive because in some areas only observations were made while other areas included interaction through discussions and interviews. This method has helped to show the situation the programmes were in then and now and to reveal the changes which have been taking place surrounding these church-run development activities and the organizations and communities linked to them. The process of situation analysis has been divided into three, based on the social interactions, the structures that form society and how they work and the aspirations, desires and motivations which drive the society.

3.7 THE DPSIR FRAMEWORK

This framework was suggested by Simon Bell and Stephen Morse (2008:170) as an indicator for programme sustainability. This framework, which identifies five conditions, is abbreviated as DPSIR.

DPSIR stands for,

- (i) **Driver** (or driving force): The things that drive or activate the community towards a particular programme. In the case of this study it is the result based intervention driven by the ToC. This included the theological framework which the church was meant to use as a guiding principle to justify the activity objectives as by an evangelical missiology of community development which incorporates the affirmation of both the doctrine of creation and the doctrine of the last things (eschatology). This article, which calls for Christian Social Responsibility, begins by stating that, ‘We affirm that God is both creator and the judge of all men.’ (Douglas [ed], 1975: 4). The article concludes with a theological statement

³⁹ Pat Cryer using a definition from Webster’s International Unabridged Dictionary

showing that salvation has both spiritual and physical dimensions by saying,

‘When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibility.’ (Douglas [ed], 1975: 5)

(ii) **Pressure:** The forces that develop to create challenges which need to be met as the programmes develop. This includes the various resources needed to make the programme work. This may be in the form of qualified manpower or financial and other material resources. In general, it refers to appropriate and relevant goods and services required to bring positive change or achieve programme objectives. In the case of these programmes in Tanzania, there was a need to establish working structures in the church departments to handle the new programmes. Further, qualified staff had to be employed or trained, and identification made of resources such as money and machinery and skills. These had to be comprehensive to meet the material and spiritual requirements.

(iii) **State:** The state of the programme and the conditions in which it exists. This will help in terms of management and policy, learning and understanding. This looks at the programmes within the various stages of their life cycle. This study of the state of the programmes helped to monitor and observe the changes and trends at the various stages in the development of the programmes. The information was gathered through personal observation and stories and reports. Through AI people expressed their views by comparing the current state of the programmes to their previous state.

(iv) **Impact:** This is the impact which the above three (DPS)⁴⁰ are having on the programmes. In this study, the impact measured was that which was caused by the programme activities which took place before the study, which is the period before 1986, and the period of the study itself, which is 1986 to 2010. The impact being looked at was not only material results, but also social relations, and spiritual outcomes, reported through various expressions. Based on what was happening, it mattered as to what the communities thought and felt about the situation. Some of this impact has been qualitative and some quantitative, some has been long term and some has been short term.

(v) **Response:** What response is to be made or is made in order to maintain or improve the situation. To elaborate further, Bell and Morse suggest that driver, pressure and response sustainable indicators (SI), are linked to SIs of state, and impact, while being more complex to initiate, provides projects with more information about the factors affecting achievement or failure of sustainable development. (Bell et al., 2008:171)

40 This impact can also be due to the Response to Drive and Pressure, therefore making impact due to DPSR.

This means that after the Driver and Pressure, there follows a response which affects the state and impact of the programme.

Following the ‘**driver**’ and ‘**pressure**’, and the response which comes out of these, the ‘**state**’ of the programme and its ‘**impact**’ will demonstrate whether the programme is sustainable or not.

This DPSIR illustration in the appendix ‘3’ shows a summary of the outworking of the framework on development programmes. This study links the DPSIR framework to systems thinking, because DPSIR works as a system in which these components (DPSIR) are linked and work in relation to one another, and these interactions between DPSI and R make a whole. Systems thinking looks at how various components fit into the whole. Daniel Aronson says, ‘Systems Thinking has its foundation in the field of systems dynamics, founded in 1956 by the MIT⁴¹ professor Jay Forrester. Professor Forrester recognised the better way of testing new ideas, about social systems, in the same way we can test ideas in engineering (Aronson: 1996-8). Aronson further adds, ‘Systems Thinking allows people to make their understanding of social systems explicit and improve them in the same way that people can use engineering principles to make explicit and improve their understanding of mechanical systems.’ (Aronson: 1996-8) In the current study there were many actors involved such as project leaders, donors, church leaders and community leaders and the recipients, those who were being targeted, the poor, the sick, the disabled, the illiterate and those with many other community needs. Just as those involved were diverse, so were the problems to be addressed.

Bell and Morse (2008: 110), suggest that looking at a set of related things is to refer to systems. Bell and Morse define systems by referring to Senge that,

‘The primacy of the whole suggests that relationships are, in a genuine sense, more fundamental than things and that wholes are primordial to parts. We do not have to create interrelatedness. The world is already interrelated. (Senge et al., 1994: 25 in Bell and Morse, 2008: 111)

Aronson also suggests that, ‘examples of areas in which systems thinking has proven its value include:

- ‘Complex problems that involve helping many actors see the “big picture”, and not just their part of it.
- Recurring problems or those that have been made worse by past attempts to fix them.
- Issues where an action affects (or is affected by) the environment surrounding the issue, either the natural environment or the competitive environment.
- Problems whose solutions are not obvious.’ (Aronson: 1996-8)

⁴¹ MIT stands for Massachusetts Institute of Technology

Therefore, the DPSIR framework can help us to understand how the various aspects of the programmes in this study work and relate to one another. In the process from the designing stage of the research, Kothari suggests that certain components ought to be considered. Although Kothari does not relate these to the DPSIR framework, in relation to this study I acknowledge Kothari's theory, outlined below, on the factors helpful for carrying out qualitative research, to add support to the understanding and use of DPSIR. These factors are outlined and links are made with DPSIR in order to give better clarity to the understanding of the use of DPSIR while observing Kothari's theory as used in this study.

3.8 SUMMARY

This chapter has discussed the methods which were used during this study for collecting, reporting, analyzing and discussing both primary and secondary source material, mainly qualitative and occasionally quantitative. Secondary sources have also been referred to in support of these methods, and how these methods fit in with this study.

The next chapter will report on the primary source. This will be taken from the various sources in the programmes assessed and the various individual and groups programmes.

CHAPTER FOUR

PRESENTATION OF PRIMARY SOURCE FINDINGS

4.1 OVERVIEW

Chapter three explained about the methods used for collection of primary data and also the methods for reporting, analysing and the discussion of research findings. This chapter reports on the findings of the primary sources from the study area, using methods and frameworks as presented in chapter three. The observation presented in chapter one, which states that there has been a collapse of many of the programmes initiated in the 1970s, will also be tested.

Primary source material was collected from Anglican Church-related programmes in the Dodoma region of central Tanzania. The material has been classified into five groups.

- (i) The Anglican Church of Tanzania Head Office: the head office of the Anglican Church of Tanzania
- (ii) The Diocese of Central Tanganyika: the first Anglican diocese in Tanzania from the evangelical tradition, with its various departments
- (iii) The Diocese of Mpwapwa: a diocese which was carved out of DCT in 1991.
- (iv) The Diocese of Kondoa: another diocese which was carved out of DCT in 2002.
- (v) Christian NGOs: these are CNGOs which have been working with the Anglican Church in the Dodoma Region.

The information gathered is presented in the form of five case studies, each linked to one of the five areas outlined above. The primary source data collected has been related to each of these case studies. The objective of case studies is to answer the research questions and to meet the research objectives.

In reporting the programmes in these areas, the study will explain what was happening in the development programmes between 1986 and 2010. The programmes which were visited and assessed were those started from 1974 to 1985.⁴² The aim of this report was to assess the situation after 1986. There were different types of programmes run through the Anglican Church. These programmes were in:

- (a) Education
- (b) Health
- (c) Care for the environment
- (d) Economic empowerment
- (e) Provision of safe and clean water

These services were provided by CNGOs through the local Anglican Church and later this support began to be given directly from CNGOs to community groups. This also led to the

⁴² Some of the programmes which started before 1970s were also visited and interviewed for the purpose of comparing with the ones started in the 1970s onwards.

start of the many programmes covered in this study to collapse, because follow up became difficult. Therefore the data which comes from the findings should be read and understood through the background of literature assessed in chapter two. The acquiring of data has been done through the answering of the research questions. While there were variations in the programmes, what was common to almost all was the reduction of donor funding or complete withdrawal of donors from church-related programmes. The result of this phenomenon is that by the year 2000, there had been a notable fall in performance of many of the projects and programmes which were started in the 1970s and 1980s. This study has further revealed that many of those programmes later closed down and others which continue to run have suffered various setbacks, making them less effective, and the table below shows.

No	Programme	Date of visit	Started
1	Diocese of Central Tanganyika Development Department	May 2009	1976
2	Diocese of Mpwapwa	August 2008 October 2009	1991
3	Carpenter's Kids Programme	November 2009	1986
4	ADP ⁴³ Mwitikira	October 2009	1985
5	ADP Ibihwa	October 2009	1984
6	ADP Lamaiti	October 2008	1984
7	ADP Makanda	October 2008	1985
8	Amani Development Programme	October 2008	2001
9	ADP Itiso	February 2008	1984
10	ADP Zoisa	February 2008	1986
11	Buigiri School for the Blind	October 2008	1984
12	Mvumi Secondary School	November 2008	1994
13	World Vision Central Zone Office, Dodoma	February 2009	1981
14	Water Aid Main Office Dodoma	September 2009	1983
15	ADP Matumbulu	February 2009	1985
16	Christian Council of Tanzania Development Department	August 2008	1986
17	ACT	September 2007	1977
18	Diocese of Kondoa	December 2009	2000

Table 4.1 Programmes assessed

⁴³ Area Development Programme later changed into Archdeaconry Development Programme. This change came when the diocese turned its development department into an independent CNGO, and put the World Vision development areas under Archdeaconry areas

The list above shows a list of the development programmes; however, in all the interviews which were held, there was no-one who made either any reference to an informed evangelical thinking on community development. There were allusions to it in that there was a link between the ministry of the church in evangelism and development work, but there was no coherent strategy as to how that ought to be done. The interviews were held on individuals and focus groups. The focus groups consisted of pastors, theological students and congregation members. In order to find out what people understand about development and how it is linked to theology the theological students responded a various ways as follows.

4.1.1 The definition of development based on the St Philips Focus Group and Bahi

Focus group⁴⁴

The Bahi Mwanachugu Parish, St Philip's Theological College and Mlanga Parish Church were visited only for interviews to find out what people think and what experience and understanding they have had on church run development work. These have therefore not been included on the table above because they are not considered as programmes.

(a) St Philip's Focus Group

This information was collected from two focus groups. One of the groups was held at St Philips Theological College – Kongwa and the other was at Bahi village parish church. The group at St Philips consisted of 15 diploma Theological College Students training mainly for the pastoral ministry. The Bahi group included one pastor and there were 17 participants in total. These were all lay people except for the pastor. Others included 2 evangelists, 1 catechist, 11 members of the youth group and 2 church elders one man and one woman, and four members of the congregation.

The theology students at St Philip's Theological College responded to the question below as follows.

Question: What do you understand by the term development?

The groups came up with many definitions which included.

- To improve people's lives (livelihoods) both physically and spiritually.
- Changing people's economical stages in life from lower stages to higher.
- Satisfactory accomplishing of a goal.
- Reaching personal perfection both mentally and spiritually.
- Development requires spending.
- Development is God's concern and it is God who stimulates development.

⁴⁴ These two focus groups were not considered as development programmes but were only used for fact finding Purposes, unlike the Mwitikira focus group. And Mlanga Kongwa groups which are covered under the findings on DCT and DMP, under the assessment of programmes in each diocese.

Further, the group pointed out that there is good development and bad development. Through God our development becomes simple and good.

At St Philip's Theological College we formed five groups. In order to see what were the group's views on the church's approach to development, five questions were posed to them. These questions were formulated by the group for discussion and they came to a conclusion. Each question was assigned to a group.

(i) Does development mean Westernisation or is there an African contextual development?

In this group they saw that development in Africa ought to be carried out without affecting the local culture and traditions. Development needs to be done in order to meet the people's basic needs.

(ii) What do we mean by a better future? What is the Christian's understanding of a better future? The group's response was that a better future is to develop a community out of a poor state to a better state economically, politically, socially and spiritually. To educate people and to establish peace and justice.

(iii) Do economic needs involve spiritual, cultural and relational matters? The group's answer was yes, especially considering that spirituality is one of the sources of capital essential for developing a community economically. Understanding culture was considered as essentially for effective communication, while ignoring it could result in great failure, and relationships are always important for cooperation.

(iv) What does the bible say about a better future? This group came up with a set of bible verses. These were, Matthew 6:33 Seek the Kingdom; Hebrews 11:1; Hebrews 12:13; Hebrews 13:14; Luke 13:24; Revelation 7:9; Matthew 7:7

(v) How can we attain righteousness, justice, peace, reconciliation and love through the church? The group answered that this can be achieved through prayer, preaching and obeying the 10 commandments.

Through these answers there was clearly an aspect of bringing something better in life, than what was already there. The discussion went further by asking what people in these students' congregations would view development to be.

(a) The Bahi focus group

Questions: What understanding do members of the congregations have on development work?

The definitions which came up have been summarized and where there was close similarity, these definitions were merged together. Some of these definitions included value judgements, which expressed what people think and feel about development rather than just what development is.

These were some of the views which came up from the members of congregation at the Bahi Focus Group and Mlanga Parish Church⁴⁵.

- (i) Development is having things such as cars, money, houses, clothes, food, livestock, children etc.
- (ii) Development is for some and not all.
- (iii) Development for Christians is sinful, i.e. the love of the world.
- (iv) Projects cause problems and conflict in parishes, such as creating quarrels over money.

It was clear that for many, development was not what they expected it to be. For example, in the first response, development was very materialistic. There is nothing spiritual, or intellectual, such as education and development of life skills. With this kind of perception on development, while there is some truth, the standards of reaching the people's expectations in development can be quite high. While development itself is known as achieving poverty reduction, provision of basic needs and maintaining people's fundamental human rights, those boundaries become difficult to establish following the above definitions. Therefore this showed that there were gaps in how people understood development and that also had its effect on their theological perspective on development practice, and as a result had consequences on the programmes.

The Bahi focus group said that there was no church development programmes in the parish. They said they cannot remember when they last had a church project in the parish. In the 1980's they had a feeding project to help poor families and babies through powder milk and food during famine. But at the time of the visit there was no programme in the village ran by the church.

4.2 CLASSIFICATIONS OF THE TYPES OF CHURCH-RUN DEVELOPMENT PROGRAMMES BASED ON THOSE CARRIED OUT IN THE DODOMA REGION BETWEEN 1986 AND 2010

Following the survey done in this study, the various development programmes visited were classified as follows. This classification will further help during the analysis in the next chapter but will be introduced here.

- (a) Programmes which are run by the church as an institution. These programmes are divided into two types:
 - (i) Programmes which provide services such as health, education and water. These programmes are also aiming at spreading the gospel through such activities. These are

⁴⁵ These views were noted because they appeared in both discussions

also approaches which were used by traditional missions.⁴⁶ These are owned by the church as an institution and people come and pay for the services although in many cases the payments are subsidized by donors who support the church. Historically, these are programmes which were classified as charitable and reinforced in the Charities Act 2006, which gives a charitable status to the church;

- Alleviation of poverty.
- Advancement of religion.
- Advancement of education.
- Promotion of other services which are beneficial to the community (Harbottle & Lewis LLP: 2007)

The idea of running such programmes was that church schools and hospitals were helping improve the health of communities. That also included providing clean water and sanitation to the hospitals and schools, to foster the healthy community. The concept is that by having a healthy community is to reduce the incidence of poverty.

(ii) Programmes which are aiming at raising income for the church with no intention of spreading the gospel. Examples of such programmes are guest houses and a milling machine⁴⁷; these appear to be the most common. These categories of programmes have no charitable aspect but are run as a business. These programmes are only meant to support the running costs of the church.

(b) Programmes which are implemented for individuals and small groups to help families raise their income and enable them to improve their lives. These can be run in conjunction with an institutional-based programme used for demonstrative purposes.⁴⁸ Apart from helping the communities in accessing their needs and improving their livelihoods, these programmes are also used as tools for spreading the gospel of Jesus Christ and this is the area where the Lausanne-inspired programmes were more strongly focused.

The following are the development programmes being assessed which were run by the Anglican Church of Tanzania in the Dodoma region and the state they were in at the time of the visit either to the programme itself or as reported through the visit to the main office.

An overview summary of the visits to the programmes

⁴⁶This is before this new approach was started following Lausanne which moved from institution to individuals and families.

⁴⁷A small mill where people can grind their corn to make cooking flour.

⁴⁸This will be used to demonstrate the best way of running the project such as an agricultural or animal husbandry demonstration project. This is also used for teaching purposes. An example of such a project is the Mvumi Rural Training Centre.

1	Diocese	Programmes/ departments	Challenges
2	ACT Head Office	1. Development * 2. Scholarships * 3. Youth 4. IT * 5. Mission and Evangelism * 6. Health * 7. Theological Education *	1. Programme struggling ⁴⁹ 2. Programme closed 3. Programme running 4. Programme closed 5. Programme closed 6. Programme struggling 7. Programme closed
3	DCT	1. ADP Mwitikira + 2. ADP Matumbulu + 3. ADP Lamaiti * 4. ADP Makanda * 5. ADP Ibihwa + 6. ADP Mvumi 7. ADP Itiso * 8. ADP Zoisa * 9. Mechanical garage 10. School for the Blind (Buigiri) 11. International School (CAMS) 12. Mvumi Rural Training Centre * 13. Amani Development Centre 14. Diocesan Development Department	1. Running 2. Running 3. Closed 4. Closed 5. Nearly closing ⁵⁰ 6. Struggling 7. Closed 8. Closed 9. Franchised 10. Running 11. Running 12. Closed 13. Running 14. Running
4	DMP	1. Development department *	1. Closed

⁴⁹ Programmes which are struggling are those which are on the brink of closing. In most cases they have run out of money, they have no resources and have overhead running costs they cannot afford.

⁵⁰ These are projects where there is no activity taking place, but they have not yet declared it as closed.

		2. Five talent (small group investment)* 3. TIST programme (environment)* 4. Agriculture dairy goats programme * 5. St Luke's Hospital	2. Closed 3. Closed 4. Closed 5. Running
5	D/KONDOA	1. ADP Chemba * 2. Development Department *	1. Struggling 2. Closed
6	CNGOS working with the church	1. Water Aid * 2. World Vision* 3. CCT / DDS* 4. Diocesan ADP support *	1. Closed 2. Closed 3. Closed 4. Closed
	Total Programmes Assessed	32	18 Closed 9 Running 4 Struggling 1 Franchised

Table 4.2 showing the development programmes assessed in the study area and the challenges they faced.

* Programmes which closed and were struggling due to donor withdrawal and/or the stopping of funding

+ Others which were running, had changed donor hands and programme activities had changed, but using the old facilities

4.3 AN ASSESSMENT OF PROGRAMMES IN THE ANGLICAN CHURCH

PROVINCIAL OFFICE

In Anglican Church of Tanzania (ACT) head office, the secretariat is headed by the Provincial Secretary who works under the Archbishop. The office has, in different periods, had various departments including administration and finance, youth, women, scholarship, mission and evangelism, health, communications, theological education, investment and community

development. The purpose of the office is to coordinate activities run by the Anglican Church throughout the country, and also to link the church with partners abroad. This office started in 1971, following the establishment of the Church of the Province of Tanzania, which seceded from the Anglican Province of East Africa, which until then was based in Nairobi, Kenya.

According to MABP, who had been Provincial Secretary of the Anglican Church of Tanzania between 2000 and 2010, he said that, ‘The head office does not have any projects which it runs itself, apart from its training institutions, but it channels funds to dioceses and coordinates programmes in the various dioceses’. (MABP, 2010) The main method used in collecting data from the ACT was interviews with key people in the office. These people responded to the interview questions and gave any additional information they felt relevant to the study. At the time of the interview in 2009 some departments were closed due to lack of funding. These included the department of theology, communications, mission and evangelism, scholarship and the department for development.

Various visits were made to the head office where interviews were held with JNDD, SAIM, MABP and DCGC. JNDD said, ‘The idea of starting the development department in the provincial office was to have all diocesan development departments coordinated from here. (JNDD, 2009) Apart from coordinating the diocesan development programmes, the ACT also runs its own training institutions. These include: St John’s University, Central Tanganyika Press, and St Philip’s Theological College, Mtumba Women’s Rural Training Centre and a vocational training centre.

4.3.1 The challenges to the various development programmes.

All the four interviewees were provincial officers at different periods, holding positions of general secretary, development officer and IT Manager. The interviews were held separately, each interviewee was interviewed alone on different days. This report gives the outcome of the questions on challenges, state of the programmes, a theology, strategy and factors which affected the support of programmes and the churches’ response to challenges relating to these development programmes.

(a) Drop of funding and donor withdrawal

What was observed during the period of this study was that there was a decline in funding and a withdrawal of donors from supporting the provincial office and its programmes. According to an interview with JNDD, between 1978 and 2000 the partner aid organisations of the national head office for the Anglican Church of Tanzania had been:

The United Society for the Propagation of the Gospel (USPG), Christian Aid, The Anglican Church of Canada (Volunteers in Mission – [VIM]), The Episcopal Church of the United States of America

(ECUSA), EED - The Netherlands, Bread for the World, ECCO, Global Fund, Church Missionary Society (CMS – UK, Australia and New Zealand), Crosslinks and Trinity Episcopal Church New York. Out of these 13 supporters, 11 had phased out and only 2 supporters were left. These were the United Society for the Propagation of the Gospel UK (USPG) supporting financially and CMS-UK supporting by sending personnel.

According to DCGS⁵¹ the donors supporting the provincial office were:

United Society for the Propagation of the Gospel (USPG), Christian Aid, The Anglican Church of Canada, The Episcopal Church of the United States of America (ECUSA), EED - The Netherlands, Bread for the World, ECCO – The Netherlands, Global Fund, Church Missionary Society (CMS), Crosslinks, Trinity Episcopal Church New York, United Thank Offering (UTO), and the New Zealand Anglican Board of Mission (NZABM).

By the mid-1990s some donors had stopped giving funding support to the provincial office although some new donors began to support the work; from 13 the number dropped to 9. Currently those supporting work in the province are:

The United Society for the Propagation of the Gospel UK (USPG), CMS-UK, New Zealand Anglican Board of Mission, CMS Australia, Archbishop of Canterbury, Primates World Relief and Development Fund (PWDRF) Canada, Trinity Wall Street, EED and Barnabas Fund.

Most of the budget in the main office of the Anglican Church has been dependent on donor funding with the rest coming from diocesan contributions for which every diocese has a quota depending on the diocesan income. The dioceses would then need to raise that amount whether locally or from their foreign donors.

(b) A conflict of priority between the donor and the local church

When this new approach of development which supports projects run by individuals or communities began, the idea was clear, that the programmes were there in order to enhance the spreading of the gospel as much as supporting the poor. The aim of the programmes had been to attend to the whole person both physically and spiritually.⁵² Nevertheless, the practical implications of these development activities were later beginning to create tension and conflict of priorities between donor and recipient. According to JNDD, in the programmes he was involved with at provincial level, the terms set by donors meant that instead of the locally initiated objectives to drive the programme, it was the donor who wanted to set the priorities. This resulted in misunderstandings and frequently, when no agreement was reached, then the donor withdrew their

⁵¹ These were 2 different people who worked in the same office in two different periods, and as the results of the interviews show there was a difference in the number of donors. See summary in table 4.4

⁵² According to Kung as quoted by Bosch (1991: 183), theology is a prerequisite to effective mission understanding and praxis. This helps us to know our missionary responsibility.

support.

(c) The lack of funding

The general experience the office was facing was the fall of funding. Out of 11 donors in 2009, only 3 donors⁵³ were left according to JNDD. The reasons given by JNDD⁵⁴ were that there had been difficulties in funding caused by donor conditions. He pointed out that, ‘Donor conditions are there. We always need to work under the conditions set by donors and these depend highly on their priorities’. (JNDD, 2009) He added, ‘If the organisation (in this case he was referring to the church) does not meet donor priority, then aid will not be granted and sometimes the donor will completely terminate the link’. (JNDD, 2009) This meant that the whole understanding of the need for development programmes becomes dependent on donors, and when there was no donor input then the programme would suffer. According to this assessment, one thing to note is that since the onset of these programmes, it has been the donors through the missionaries who had identified priorities and implemented them with financial support from the sending mission or the church from where they have been sent. But as more local people began to be educated and hold prominent positions, they increasingly became involved in the running of the projects from the planning stage. Following this development among the local people, priorities began to differ from those of donors, caused by the differences in worldviews and values. Stephen Akangbe, in reporting on strategic goals in Third World Mission says, ‘strategies should be indigenous and not foreign, but advice should not be refused,’ and adds, ‘There should be a wholesome relationship between the church and the mission for effective working of the mission programmes...cooperation is needed for the purpose of sharing ideas, fellowship, prayer support, and financial assistance wherever the need arises.’ (Akanbe in Douglas [ed]: 1302) However the state on the ground seemed to show a split between the church and the mission donors.

For example, MABP, in supporting this statement pointed out that, ‘The approach to development now is that in order to get funding one has to apply for funding for seminars and workshops on capacity building and advocacy rather than for project activities, and that this is the new approach for donor funding. If one applies for money for starting agricultural programmes or other forms of income generating programmes, then funding will not be available’. (MABP, 2010)

(d) Lack of clarity on how to achieve development goals

This was brought about by the disagreement on priorities between the donor and recipient. Even if there was agreement on what the programme objectives were, there was a difference as to how those objectives were to be reached.

JNDD pointed out that, the task of the church has therefore (especially among its local

⁵³ See donor list in the end of this chapter

⁵⁴ An interview held on the 22nd September 2010 at the St John’s University Main Campus

leaders) been to live within a tension of recognising and maintaining the church's global connections on the one hand, and its relation to the local issues on the other hand. The local church leaders had to think of ways of maintaining their financial support from donors by negotiating priorities while encouraging the local church to participate in the programmes and keep these programmes running. In other words, how could the global issues of the church relate to the local issues and vice versa, without undermining or letting one or the other suffer? For example, the local church may decide to work only with Christians in its development programmes, but the donor will say they want non-Christians to be included. JNDD also added that one of the temptations has been to say that anything which was brought in and taught by donors is right and that even if there was a mistake it should not be talked about, but anything which is initiated locally is wrong. This attitude has created a sense of suspicion and doubt about any local initiative achieving successful results in these programmes. At the other extreme, there is a desire to reject all ideas which come from outside through donors (that which is not derived out of local initiatives), and forget the good heritage of the church as received in Tanzania. This difference of priorities, which blurs the clarity of development goals, is also reflected by the interdenominational differences in priorities which, according to JNDD, 'have also been reflected in the different ways the Gospel was expressed in different church traditions by the founding missionaries. (JNDD, 2009) These were some of the challenges which, although there were suggestions as seen earlier, regarding the regional strategies, still created tension between the donors and the local church.

(e) Incompetent personnel

Another area which brought challenges to the programmes was that of not having competent people to run them, especially following the influx of NGOs from 1986 onwards. For example, the church needed people who could carry out new procedures for funding and managing programmes. With the influx of NGOs following the government's policy of privatisation and the registration and involvement of Non-Governmental Organisations and the private sector in the development and economic sector, there was a rise in the demand for qualified personnel. This resulted in the church failing to attract qualified people to run its programmes. The qualified people were attracted away to the high salaries offered by the new NGOs.

This was said by SAIM when explaining about the IT programme in the communications department of the ACT. He said the church did not have its own facilities or the manpower to train professionals in development programmes, especially considering that it needed these professionals to also be devoted to the Christian faith. The church training colleges were primary schools and secondary schools with a few basic vocational training colleges.

SAIM added, 'the church offers very low salaries and these professionals usually demand a lot of money which the church cannot afford'. (SAIM, 2006) The people who end up coming to join the programmes are either lacking in training or are well trained but are lacking deep Christian witness.

The lack of funds for the provincial office also resulted in the closure of the scholarship department. This scholarship department was aimed towards improving the skills of various staff in the church to provide well trained personnel. DCGS admitted that there has been a closure of the scholarship fund, which was operated by the office to support the workers. This helped to fund not only staff in the provincial office but also from the different dioceses, in various disciplines.

(f) Lack of programme development schemes⁵⁵

DCGS said that, there has been no staff development programme run from the provincial office, to support a continued learning process and improve performance of church staff. In the Dodoma region one of the issues which came out of the regional educational stakeholders' meeting held in Kongwa was that, 'there was a lack of seminars for teachers following certain changes and developments in the education system (e.g. curriculum). Further there was a lack of science teachers and science textbooks.⁵⁶ This would have been a good opportunity to offer these services to strengthen its programmes.

What was discovered through some of the interviews was that the church has been very good in coming up with programmes, but not so good at maintaining them. Apart from funding, the church finds itself not developing the programmes further. For example, in talking to the ICT department of the provincial communications office, SAIM said that, 'Sometimes, due to the rapid change of modern technology, we find ourselves left behind by the fast changes of technological advancements and that limits our use of ICT'. (SAIM, 2016) According to SAIM, the churches' incompetence shows that the church puts all its efforts in starting programmes and does not have a strategy to sustain them. So, the church finds itself having to close them because of lack of support for keeping up with the fast changing world and context. SAIM adds, 'There are problems which face the church in supporting and running ICT, the main one being money to cover the cost of running the ICT, a problem which was not thought through well in advance before starting the programme'. (SAIM, 2006) SAIM further observed that the government has seen the need and the

⁵⁵ These are schemes such as staff development schemes, offering staff training and resource mobilisation schemes for office equipment etc in order to improve efficiency

⁵⁶ This meeting was held in the town hall of the Kongwa District Council on the 25th February 2010 in which all stakeholders in providing education were discussing the best way forward for education in the region. I was there to represent the church.

importance of ICT and as a response has put a tax exemption on the purchase and use of such technology. Other problems include the lack of competent colleges to train people in ICT. The church works in similar ways to other organisations towards tackling poverty and ICT can be a tool, not only for teaching and training, but it can also be used in mobilising funds and empowering communities and in capacity building.

(g) The response of the Anglican Church of Tanzania (ACT) to the Episcopal Church of The United States of America (ECUSA) on the church's view on Homosexuality

This assessment will not be complete without mentioning the impact on programmes which came in 2006. This came as a setback, particularly in the ACT office, when the House of Bishops gave a statement announcing the impaired relationship between the ACT and ECUSA, one of their significant donors. This came as a response of the ACT towards ECUSA's decision to ordain gay clergy and consecrate gay bishops, including Gene Robinson in New Hampshire. ECUSA's act was seen as immoral and unbiblical and therefore ACT, which by then was composed of 16 Anglican dioceses of both the evangelical (including the three in the Dodoma region) and Anglo Catholic traditions, said in their statement: ECUSA had failed

(i) To abide by the Windsor report⁵⁷ this called them to repent for consecrating a gay bishop.

(ii) To abide by resolution 1:10 of the 1998 Lambeth Conference which stated that,

‘same sex genital acts are seen as sinful and require repentance and the change of direction.’ (Windsor report: 2004) Therefore, the church cannot advise the legitimising of a same sex union or the ordaining of those involved in a same sex union.’ (Windsor report, 2004)

The statement said,

‘ACT shall not knowingly accept financial and material aid from dioceses, parishes, bishops, priests, individuals and institutions in the Episcopal Church (USA) that condone homosexual practice or bless same sex union.’ (Thinking Anglicans, December 2006)

According to JNDD, this step resulted in the ACT not receiving funds from ECUSA which were essential for running certain programmes, including administration and the development department.⁵⁸

⁵⁷ The Windsor report was a report prepared and issued by a special commission which was appointed by the Archbishop of Canterbury at the 1998 Lambeth Conference as an attempt to resolve the tension in the Anglican Communion on homosexuality.

⁵⁸ It is important to note here that, although this statement was made by the house of bishop, some dioceses

This created a big challenge to the running of programmes in the provincial office, including closing the development office for a while. It is also important to note that although the House of Bishops had made that statement, not all the bishops were in agreement. In an open letter written by Bishop Mdimi Mhogolo of DCT concerning relationships and funding from ECUSA, he says,

‘We are also aware of the statement of the House of Bishops of the Anglican Church of Tanzania that expresses a severely impaired relationship with ECUSA, and that no money will be received by the Anglican Church of Tanzania from ECUSA from entities that condone homosexual practices.

My understanding is that the statement of the House of Bishops, though it carries a lot of weight, does not express the will and wishes of the whole Anglican Church of Tanzania. It is only when the other two Houses, namely the House of Laity and the House of Clergy are involved in the thinking and the decision making that the statement becomes the whole Anglican Church of Tanzania. Besides, any statement should reflect the dynamic and real life of the Church concerned. Since the statement did not express the real life of the Church, i.e., some diocese have had and continue to have links with ECUSA, and other do not; and that some diocese are sympathetic with the Anglican Network and AMIA, whereas other dioceses have had major disagreements with them over the ordination of women; the statement then equips our Archbishop and General Secretary to work on our provincial common ventures’.
(Keaton, January, 2007)

Therefore, apart from the provincial head office, this decision had little impact on the development programmes in the Dodoma area. However, following his declaration of his position regarding the ACT House of Bishops’ decision on homosexuality, the views of this particular bishop caused a split in his diocese on pastoral grounds.

4.4 THE CHALLENGES OF THE DIOCESE OF CENTRAL TANGANYIKA’S APPROACH TO DEVELOPMENT

This is the mother diocese of all the other dioceses assessed in this study, and it is also through this diocese that development work began. This means that the diocese has more development programmes than the other two in this region. Various visits were made to the head office where key people were interviewed. The Carpenter’s Kids programme is also coordinated from the same building but in a different department and an interview was held there. Further, visits were made to the various programmes as listed in table 4:1. These visits were made in order to observe the real situation. In some cases there were people who were connected to the projects who would respond to the interview questions. In some places such as Mwitikira, Lamaiti and Mvumi I met with small groups for discussion using the participatory method.

independently maintained their relationship with ECUSA, including the 3 dioceses in the area of study.

Following that, visits were made to the various projects, such as Lamaiti, Makanda, Matumbulu, Zoisa, Itiso, Ibihwa, Buigiri, Mvumi, Mwitikira and Makang'wa where projects were assessed and interviews were held.

As pointed out in chapter two, until 1986 one Anglican Diocese (the Diocese of Central Tanganyika) covered the whole region of Dodoma and beyond,⁵⁹ and, as further stated, in 1986 there was one diocese for the whole of Dodoma region plus 4 other regions. To the south the area included Iringa region, to the north it included Arusha and Moshi, and to the west it included Singida region. But now it only covers part of the Dodoma region.

This diocese has many development projects running and many of these projects, which began in the 1970s, were under DCT, which later split to form the other two dioceses under this study – the Diocese of Mpwapwa and the Diocese of Kondoa.

In DCT under Bishop Yohana Madinda the development plan began with the purpose of spreading the Gospel. This is when the vision and inspiration was beginning to unfold in the Anglican Church of Tanzania under the vision of a holistic Gospel. This diocese carried out its development activities and invited donors such as World Vision, Tearfund and Water Aid. In finding out what people thought about the link between development work and evangelism, there was a mixed response. Some of the mission statements of the programmes had theological undertones giving views such as, 'to show the love of Jesus to the children' (NMPM, 2009). Others give a more general outlook. For example the mission statement of the Diocese of Mpwapwa says, 'To facilitate the improvement of the lives of the people in their villages and parishes through education, capacity building and socio-economic development services in partnership with other churches and organisations.' (Diocese of Mpwapwa, 2015) The Diocese of Central Tanganyika's mission statement is, 'Combating extreme poverty through addressing the Millennium Development Goals.' (The Diocese of Central Tanganyika, 2015); World Vision statement of mission says, 'Motivated by our faith in Jesus Christ, we serve alongside the poor and oppressed as a demonstration of God's unconditional love for all people'. (World Vision Mission, 2015) The names of programmes also reflect the idea of God's work such as 'Carpenters Kids'⁶⁰ referring to Jesus the carpenter, 'Amani Development Centre',⁶¹ in Makang'wa village. The word Amani is the Swahili word for peace. At the gate leading to

⁵⁹ Tanzania has 27 political administration regions in the mainland and 3 in the Islands of Zanzibar. These regions are divided into districts, and Dodoma region has 7 districts. Until 1974, there was only one Anglican diocese covering the whole region. This diocese also stretched to 3 other regions. But due to the growth of the church, the Dodoma region has 3 Anglican dioceses.

⁶⁰ See their website at: <http://www.thecarpenterskidstz.org/aboutus.html>

⁶¹ See their website at: <http://amanitrust.homestead.com/satelite.html>

Amani Centre, there is a big cross which in itself represents a portrayal of the witness of Christianity and what it stands for symbolised by the cross. The daily programme in such a centre is usually started by a prayer meeting in the morning before starting the day's activities and that was done in order to focus on God in all the endeavours which follow during the day. This was also the case in the diocesan office where the start of the day with prayer was an essential part.

The general view was that the church was to demonstrate the love of Jesus so that people will experience his love but conversion was not the priority. The priority was poverty alleviation and, to some extent, discipling those who are already converted, to know the love of Jesus. The component of evangelism was not intertwined with that of community development.

4.4.1 Partners and donors to the Diocese of Central Tanganyika

The Diocese of Central Tanganyika experienced the same set-backs in the 1990s and early 2000s. The partners who had earlier supported the diocese were Tearfund, Bread for The World, Christian Aid, ECCO, World Relief Canada, Water Aid, Compassion International, Episcopal Relief and Development (ERD), Catholic Relief Services, Sight Savers, Christoffel Blindenmission (CBM), World Vision and ECUSA. They came to join the traditional organisations like CMS, (UK, Australia, New Zealand), Crosslinks and the Leprosy Mission. These were the more prominent and regular donors while there were also individuals and less regular donors. These organisations were supporting various development programmes in the region and beyond. The programmes included health and education, water and sanitation, agriculture and food security and technical work. At the time of the interview in 2007, according to PKPC out of these 16 organisations which had offered support in the past, only 4 of them were still working closely with programmes. These were CMS, Crosslinks, World Relief Canada and Leprosy Mission although even with these remaining donors, the amount of support had dropped. However, in 2006, a new level of support commitment started coming from ECUSA through the Carpenter's Kids Programme. This new initiative, which began between DCT and Diocese of New York, was to link all the 200 parishes in DCT (at the time) to those in New York Diocese. These remaining programmes being supported involve food security and child sponsorship. In food security, the activity was to offer good crop seeds for sorghum, sesame seed, sunflower, beans etc, to improve the yield for poor farmers and by providing farm equipment. Other activities such as child sponsorship in education and health by providing treated mosquito nets, water and sanitation are now done through the 'Carpenter's Kids Programme' with donors from American churches, through parish to

parish links.

4.4.2 Lack of funds

The basic requirements for programme operation are those factors needed in order to achieve the programme objectives. This was difficult without the availability of funds. Among the programmes visited, six had completely closed down in Ibihwa, Lamaiti, Makanda, Itiso, Chilonwa and Mvumi Rural Training Centre. The closure was due to donor and funding withdrawal.

In visiting the village of Mwitikira where one of the biggest ADP programme was started in 1986 with 8 villages, the main project which still existed was at Mwitikira itself with a water project and a school library for small children. Part was sponsored by Carpenter's Kids Project, through a link parish in New York diocese. This was funded through parish to parish link and not through the diocese. The diocese had devolved its power in projects to the parish, to avoid leakage of funds and to allow grassroots involvement and transparency. The agriculture programmes had closed. The buildings build through World Vision ADP remained as assets for the existing projects.

4.4.3 The development strategy for the diocese

In the Diocese of Central Tanganyika there was a varied experience and responses in different parts of its programmes. While at least four of the major programmes visited (that is Lamaiti, Makanda, Itiso and Zoisa) had closed down due to lack of management and funding, other programmes had been changing hands. This diocese has been able to get new donors for some projects and allocate funds in areas where donors had pulled out. For example, in Mvumi the diocese developed the Friends of Mvumi Trust and in Buigiri it did the same to support the schools in both villages and, in Mvumi, the hospital too. These initiatives were to help support these institutions rather than relying on donors who paid directly. In other programmes that idea was not followed but, in places like Mwitikira and Matumbulu ADP, they used the buildings left behind by the collapsed World Vision ADP projects and, through new donors, they introduced different programmes. In what used to be the Mwitikira ADP, through funding from the Carpenter's Kids programme, they started water projects, a small primary school library and a small loan scheme (micro-credit). In the Matumbulu World Vision-funded ADP the diocese started a Bible school using the redundant buildings previously used as an administration block to coordinate the agriculture, education and micro credit projects in the area. Both the two ADP programmes had been left behind by World Vision.

Another response in DCT was to disenfranchise the programmes by handing them to other people to run them and for the diocese to collect the rental charges. This has been

done with the diocesan bookshop⁶² while a chemist shop and a car (mechanical) garage, previously funded by CMS and Tearfund respectively, was handed over to be run by local businessmen. This has been the strategy used by the diocese to create revenues and to keep the projects running.

Another response made by DCT has been to develop parish to parish links with donor parishes and dioceses abroad such as that mentioned earlier through the Carpenter's Kids programme. In this case the diocesan development office has a very small role to play, because these links do not involve the head office. This helps to improve direct partnership between donor and beneficiaries.

4.5 AN ASSESSMENT OF THE DIOCESE OF MPWAPWA

This diocese was part of DCT until 1991, when it became a separate diocese. Many of the programmes therefore were started during the time that this diocese was part of the DCT. A visit was made to the diocesan office and three people were present at the interview. The three interviewees held the positions of diocesan secretary, former development officer, the diocesan accountant and the diocesan bishop. On different occasions interviews have been held and informal discussions using AI, and two group discussions using the participatory approach. Mpwapwa Diocese is about 140 kilometres to the north east of the capital of Dodoma and about 50 kilometres from Kongwa where I am based. I made two visits to the diocesan office in Mpwapwa, in which I interviewed three people and the other interviews were held at Kongwa in Mlanga village and Mdinde.⁶³ The Mlanga focus Group was a church elder and the 8 members of the youth group both male and female at St Michael's Church which is the main Parish Church. It was stated among the group that the church development programmes were an idea developed by the church to help people, to alleviate poverty and to meet their needs This was expressed through the interview with CZDS, MCDA and MMDO who all stated that this was what church development work was about. They also saw that the church does not do enough.

The MMDO also saw that the teaching of the bible (theology) was important for developing moral and ethical principles in the community. He said that the presence of church-run development programmes promoted ethical and moral commitment in the community where these programmes were introduced. The lack of these programmes resulted not only in poverty but also in the lack of ethical and moral standards. MMDO

⁶² In this case the shop was handed over to someone else who closed down the bookshop and started a retail business and the diocese receives the rent.

⁶³ See the questions in appendix 4. Also see discussions in 4.5.3 below

saw that poverty and morality are related, because, due to poverty, people are tempted to break rules in order to survive, even though they profess to be Christian. Circumstances force them to be immoral, for example, young girls are forced into sex resulting in unwanted pregnancy, and get caught in the cycle of poverty. MMHM saw that there are many opportunities which the church can use to empower the poor, but it fails due to lack of knowledge and funds..

4.5.1 The Drop of Funding and donor withdrawal in the Diocese of Mpwapwa

This diocese is not an exception. The organisations which supported the diocese were: Christian Aid, Tearfund, Bread for the World, Friends of Tanzania, Australian (regional links) Davos connection, Five talents, ECUSA, St Mary's Redbourne Parish from the Diocese of St Alban's, ANGLICORD, Crosslinks, and Compassion International. Out of these 11 donors only 4 regular donors are left in Mpwapwa now and these are: Compassion International, Diocese of Rochester, St Mary's Redbourne Parish from the Diocese of St Alban's UK and Deloitte International, working through a local NGO known as 'TUNAJALI',⁶⁴ and funded through USAID supporting a health programme on the HIV/AIDS Pandemic.

4.5.2 Loss of personnel due to donor withdrawal

According to MMDO the effect of the withdrawal from supporting the church has led to a serious problem, with the diocese losing many of its best and most highly-skilled workers who are now being taken by secular NGOs. This came out of the question on the effect of donor withdrawal. MMDO sees this as a form of brain drain of the diocesan skilled workers who could better manage the development programmes. This is because church support is falling and the church has no funds to support its workers. Those employees who remain working in the church are given very low wages or they work for months without any payment so they decide to leave the church and join organisations which offer better conditions. This further cripples the church's efforts to improve its development programmes.

4.5.3 Programme closure

According to CZDS and MMDO, the development department was closed and the programmes which were started in the 1970s and 1980s (when this diocese was under DCT and even in its early years as a new diocese) were closed because the donors had withdrawn and funding had stopped. Some of the donor links were changed because of the change of diocese, and the donors still felt they were linked to the mother diocese

⁶⁴ 'Tunajali' is a Swahili word which if translated into English literally means 'We Care'.

(DCT).

Further, according to CZDS, 'The Diocese of Mpwapwa did not have as many well established programmes as DCT⁶⁵ and so they did not experience the same impact as DCT. Being carved out of DCT in 1991, it was still a young diocese and its funding was mainly used to help establish its new infrastructure. The withdrawal of funds affected its growing infrastructure such as staff salaries, and community outreach programmes slowed down. The few programmes in the development department also closed down, such as its environmental programme, and agriculture programme through TIST and the Five Talents'. (CZDS, 2008)

The focus group in Mlanga said there was no participation. The conservation project known as KIST where they had to form small groups and plant trees was not targeting the real poor. They say also that there was no follow up from the diocese which caused people to give up and the project closed.

Another project which involved making cheap energy saving clay ovens was only for a few people and did not last because nobody made a follow up from the diocesan level. In general the group felt that there was nothing sustainable to make the projects carry on.

4.6 AN ASSESSMENT OF THE DIOCESE OF KONDOA

This diocese like the Diocese of Mpwapwa was carved out of DCT in 2000. Muslims account for more than 70% of the population. I held three interviews in Dodoma and Kongwa. The interview in Dodoma with the then Bishop, and then with two pastors from the diocese who were studying at St Philip's Theological College. These three were YMBP, DLPS AND JKPS. No visit was made to any project, because the diocese was in crisis with no leadership and it was sensitive to go there; that is why the interviews were held outside the diocese. During an interview YMBP said that,

'Due to the high percentage of Muslims in the diocese it makes the work of the gospel very difficult. The reason the diocese is involved in development work is in order to attend to its people in word and deed. We are doing this because that is what our Lord Jesus did in His life and ministry. In addition, because of the high percentage of Muslims in the diocese, development work is used as a strategy for evangelism. When Muslims see what the church is doing by attending to their physical needs, they get attracted to the Gospel as well. Christian theology therefore plays a very important role in bringing the Gospel to Muslims. (YMBP, 2009)

There was no reference to the evangelical understanding on holistic mission; however, due to the high percentage of Islam in the diocese, the highest priority of the diocese is

⁶⁵ For example World Vision did not have any ADP programmes in Mpwapwa before 2010. Tearfund was limited to supporting a bible school and agricultural training; by 2010 agricultural training had closed and the bible school was struggling with no resources.

evangelism and church planting. Any programme therefore which will draw Muslims closer to the church is used and this includes development projects.

4.6.1 The drop of funding and donors in the Diocese of Kondoa

YMBP also said that this diocese has also experienced the same problem of reduced funding and withdrawal of donors. Many of the projects were the ones which were started before 2000 when the diocese was under DCT, and, since the formation of the new diocese, these projects have suffered. The donors who initially supported the diocese included: CMS New Zealand (NZCMS), CMS Australia (CMSAU), Archbishop of Sydney Relief Fund (ASRF), Missionary Auxiliary Group (MAG), MMA -Australia, CMS-UK, Crosslinks, Compassion, Rochester Diocese-UK, Tearfund, World Vision, Bread for the World, Heifer Programme and USA - ERD.

Those which withdrew are World Vision, Tearfund, Bread for the World and ERD-USA, which leaves the diocese with 10 donors out of 14.

4.6.2 Challenges in development work in the diocese due to internal conflict

At the time of the interviews, the diocese had hardly any infrastructure. There was no development programme in operation and the diocesan offices were closed due to the bishop's forced resignation. The priests were working in their parishes but there was no other activity such as development work in the diocese. Compassion International programme continued because it did not involve the diocesan office directly for resource and management of its activities. The parish priest was only involved in supervision and advice, while the working members of staff were supported directly from 'Compassion Tanzania' office.

4.6.3 The withdrawal of church donors from funding church projects and the reliance on state funding of church development projects

YMBP pointed out that since 2000, prior to the diocesan problems, agriculture and animal husbandry, education, health, AIDS, ministry to the deaf, the blind and those with leprosy, has always been of high priority for the diocese. These programmes were later affected by changes which caused funding to be accessed through the local government. 'We had to follow grant application procedures following the withdrawal of our donors.' (YMBP, 2009) The NGOs were referring the church to the government for funding, especially in the above mentioned areas.

'If our programme resembles a state run programme such as getting mosquito nets which was also a government programme, then the church programme won't get any funding e.g. for mosquito nets, because the government prioritised its own programmes'. (YMBP, 2009)

So if church programmes clashed with government programmes, church programmes will be given second priority.

4.6.4 Programme closure

YMBP also said that all development programmes had stopped apart from one in the village of Chemba. This programme supported children, water in schools and local communities, agriculture, building classes, and loans for ploughs and carts to farmers. This programme continued to be funded through Bread for the World.

4.6.5 A development challenge for the Diocese of Kondoa

Due to its low numbers of Christians and high number of Muslims and followers of traditional religions, Kondoa remains a huge struggle. YMBP, in explaining about the future prospects of development work said that, the real problems in running development work through the church included; lack of adequately trained staff in administration, lack of resources e.g.: funds, building (material and equipment transport and infrastructure) and poor management which may result in fatigue from partners.

A large part of this is due to the low number of Christians in the diocese.⁶⁶

4.7 CHRISTIAN FAITH BASED ORGANISATIONS (CFBO)

The organisations visited and interviewed were Water Aid, World Vision, where the key leaders were interviewed, and the Christian Council of Tanzania (CCT). These interviews were done in the offices of the interviewees between 2008 and 2009. Another interview was carried out with the CSSC Eastern Zone coordinator for education (CZDS, 2008)⁶⁷. All these CNGOs were working in the Dodoma Region with the Anglican Church.

4.7.1 World Vision and Water Aid

According to KZM1, World Vision is a Christian organisation, which is committed to reach out and support those in need as it states in its mission statement.⁶⁸ However Water Aid, according to DDGA, was not a Christian organisation but an aid organisation, although both World Vision and Water Aid admitted that they came into the country through their link with the Anglican Church in Dodoma region. KZM1 further said that, 'For World Vision, it is the gospel which drives the organisation towards their vision and approach to development work'. (KZM1, 2009)

⁶⁶ In Kondoa the majority (70%) are Muslims.

⁶⁷ Note that CZDS holds two posts. One as DS and the other as CSSC Zonal Coordinator in education

⁶⁸ World Vision's Mission Statement says, 'World Vision is an international partner of Christians whose mission is to follow our Lord and Saviour Jesus Christ in working with the poor and the oppressed, to promote human transformation, seek justice and bear witness to the good news of the kingdom of God.' (World Vision Mission Statement: 2015)

The main reason for this approach is because the organization covers a wide area of the community around the country and around the world and therefore needs to have an inclusive element. For Water Aid there was no element of theology behind their approach. Both representatives from World Vision and Water Aid confirmed that there were no projects run in partnership with the Anglican Church in the Dodoma region, although there had been in the past.

The change in working strategy for both World Vision and Water Aid

Both World Vision (KZM, 2008) and Water Aid (DDGA, 2008) admitted that they had changed their working approach. Instead of working with the church they work directly with the local and central government. Water Aid, for example, seeks to prioritize areas where poverty is rife and which the government identifies as an area of need. They also focus on areas where there is a high incidence of health problems, especially HIV/ Aids, among marginalised communities and where there are people with special needs, to make sure there is availability of a safe and secure source of water.

In responding to the question on the reasons for Water Aid's change of project implementation methods and partnerships, DDGA said it is because Water Aid is working with communities and not institutions. Further, DDGA pointed out that, 'The church is slow in implementing the project objectives and therefore is failing to meet the set deadlines. This sometimes affects the Water Aid regional office when it comes to report to the international office for the acquiring of funds for the next phase of the project'. (DDGA, 2009)

The situation which is seen in these CNGOs is that of prioritising the humanitarian motive for involvement in development instead of the missiological motive.

This is illustrated in the charts below.

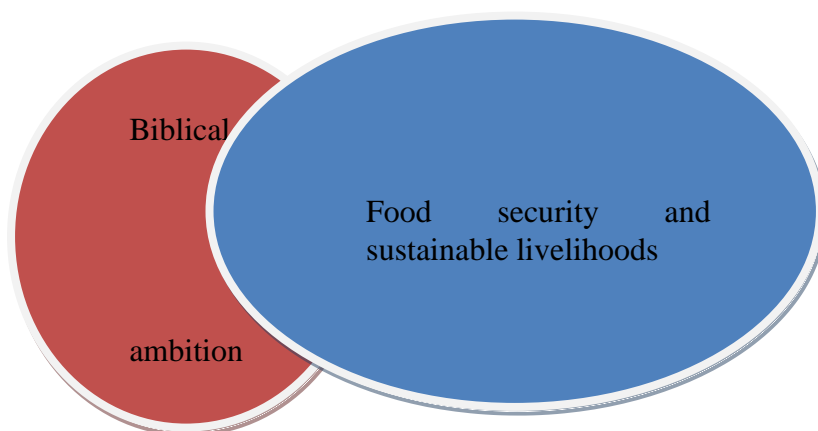


Chart 4.1 showing the dominance of the secular agenda on development programmes over the biblical drive of holistic mission

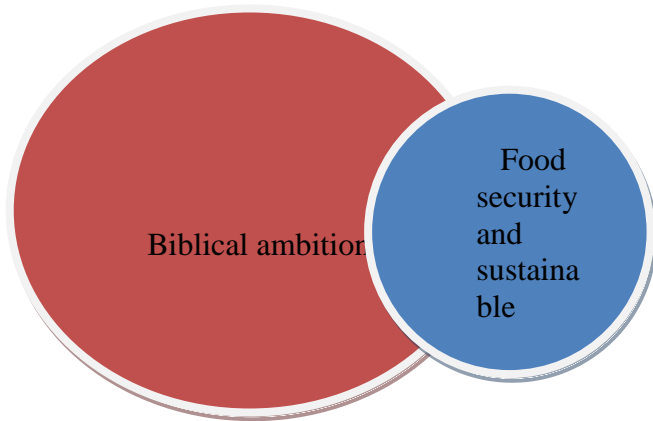


Chart 4.2 showing the dominance of the evangelical vision over and above the secular agenda on development programmes.

The great change we see is that of the withdrawal of funding and the withdrawal of CNGO partnerships with the church. These CNGOs which previously worked in partnerships with the church withdrew and are working independently of the church. As noted earlier, the changes in church development programmes were affected by the behaviour of CNGOs, especially through the withdrawal of support and reduction of funding. These changes affected diocesan development programmes causing programmes to close down.

In spite of this, DDGA observed that, ‘To get good value for money, the church is a better partner due to its reliable accountability structures.’ (DDGA, 2008) He said from his experience of working with the church, ‘Although the church is slow in implementing its programmes and meeting implementation and reporting deadlines, it brings high success rates, and its project sustainability levels are higher than those which are not run through the church’. (DDGA, 2008)

Because the task of taking the holistic Gospel was interdenominational, and its vision was to achieve the task of world evangelization by working across denominations, it is important for this study to include CCT activities and perspective.

4.8 THE CHRISTIAN COUNCIL OF TANZANIA (CCT) AND THE CHRISTIAN SOCIAL SERVICES COMMISSION (CSSC)

4.8.1 CCT - its work and working strategy

CCT is an interdenominational body which was started by missionaries of the Anglican, Moravian and Lutheran churches in 1934 as a fellowship of church and non-church Christian organisations. (CCT, 2015) It currently has 24 member organisations, 12 of them are churches and 12 church-related organisations (parachurch). The visit to CCT offices in

Dodoma involved an interview with MGS who said that CCT's development department is involved in working on areas of:

- HIV/AIDs
- Interfaith dialogue
- Women, children and gender
- Justice and Peace
- Capacity building
- Public relations.

MGS explained that the approach of CCT to development is that they are educators rather than service providers, so it does not run or manage development projects. CCT's emphasis is on good governance and church related issues, especially conflict. CCT tries to look at the need for development between the urban and rural areas in a balanced way, considering that the urban seem to be affluent while the rural are deprived.

While explaining about CCT's concern to address the issue of governing structures in the communities, MGS said, CCT has now become more of a tool for advocacy. CCT has moved from supporting development project activities through the Department for Development Services [DDS], into focusing on capacity building, therefore becoming less implementers but rather facilitators. CCT is a voice for the voiceless by enabling the voiceless to be heard and understood in the public arena. They also focus on addressing areas of stigma in social problems such as, HIV/ Aids, juvenile delinquency, especially in drug abuse and gender issues, leadership programmes and looking at the challenge of male domination in the church.

CCT is primarily involved in ecumenical and interfaith dialogue. It addresses certain issues such as religious or denominational registration by the state.

According to MGS, CCT has been having a special focus in certain areas. For example:

- 1988 – 1998 was a decade of Solidarity with women. This was a programme for empowering women and addressing issues pertinent to women's welfare such as domestic violence and abuse.
- 1998 – 2008 was a decade to overcome violence, especially domestic violence. This was launched in Moshi.
- In June 2001 there was a special focus on human rights violation and corruption.

CCT's approach to addressing issues is top down and works through 15 churches. In its work it involves bishops and programme officers but does not go further to grass root levels. CCT's work is very fragile because it always works among different denominations trying to

create compromise. Between 2001 and 2010, CCT began a planning, monitoring and evaluation programme which was the outcome of the 1995 to 2000 financial crisis within the organisation. In 2000, CCT formulated a new (1st) Strategic Plan emphasising the uniqueness of the church.

MGS also added to say that, the issue of homosexuality in the church also affected CCT⁶⁹, and CCT responded to it as a pastoral rather than a social problem.⁷⁰ CCT here reminds us that it responds to different issues in different ways, and one of its great strengths is in training. CCT works closely with CSSC which are both tools for advocacy, and creating awareness on social issues, although CSSC unlike CCT includes the Roman Catholic Church and it also provided funding for programmes, especially in health and education. Both CCT and CSSC admitted that they have had no problem with a drop of funding such as those experienced by the dioceses in this region.

4.9 SUMMARY

The general picture of these programmes has shown a general drop in funding and withdrawal of donors. The two CNGOs which were close partners with the 3 Anglican dioceses admit to the withdrawal of their partnership with the Anglican Church in the Dodoma region, with specified reasons which will be discussed and analysed in chapter five. One of the organisations is Christian while the other is not. On the list of Christian organizations which were involved in development work in the 1970s and 1980s, the study has shown a total of 32 programmes; 19 have closed, 9 are running, 4 struggling.

Three interviewees stated that some of the Christian development organisations which came to work through the church, moved to start working directly with the communities. CCT and ACT pointed out that, instead of supporting projects, now they are funding programmes relating to advocacy and capacity building through seminars and workshops, as part of the donor condition. (MABP, 2009; JNDD, 2007; MGS, 2008)

The next chapter will analyse these findings on the basis of the Lausanne vision for social concern in achieving the task of world evangelization. The causes for the main findings, which are donor and funding withdrawal, will also be discussed. This is done using the theories and framework outlined in chapter three, which are the ToC and its components, situational analysis and the DPSIR framework.

⁶⁹ This is due to the fact that its member churches such as the Anglican and Lutheran Churches are affected by impact of same sex relationships.

⁷⁰ CCT classifies homosexuality as a pastoral problem in order to remove the stigma surrounding homosexuality in the church. However, homosexuality in Africa can lead to a development problem because of the high risk of HIV/ Aids infections and its consequences.

Summary

As seen above, this report shows that there has been a drop in donors supporting the various programmes in the dioceses.

No	Diocese	Donors before 1990	Donors after 1990	Donors who dropped out
1	ACT Head Office	JNDD = 13 DCGS = 11	JNDD = 3 DCGS = 8	JNDD = 10 DCGS = 3
2	DCT	11	4	7
3	DMP	11	4	7
4	D/ Kondoia	14	10	4
	Total Donors	JNDD = 49 DCGS = 47	JNDD = 21 DCGS = 26	JNDD = 28 DCGS = 21

Table 4.3 showing the proportion of donors who supported programmes in various dioceses before and after the study period

The next chapter will present the discussion and analysis of these programmes, looking at the challenges and responses which raised the concern of this study.

CHAPTER FIVE

ANALYSIS OF FINDINGS: THE STATE OF THE PROGRAMMES

5.1 OVERVIEW

The previous chapter has shown that there were projects which were started in the Anglican Church of Tanzania in the Dodoma region following a fresh outlook towards implementing development work among evangelicals. However, the study has shown that following the initial enthusiasm and support from both the foreign donors and the local Anglican Church, many of these programmes later began to close down and support was withdrawn.

In relation to the main working theory, 'The Theory of Change', these development programmes were a means of intervention to improve the lives of people as part of the spreading of the Gospel. However, the ToC suggests that any means of intervention will only work depending on certain factors which are meant to be accessible or acquired in order to achieve the intended goals. It is from this perspective that these programmes are analysed.

Chapter four has also shown that these church run development programmes started in the Anglican Church of Tanzania encountered a series of setbacks, making them less sustainable compared to the ones which started in the earlier years. These setbacks include donor withdrawal, leading to a drop in funding, closure of programmes, lack of qualified personnel and poor development strategies, among others. The factors leading to these challenges also vary from social to economic, cultural, spiritual and academic.

This chapter discusses and analyses these activities using the methods and testing the theories presented in chapters one to three. This analysis as situation analysis is also descriptive, as it describes what the situation is; it is also a socio-historical analysis explaining what the socio-historical story was about, relating to the projects. It will also be a cause and effect analysis looking at the relation between activities, how they affected the course of events. This will involve looking at the initial impact of the programmes, the context and the challenges which emerged; an evaluation of those challenges will also be made. This will be followed by a theological analysis on the concept of development in the Anglican Church of Tanzania. The chapter will also assess the strategies used by the church to cope with the challenges and changes taking place, and how the interaction between funding organisations and the local church played its role in these programmes.

5.1.1 The general impact of the church development programmes on the communities

In this study an assessment has been done on the current state of church-run development programmes of the Anglican Church in the Dodoma region. Having seen what drives the church in its mission, through running development programmes, the aim of the study in describing the findings is to analyse and understand the current state of the church and its programmes, and the

impact of various changes on the church programmes. Certain impacts were identified during interviews and informal discussions as follows:

(a) Agriculture and food security

In the 'Mvumi Division' one of the interviews was held with ABFM, who was one of the first farmers in the area to benefit from a church-sponsored improved farming project in the 1980s. He says that, 'In the 1980's and 1990s programmes run by the church such as carpentry training (through World Vision), helped many young people in the area to gain skills for self employment, and raise some income for the local parish. The Mother to Child Health care programme which provided food and medicine to mothers and babies as well as maternity health. Other programmes involved the provision of safe housing, flour, cooking oil and small retail shops' [dukas⁷¹] (ABFM, 2008). ABFM also pointed out that,

'These project such as the one run by the diocese, also helped farmers start dairy farming whereby a farmer is lent a cow and pays back the first calf to the project to be passed on to another farmer. Later this was extended to dairy goats and a demonstration centre was established.⁷²At this centre a sunflower oil press was later installed to provide sunflower cooking oil and the residues were used for cattle feed'. (ABFM, 2008)

When asked who these projects benefitted and how, ABFM said at the early stages of implementation, they offered many good results. These included improved farm yield, income and health through income generating and health programmes.

It was said that during the life of the projects such as those run by the ADPs, people's yields per hectare and incomes were improved. (PKPC, 2009; NMPM, 2008; PMDO, 2009; WMPF, 2008; ABFM, 2008; ACPW, 2009; JMPW, 2009; KMPW, 2009; AMPW, 2009) This was enabled by the improved farming projects such as those in Mwitikira, Ibihwa, Lamaiti, Itiso, Makanda, Chemba and Mvumi. According to ACPW, 'There was also some element of sustainability because even after the withdrawal of donors, skills were able to be passed on to other farmers, such as ox plough techniques through farmer to farmer contact. However, these efforts have slowed down due to lack of follow-up and coordination'. (ACPW, 2009) This was also the case with the Mvumi Rural Training Centre where improved dairy farming was introduced to farmers in collaboration with other government led programmes such as the HADO.⁷³ 'This improved the quality of nutrition and health, especially among children.

⁷¹ This is a Kiswahili words used for small retail shops where people can buy some basic commodities.

⁷² This demonstration centre was a place where farmers would come to train and to learn how to manage their own projects.

⁷³ Hifadhi Ardhi Dodoma (HADO) was an environmental programme introduced in Dodoma Region. In Mvumi Ward, all livestock had to be moved out because it was seen that the livestock was the cause of soil erosion and land desertification. The church then introduced a dairy farming project in 1987 with a zero grazing policy to support the government effort on environmental conservation while meeting the nutritional and health needs of the

‘Through the health programmes, people’s health was also improved’ commented ABFM (ABFM, 2008), who was a beneficiary of the Mvumi Rural Agriculture Project in 1988 run by the diocese.

(b) Better performance in schools and improved school attendance.

According to DDGA, commenting on the good results following the water project funded by Water Aid, he observed that, ‘The provision of safe water resulted in improved health and better performance in school for children’. He added, ‘This is because many diseases, both communicable and non-communicable, such as malaria, typhoid, dysentery, cholera, bilharzias and certain worm infections which mostly affect children are due to unsafe water’ (DDGA, 2008). Therefore improved water and sanitation meant better health for the community and especially children. He said a child who wakes up and washes his face will feel much better than the one who has no access to clean water, and will therefore perform better at school. For similar reasons more children with better access to safe water will be able to go to school, than will those who have no access to clean water. This was an assessment based on performance and project results from a technician. His values were relating to improvement in a person’s wellbeing, but, as we will see later, the local people in some areas had a different perspective.

(c) An opportunity to witness the Gospel

This was especially seen in Kondoia Diocese where the majority of the people are Muslims. According to YMBP, through the development programmes the church could show the love of Christ in action. It was to respond to the needs of the community and telling them the gospel of salvation in word and in deed. The aim of promoting social concern amongst evangelicals was to have the correct interpretation and application. The start of these donor-funded development programmes was to bring transformation to communities, which meant the enabling of the spreading of the Gospel was a key success.

5.2 THE CONTEXT AND THE CHALLENGES FACING CHURCH RUN DEVELOPMENT PROGRAMMES IN THE DODOMA REGION

The findings in this study also show that, between 1978 and 1982, there were training centres in Msalato and Chamhawi Bible Colleges where students training as evangelists and Catechists gained extra skills in carpentry, car mechanics, agriculture, welding, building and plumbing. The aim was to incorporate the theology and practice on development work in the church, especially following the vision for holistic mission.⁷⁴ But, as reported in chapter four, these centres no longer offer such courses. These courses helped improve the social conditions

communities.

⁷⁴ This was part of the strategy for these early projects which were started following this new development initiative

of people at the same time as imparting spiritual blessings. The pioneer missionaries were usually trained as tent makers to teach theology and to live it by doing skilled work. An example is John Henry Briggs, a CMS UK missionary who arrived in Dodoma region in 1893 to start the mission there, where he built a school and a hospital and dug wells. The school and the hospital still stand to this day as Mvumi Hospital and secondary school. Before being sent, he trained in theology, 'carpentry, blacksmithing, tinsmithing, cobbling, printing and gardening. Wherever they went, these missionaries would have to build, repair, remake and improvise'. (McKelvey, 2008: 4) However, this research shows that no adequate training was done following the implementation of these programmes in order to help maintain good management, efficiency and sustainability. At the time when the projects still needed donor input, the donors withdrew support. Some of the reasons for this which were pointed out were:

- (i) Projects reaching completion such as World Vision projects in Lamaiti, Mwitikira, Matumbulu, Makanda, Itiso and Ibihwa (PKPC, 2009; JNDD, 2007; KZM, 2008; KZM1, 2009; DDGA, 2008)
- (ii) Donor financial constraints, especially in Kondoia Diocese (YMBP: 2009)
- (iii) Changes of priority, such as Water Aid and some of the World Vision projects. (DDGA, 2008; KZM, 2008; KZM1, 2009)
- (iv) Changes in policies which were also related to changes of donor priority. (DDGA, 2008; KZM, 2008; KZMI, 2009)

These four reasons are being analysed on the bases of the broader framework of the activities as assessed during the study using social analytical tools.

The four factors above meant that there was no longer donor funding and the programmes did not run towards sustainability but were donor dependant this led to lack of funds and closure. Even with the four reasons stated above, other issues became apparent as in this next section.

5.2.1 The changing pattern of mission and the increase of local denominations

In Tanzania, just like in other countries in East Africa, there was a rapid increase of different native denominations. These grew out of the existing mainstream missionary funded churches. Many of the leaders of these new churches would come out of the fellowship groups of the main mission funded churches. As Myers observes,

'Something unusual happened in the Global South in the late 1980s and 1990s. A new expression of Pentecostalism arose that was distinguished by a combination of Pentecostal worship, aggressive evangelism, and grassroots efforts to provide education, health services, and relief, and development ministries.' (Myers, 2015)

Dealing with the material is as important as dealing with the spiritual, although the stereotype of the real presence of the church in the community is that of being spiritual. But what these

church-run programmes are becoming is contrary to what the vision for Holistic Mission had intended. They want the church to deal with the spiritual and for CNGOs to deal with the material. So the church is to address poverty by preaching against sin, by a call for repentance and forgiveness, while CNGOs address poverty through money and good sound policy. CNGOs began to move away from the spiritual solutions and to get engaged more in the material development. Christian NGO's became stretched to fund other denominations.

(a) The change of role between the missionary and the local church worker

By the late 1980s most of the roles which were previously carried out by foreign missionary personnel were now done by the local people. This was part of the move to make the church self-governing. This was further strengthened by the immigration rules which give a foreign missionary two years of residency to allow them to recruit someone local to take on the job. These rules further stated that the church has to prove that there are no local personnel suitable to do the job if they employ a foreign missionary. (The Tanzania Immigration Act) This meant that the foreign missionary personnel had to leave and hand over to a local person. This in itself left a gap in which the donor who previously supported the work through the link with their mission partner felt they had lost that link. According to HBHM,

‘Before the 1990s, a lot of the work on these development programmes was connected with the work of the missionaries and the organisations they represent. The support came because the organisations had their person here. The offerings from our local churches are not enough to support these programmes.’ (HBHM, 2010)

These different patterns of mission are bringing change to the attitudes of both donors and recipients.

(b) The growth of secularism in donor countries leading to reduced interest in mission.

For the sending churches, there is a sense of a misplacement of efforts due to the fall of numbers in their churches, and the increase in the numbers of non-believers. MBMS commented that, ‘Communities in donor countries are becoming more secular’ (MBMS, 2010) and, ‘the donor requires the recipient to be more religiously neutral’. (VHMS, 2010) This in many ways diverts the need for mission back towards the donor countries. This changes the pattern of mission from being from the West to the rest of the world to becoming from the world to the world and to some extent from the rest of the world to the West. This was an issue which Billy Graham states,

‘Wealth is drained away from the West and accumulating in the East oil rich countries, causing a negative effect on Western supported mission agencies..., Other general problems are the absence of the fear of God, loss of moral absolutes, sin accepted and glorified,

breakdown in the home, disregard for authority, lawlessness...(Graham in Douglas [ed], 24)

This fact was also observed by MABP, who has worked both locally and internationally in the Anglican Communion. He said there was a fall in the numbers of church goers in the donor churches. Further, he said that the generation of people from the sending churches who were interested in overseas mission is being replaced with a new generation of people with little interest in overseas mission. These are people who only approach social concern from a humanitarian perspective rather than as a Christian witness. As a result of this, the Christian organisations now have a more secular approach to community development. This moves the local church to also emphasize social concern as a priority over and above evangelism, and to make the two separate. This is something which holistic mission tries to avoid in its definition of the relationship between evangelism and social concern. Carl Henry says,

‘the other hindrance is too much reliance on the material and leading to the rejection of the supernatural on one hand and the over reliance on the supernatural amongst evangelicals to the detriment of the material and reason’. (Henry in Douglas[ed], 1168)

5.2.2 The differences in values and opinions between donors and recipients

Another observation through the interviews with JNDD and later with MMDO was the differences in values and opinions between donors and recipients, which led to times when they were difficult to reconcile. The attitude of the local church community and leadership is that it owns the church and therefore it can take responsibility for running its programmes from planning, implementation and monitoring to evaluation. The local church feels that it is not trusted by the donor in receiving funds and giving its accountability reports. As a result, donors set many conditions, which, according to MMDO and JNDD become a hindrance, resulting in project failure⁷⁵. JNDD and MMDO both argued during the interviews that when the donor priority is implemented, the project is not sustainable⁷⁶ and that is what happens most of the time. MMDO added, ‘donors do that to create dependency, whereas what we want is to get away from donor dependency.’(MMDO, 2008)

MMDO gave two examples. One was a water project in Mpwapwa diocese; while the diocese had prioritised an agriculture project, the donor said it could help with funding a water project to reduce the burden of women having to walk far. What the donor did not know is that the women⁷⁷ did not mind walking far because it was the only opportunity for them to meet by

⁷⁵ The argument was that donors did not have a good knowledge of the local context, so they opted for wrong priorities and ignored local priorities based on local knowledge. This led programmes to fail.

⁷⁶ They argued that this is because the donor is not aware of the local context and when the project fails donors withdraw funding and say this project is not sustainable.

⁷⁷ According to the local culture and the allocation of duties, fetching water is the role of women together with fetching firewood for home cooking and childminding. These are seen as domestic duties. Men are seen as bread winners and do the work which brings income, such as selling charcoal, farming, and selling firewood.

the well to catch up with community news and to socialize. After the hard and costly work of connecting a water pipe and tap, the women found they had lost that opportunity for their social gatherings, so they sabotaged the project and resumed walking long distances to fetch water.

The second example MMDO gave was a request for improving agricultural yield. When they asked for a tractor the donor rejected this proposal and said they would support another project. With such differences, the projects cannot be sustainable because the local people do not think the projects will meet their needs or will help them achieve their goals. (MMDO, 2008) For the community this was their priority in their development strategy.

(a) The failure to keep a balance between evangelism and social concern

What was clear was that it was hard for the donor and the local church to develop and maintain the balance between evangelism and social concern. The idea of evangelicals as presented at Lausanne was to use social concern in order to aid the efforts of evangelism, but how this was to be done remained a challenge. Mission theologians such as Roland Allen and Vincent O'Donovan had challenged the creation of institutions such as schools and hospitals, arguing that this was not evangelizing the people but acculturating them.⁷⁸ John Bowen, quoting a Catholic priest, Ned Marchesault, who worked closely with Vincent O'Donovan in Tanzania, shows that even O'Donovan and Allen did not clearly understand effective mission to the local cultures in Tanzania. Bowen says,

‘Donovan, following Allen’s guidelines, saw a clear distinction between evangelization (the work of the missionary) and pastoral care (the work of the priest or pastor) and adds, ‘in fact there are hints in the book⁷⁹ that the distinction was not easy to maintain in practice’.
(Bowen, 2009: 80)

This is clearly an area which continued to create tension between the donors (who were largely represented by missionaries) and the local church, which was represented by the local pastoral leadership. The local church felt it did not need any other input from the donors apart from the funding and, occasionally, when needed, advice.⁸⁰ Both the holistic perspective and the donor perspective seem to go to two opposite extremes, but if it were to be seen as partnership, there would be mutual cooperation in everything. While the donor can also give expertise, the local church can suggest the culturally appropriate approaches to implementing projects with the focus of bringing people to Christ.

⁷⁸ Allen and O'Donovan were not primarily intending to criticize the work of schools and hospitals but were criticizing the effect schools and hospitals had on the local culture. The point to be considered here is that the Gospel which is presented should consider the cultural issues which would affect the impact of the programmes. Further Allen and O'Donovan are talking about pioneering mission rather than established mission, which this study is addressing in these programmes.

⁷⁹ Bowen refers to Vincent O'Donovan's book, 'Christianity Rediscovered'.

⁸⁰ Akangbe reports that, strategies should be indigenous and not foreign but advice should not be refused'. (Akangbe in Douglas : 1302)

In many of these cases, what was happening was that the evangelism side of the work would carry on, such as the ministering of the word in the congregations, and church growth, but the community development activities would collapse. This is because normally the local congregations are able to raise sufficient funds to carry out evangelism activities, such as supporting a preacher⁸¹ and a pastor. When it comes to development projects, the congregations would expect donor funding to support these activities, but, when funding stops, the project closes down. This is what has been happening with the projects in this study. However, there still remains concern on how these two can be balanced, because as seen in chapter four, what were known as CNGOs began to work independent of the church.⁸² Although in their philosophy and mission statement they had in mind the sharing of the love of God, in the eyes of the local church, they had lost the witness to Christ, because they were not working with the church. The church, which was regarded by its adherents to be the body representing Christ in the community, was not involved.

(b) The conflict of priority between the donor and the local church

The research findings showed that conflict in priority between donor and recipient came up high on the list of the causes for funding withdrawal. According to Stephen Akangbe's paper on Third World Missions suggests that, 'It is of primary importance that the goals for Third World missions are set by the church and not by Western Missions... strategies should be indigenous and not foreign but advice should not be refused'. (Akanbe in Douglas[ed]: 1302) In commenting on the conflict of priorities, MMDO said one example of differences of priority was children's projects. Many organisations were supporting the starting of children's homes to care for HIV/AIDS orphans. MMDO said, 'For the local church, we felt that children should not be put in care homes but be supported while living with their extended families. To remove them from the families is contradictory to the local culture, and this is:

- (i) Failure of recognising, respecting and using the local culture, and by doing so can create future problems.
- (ii) Breaking down the fabric of society, because the family is the nucleus unit of a community. The children's home approach undermines the traditions which are taught to children from

⁸¹ There has been a large growth of itinerant preachers (evangelists), who can be attached to a congregation. Some of them will have a ministry of their own and some would have a team ministry; some are denominational and some (especially the team ministries) are interdenominational and they raise their support by gifts given when they go to minister.

⁸² This argument picks up on the classification of ministries between the local church and donor where the donor is a mission organisation and the recipient is the local church. The argument which develops here is to do with who does what and how the activities are carried out. O'Donovan and Allen in their time would see that there are activities which can be run by mission organisations such as planting the church and then the organisation should move on. After that the local church is to do everything. If that is to be translated to the current situation, it will be saying that all mission activities should be run only by the local church, even if that will involve donor funding. This will be the pattern of homogenous churches.

within a family environment. (MMDO, 2008)

The organisations which have not used this method and have proved success are Compassion International, which works with all the three dioceses in this study and in DCT through their Carpenter's Kids programme.

From the 1990s until the 2000s, dealing with the AIDS pandemic became the main agenda for development, with less funding going to other development issues. AIDS became a major issue linked to the problem of poverty. According to JNDD (2007), the Anglican Church received up to Tshs. 600 million from different partners to combat AIDS. At the time the main priority area was to combat AIDS and support orphanages. JNDD also pointed out that,

‘Due to lack of resources, the church became more reactive than proactive as it could not use the funds other than for HIV/AIDS related issues. Project write-ups and reporting systems in a competitive environment leave the church out of the major funding structures. The church ends up being seen as an institution which lacks accountability, transparency, quality of work and impact’. (JNDD, 2007)

The many projects it started in the 1970s and 1980s, at the early intensive creative phase of the Lausanne Manifesto and its offshoots⁸³ became unsustainable, because these areas were no longer donor priorities. JNDD observed that,

‘The church is where the poor are but the state-supported programmes are generally directed at people on medium incomes, rarely at the poor. So although the church will have better results in reaching the poor, the church is not made a priority by donors. These factors above affected the donor recipient relationship and where funds was withdrawn then programmes suffered. (JNDD, 2007)

5.2.3 The withdrawal of donors: instead of working with the local church they decide to work directly with communities without involving the local church

Both World Vision and Water Aid agreed that they have changed their working policies as explained in chapter four. Stephen Akangbe suggests that, ‘If any fund is to be given for the support of the mission by Western mission agencies, it is wise to channel it through the existing church board and not directly to individuals in order to avoid the spirit of divided loyalties on the part of individual missionaries’. (Akanbe in Douglas[ed]: 1302) According to the donors mentioned above, they stopped working with the church partly due to the ending of the project cycle and their commitment, and partly due to the changes in their working policies. The second reason they used indicates a drift from an evangelical approach to holistic mission. Roland Allen, in looking at the relationships between the local church and mission work said, ‘If we

⁸³ The movements and conferences on evangelical world missions such as the Wheaton Conference with the theme ‘I Will Build My Church’, The Church in response to Human Need.

establish missions instead of establishing churches it is because we differ from the Apostles and the early church in principle and in Spirit'.⁸⁴ (Allen, 1967:125) There is a possibility of having mission organizations to do development work and the local church to do the ecclesiastical duty. But that will be setting them apart while they ought to be one unit. When they work together, the gifts within the congregations can be expressed through those programme activities⁸⁵.

5.2.4 Failure to keep up with academic and technical developments happening elsewhere

Between 1986 and 2010 these church-run development projects in the Dodoma region experienced closure and withdrawal of funds. An example of technical failure was the ICT department. This department had a great opportunity for uniting the whole province in communication which, prior to ICT, consisted of a radio call network. ICT could enhance publication, information and resource sharing and networking. In speaking to the ICT department of the provincial office, SAIM said that, 'Sometimes, due to the rapid change of modern technology, we find ourselves left behind by the fast changes on technological advancements and that limits our use of ICT.' (SAIM, 2006) According to SAIM, the church's incompetence shows that the church, with all its efforts in starting programmes, finds itself having to close them because of lack of support for keeping up with the fast changing world and context. Other problems include the lack of competent colleges to train people in ICT. The church is facing the same goals as other organisations in tackling poverty, and ICT can be a tool not only for teaching and training, but it can also be used in mobilising funds and empowering communities and capacity building.

The results presented in chapter four, table 4.1, show that out of the total of 32 programmes assessed, 18 had closed, 9 were running, 4 were struggling and one was franchised. This means more than half of the programmes had closed.

1	Total programmes assessed	32
2	Programmes closed	18
3	Programmes running	9
4	Programmes struggling	4

⁸⁴ What Roland Allen is saying is that the local church and the mission organization should work together. He discourages the starting of mission work outside the local church

⁸⁵ This affected the funding because CNGO are temporary and they move on while a local church is a permanent institution in the community. The church will always be there while other institutions move, so it is easier to monitor its activities. Therefore follow-up in monitoring and evaluation is easier and systems of accountability are better. But going directly to community programmes lack the witness of the local church and programmes face a poor accountability structure leading to project failure. The church in the developing country has a better ethical code than other institutions making it more reliable.

5	Franchised	1
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Table 5.1 A summary showing the state of the assessed programmes

5.3 AN EVALUATION OF THE CONTEXT OF THE PROGRAMME ACTIVITIES

This is analysed under the Pressure of the DPSIR framework. With the above findings in view, it appears that the impacts on many of the church development programmes were short term and not long term. The dioceses had no long term sustainability strategy in most of these programmes, and as a result they closed down following donor withdrawal. What surfaced in the interviews was a phenomenon observed by Gilmore (1996: 26) elsewhere, but was also observed in this study area. He says that when recipients are networked, and funding comes to them, it is a method used by donors to control the receiving organisations or communities.

As Gilmore clearly observes, ‘recipients sometimes feel victims of forces beyond their control’. (1996: 129) This happens when donors give a set of conditions for funding, or when a project starts following the donor’s priority but does not generate income. For example, MABP’s statement that donor funding had shifted from supporting income-generating projects to sponsoring capacity building and advocacy through seminars and workshops. Or, as observed by MMDO, funding is given on the donor’s terms rather than according to recipient priority. In such a case, MMDO argues that frequently donor priority ignores local solutions which are sustainable. According to the interview with MMDO, there were times when the CNGOs had different priorities from the local church. Gilmore also observes this by stating, ‘There is sometimes conflict between demand and donor policy. So even if demand is there, due to donor policy funds may dry off.’ (1996: 129-130)

People feel that the project does not represent them. This has been happening following the shift of CNGOs away from working with the church. The church feels that the CNGOs do not represent the ethos of the church. Gilmore (1996: 131) also argues that this may happen when a CNGO employs non-Christians, and this is now happening in some of the projects in Tanzania. Further, there appeared to be less communication filtering down to the grassroots, those who are meant to bear the impact of the project. For example, aims and objectives are known by the donors and leaders of projects, but not known by the grassroots. Since the grassroots, as main stakeholders, are the target group, they feel the lack of ownership and therefore withdraw from participating in project activities.

5.3.1 The lack of sustainability in the project activities

The challenge which came in the early 1990s was the inability of the church to maintain the life of its development programmes during a time of change, as pointed out in chapter two.⁸⁶ According

⁸⁶ In chapter two Keshomshahara (2008) is quoted as saying that there was a kind of competition in influence which came about following the newly adapted political and economic policies. On the one hand, the traditional approach

to my observation, some of the failure was partly caused by the fact that the church had taken on a bigger task than it had been prepared to manage. The programmes which were started in the 1970s and early 1980s were many and big. For example, following my interviews at the Mwitikira and Mpunguzi World Vision ADP programme, it was stated that this programme alone covered 16 villages at the outset. With this scale of work and its financial implications, the programme became dependent on donor funding, and it would be difficult for it to be run entirely through the funds raised by the local church. Jumping the participatory stage meant that at the onset, people were not aware that this funding will one day stop. The programme therefore had to depend on long term donor funding, which in this case did not happen. Most of these programmes were started with hardly any local contribution and in a non-participatory⁸⁷ way. This was the time when the main method was Rapid Rural Appraisal (RRA⁸⁸), before the innovation of Participatory Rural Appraisal (PRA⁸⁹) and the present Participatory Learning and Action (PLA⁹⁰). The future and sustainability of these programmes depended on the choices and priorities the church and its partners chose to follow.

There are some challenges which the donors face which frequently are not known to the recipients, which Gilmore also observes, ‘Different donors have different systems of administration, different financial years, different accounting systems and different reporting procedures’ (1996:128). This was certainly the case with Water Aid projects as reported during the interview with DDGA.

The recipients have a ‘one size fits all’ understanding of donors, assuming that each donor operates in the same way. They are not aware of some of the variations in donor funding policy and funding procedures. These variations are not always communicated by donors and this result in misunderstanding between donor and recipient, especially when the CNGOs have to follow the rules governing all charities.

As Gilmore clearly notes,

‘The grassroots blame their leaders, project leaders blame donors and donors blame recipients. The recipients of funding do not know that donors too are under pressure from the people and

of many evangelical churches of only supporting Christians (as supported by Allen: 1912) in their development programmes, was challenged. They had to be inclusive. Further, criteria for receiving funding for development projects became more competitive. This increased the pressure on church run development projects, as revealed in the research findings of chapter four. It was also the time the church was growing and new dioceses were carved out of the old DCT.

⁸⁷ To include all stakeholders starting from the grassroots level

⁸⁸ This was a method which began in the early 1980s where information regarding an area and conditions for starting an intervention are coming from the outsider, without involving the local people and making use of the local knowledge.

⁸⁹ This is a participatory method which followed after RRA, whereby communities are involved in using multiple approaches to collecting, sharing and analysing knowledge of life and conditions before taking action.

⁹⁰ This is a participatory method for collecting information and designing a project in which communities are involved in each stage of the project but further there is a learning component to it. This method was introduced after PRA

organisations who contribute to their funding programmes. Donors too have the pressure of staying in business.’ (1996: 128-129)⁹¹

This came clear in my interviews with different programmes such as World Vision, Water Aid, and CCT. Many of these programmes therefore were not sustainable due to many, while the above seem to be the obvious reasons, there were some underlying issues as follows.

(a) Misunderstanding on the interpretation of the motives behind starting these programmes

Many programmes were started with good intentions, driven by the desire to extend the love of Jesus and to fulfil the great commission, and aimed to meet the growing needs of the church and the communities as outlined by the Lausanne Covenant. One of the damaging approaches found was that there were funds available to support a certain programme, without any prior preparations for receiving that grant or accountability in allocating it. A lot of these new programmes which were being introduced had no conditions attached to them, as long as progress and evaluation reports were made to the donors. Robert Chambers (1983:13-23) refers to various approaches and attitudes to programmes as biases, and he classifies them into six groups. These are spatial bias, project bias, person bias, dry season bias, diplomatic bias and professional bias. This was observed earlier in this chapter through information collected in conversations analysed through AI, and visiting and seeing the programmes, such as Mwitikira ADP, Makanda ADP, Lamaiti ADP, Ibihwa ADP, Mvumi MRTC and other ADP programmes as shown on table 4.1 in chapter four. Later, the funds began to be seen by the recipients as being used by donors to control the communities they support, and direct the way development activities should be carried out, as discussed in chapter four and further analysed earlier in this chapter. For example, when funds were available the donor decided whether funds would be used for environmental programmes, for feeding programmes, for children and orphanages or for seminars and workshops. Working directly through local communities, the leaders would use the projects to promote their political influence.

(b) Poor communication of the vision for development from the international to grassroots level through dioceses

Following the rapid church growth marked by the starting of new dioceses, a refocusing of the vision of the church was important. As pointed out and discussed in chapters one and four, within ten years the church had grown from one Anglican diocese into four. Each diocese had to develop its own working strategy and find resources to cope with the increasing activities. As mentioned earlier under section 5.2.1, the programme was big and the local church could not maintain it with

⁹¹ These matters were not issues discussed at Lausanne, but were encountered in the donor/recipient relationships through the development activities

poor communication and governance. No records were properly kept and monitoring and evaluation became increasingly difficult. The leaders at the top diocesan level had could not connect with the grassroots and vice versa and, when that happened, then the programmes failed. The top vision was not understood and received by the grassroots and the grassroots could not share their vision with the diocesan leadership. What emerged from this study was that there was a lot of misunderstanding and suspicion in all levels and stages of the project cycle. The donor policies were also not made known at the grassroots level. By the time these policies are made known to them, things have moved on, and before any adjustment is done the programmes have been affected to the point of closure.

(c) Recurring conflict within the church

The Anglican Church in Tanzania has not been immune to conflicts, which are not helpful to the church, its leaders or its programmes. Most conflicts are caused by church politics, especially during times of leadership transition. At a time when a project is running smoothly, disagreement arises between project workers or the project leaders and the community and this disrupts the progress. The three great temptations, namely, money, sex and power, have sometimes affected the church and caused bad governance and brought harm to both human and financial resources, also causing damage to programmes.⁹² Conflict arises out of power struggles within the church and the management of project money. A leader may choose someone who is academically, professionally or spiritually unqualified to manage a project, and this means that, both the unqualified project worker and the leader have the opportunity to misuse the funds. This came up through an interview with CKPS, and through informal conversations regarding some of the ADP programmes at the Mwitikira ADP⁹³. The above analysis has shown conflict causing failure in development programmes⁹⁴.

In other situations, development work itself has caused conflict. For example, following the influx of NGOs in Tanzania in the late 1980s, the real problem became how to maintain the vision for running such programmes through the church when development work began to fail in its church-run programmes, following its failure to maintain the distinction between God's work through the activities of the church and the secular, purely humanitarian work. This view was also supported by some pastors during a focus group discussion, as viewed by their parishioners⁹⁵. They saw that development work had become divisive in that it favoured some and left out others. This discouraged project participants and weakened the whole programme.

⁹² When a leader or a project worker fails ethically, trust is lost. Then there is a relational tension among project workers dealing with disciplinary procedures, following corruption, money laundering and misuse of authority and trust.

⁹³ Some good finding came after the interviews when people were relaxed and we were just talking.

⁹⁴ Also see earlier argument on 5.2 (iv) on page 95

⁹⁵ Also see earlier argument on 5.2.(iv) on page 95

(d) The lack of local initiatives and collaboration between donor and recipient and the promotion of partnership

Most of the early projects were designed at the diocesan offices through collaboration with donor partners.⁹⁶ This was done to seek what was best for the communities they were planning to support. The communities were not informed about the diocesan plans. At times, the only participation was that of the parish representation through the priest, while the rest of the congregation would begin taking part at the implementation stage. The needs of the communities raised a sense of urgency, and, according to the donors, in order to cut down on unnecessary spending; the process of identification of needs and the planning had to be minimal, as in Rapid Rural Appraisal (RRA).⁹⁷ For the community receiving aid, it was the funding which was important rather than the process of discussing and designing the project.

Through the interviews and reports, it appeared that the impact of church programmes was higher during the time when donor funding was available in the area. The impact became less and was even lost when the donors withdrew. This view came up when AI was used in finding out what people appreciated about the various programmes.

These impacts have been in various areas such as health and education, agriculture and food security and general moral and ethical conduct in the communities. The problems addressed by the church are diverse. These were the objectives as stated at Lausanne and its consequent conferences, which later used phrases such as holistic transformation, and, as I called it in chapter one, 'transformative mission'. The severing of the partnership between CNGOs⁹⁸ and the local church was complex, and this formed a great part of this study. Bryant Myers (2002: 93-94) points out the different areas development workers attend to in the process of transformation. He lists these as saving souls, nourishing bodies, healing bodies, restoring minds, maintaining just social relationships, reconciling relationships and sustaining the world (environmental concern). Many programmes observed in this study were started with the same aim as that observed by Myers. The programme activities were enabled by the availability of funds but, according to comments which came out of some of the interviews, the funds were used by donors to control the way community development activity was being carried out and sometimes in ways which contradicted local priorities.

The integration between community development and the propagation of the gospel was at the

⁹⁶ These are organisations which funded development programmes in the dioceses

⁹⁷ This was a method used in the 1970s for getting necessary information in order to help in designing effective intervention. This method did not involve grassroots participation and was therefore seen as ineffective.

⁹⁸ It should be remembered that many of these CNGOs came through the Anglican Church, but, by 2010 they were either not working with the church any more or some of them had moved away from the Anglican Church in the Dodoma region and were working with other Christian denominations, or working directly with communities. Examples are World Vision and Water Aid. Other organisations, such as Tearfund, went to work with the Anglican Church, or other denominations such as the African Inland Church, outside of the Dodoma region.

heart of the vision behind holistic mission. Some CNGOs seem to have missed that perspective by starting to move their activities away from the church. This situation calls for a need to review the whole structure of church programmes, its local and global network, and its priorities, if the church is to be relevant and its programmes effective. The impetus of church-run development work is found in scripture and is to be spirit-led through the activities within the church. The question of how the church should carry out its mission has been an outstanding one. To answer this question I have explored and identified what the primary priority and essential issues are, and what are of secondary significance. In Tanzania, in the Anglican Church, it was this new outlook of holistic mission which gave fresh inspiration to the church in its social action.⁹⁹

5.4 THE STRATEGIES USED BY THE LOCAL ANGLICAN CHURCH TO SUSTAIN ITS DEVELOPMENT PROGRAMMES IN THE DODOMA REGION

5.4.1 The strategies used by the church in development, their successes and failures

This is analysed under ‘Pressure’ using the DPSIR framework. Following the withdrawal of funding and donors, and the pressure on keeping the programmes active, there were various strategies which the church found itself having to adapt to in order to sustain some of its programmes. Looking at this objective under the DPSIR framework, this falls under the category of ‘Pressure’. An innovation was seen in the Mwitikira ADP project, which was initially started by World Vision through the diocese. By interviewing a team of practitioners who were now running the Carpenter’s Kids Project, they explained that the following strategies were used:

(a) The change of use of structures established by projects which later failed; the introduction of new activities and the change of donors

This area has undergone various phases of different projects, by changing donors and adopting new activities. It began in the 1980s with WV - ADP which covered 16 villages. In the interview with the former Communications Officer for this World Vision ADP programme, ACPW said that, ‘In the 1980s we had literacy, health and agricultural projects in the area. In literacy, we offered support to schoolchildren around those 16 villages who could not afford the costs of education. Through WV, funding was made available for building or expanding some of the schools, building classrooms, staff houses etc. In health, we helped the building of dispensaries and offered primary health care seminars. In agriculture, we trained people in ox farming, and gave loans for people to buy oxen and ploughs’. (ACPW, 2009) According to ACPW, many people were able to increase the yield of their crops; they also used less time to cultivate a big area and could use the extra time to do other income generating activities such as being hired to cultivate for other

⁹⁹ Therefore any assessment of the development programmes should be with reference to the Lausanne aspirations and not just as a development programme like any other secular project. If we merely do the latter, we will be missing the heart of the argument for Christian motives for involvement in development work.

farmers, and they could buy more oxen and ploughs from their profits. This in turn raised the economic profile of the area in a sustainable way. Now the society is better off than it would have been had the projects not been introduced in the 1980s. According to JNDD, ‘The church failed to cope with the changing international development paradigm. The church has tried to start programmes but its structures and its workers’ commitments need time to make them sustainable’. (JNDD, 2007) However, the study has observed that, while at the onset of these programmes they were accompanied by strong evangelistic programmes, including the decade of evangelism which was in the 1990s, the emphasis on evangelism was taken out of these programmes from the late 1990s onwards. The emphasis became more on the costs of running these programmes instead of the impact on communities, emphasis became on the material and less on the spiritual.

As JNDD stated, ‘The church needs to change by increasing incentives. The church has to live in this world, but how can the church survive faithfully in the time of recession?’ (JNDD, 2007) Indeed, the church has changed donors, used old structures to introduce new programmes, and may increase incentives as JNDD suggests, nonetheless, there is still a root cause of development problems which a Christian development approach can make a unique contribution in addressing. This root cause of development problems is sin, which is addressed by both evangelism and social concern. Social concern without evangelism has no lasting effect.

Bryant Meyers, (2015, 115) observes that, in the global south when the new wave of Pentecostal movement was growing fast, the problem of poverty was being seen as spiritual, and that it was through the Holy Spirit, repentance, worship and holy living that the solutions will be reached. This is to show that the root cause of poverty is sin and that Satan is using strategies such as traditional religions, immoral behaviour such as excessive drinking, womanizing and similar behaviours to keep people poor. (Myers, 2015, 116) Other factors, too, such as social structure, inequality, violence and abuse are all part of the problems which still need to be addressed appropriately. This remained a gap.

(i) Starting a Diocesan Development NGO

This strategy was used when, in 1999 in the Diocese of Central Tanganyika (DCT) the DDS was made into an independent entity and changed its name to Development Services Company (DSC) working as a CNGO under the Diocese. (ACT; DCT; DSC: Food Security Program 2007 – 2010: 7) This was a shift from working through the Diocesan Development Department.

Another innovation done through the DCT was the start of its own local CNGO. ‘The Amani Development Organisation’ is a registered CNGO under the DCT, with funding support from the Episcopal Church of The United States of America.

The idea was to have an organization working only in development but under the umbrella of the local diocese, with the chairman of the board being the bishop himself. This is to make sure

that the local church is aware and is taking part in monitoring the programme activities and these activities are all identified by the local church. In this way, the administration and the finances are controlled by the CNGO and not the local church, since the CNGO has the trained skills, with employees being members of the church. Further, the local church is the main benefactor because the presence of this CNGO in the community is seen as representing the local churches, not the organization per se. This is also a mark to show that the local church was starting up its own mission projects at a local level, hopefully in the future to generate funds for further mission work.

(ii) Changing of donor and re-use of established structures

This has been another strategy for sustainability of the projects. In the Diocese of Central Tanganyika, while one of the major projects had closed down due to lack of management and funding, other projects had been changing hands. This diocese has been fortunate in managing to act fast in getting new donors, and allocating funds in areas where donors had pulled out. This could be partly due to the fact that this diocese had a significant resource base compared to the other dioceses, such as trained personnel, a foreign reserve fund, and friends and links abroad. This gave them a broad range of alternatives for resourcing funds. The new donors would fund a new project, but use the facilities of the old project. This was part of a strategy to keep the projects running.

As PKDC pointed out, ‘the projects which were funded before the withdrawal of donors included health and education, water and sanitation and agriculture. Through the church these CNGOs provided funding for building classrooms, dispensaries, toilets, etc’. All these funds came through the Diocesan Development Department. Later, when funding was highly reduced, the programmes which were funded remained those of food security and child sponsorship’ (PKDC, 2009). He further said, ‘In food security, the activity is to offer good seeds for sorghum, sesame seed and sunflower beans, to improve the yield for poor farmers. Other activities, such as child sponsorship in education and health, water and sanitation began to be done through the ‘Carpenter’s Kids Project’ with funding from a new partner. Other projects were rented out to businessmen to run them with an agreed percentage of profit to be paid to the diocese, such as the mechanical garage’. (PKPC, 2009)¹⁰⁰ Further, in DCT, the CNGOs started to introduce micro-credit schemes, although there was a problem of poor loan recovery which led to the collapse of these schemes. One of those was in Mwitikira where there were loans for buying improved seeds, ploughs or cows.

Another approach which was formed in order sustain programmes was to have different ways of relating to donors as follows,

¹⁰⁰ as shown in table 4:1

- The old method of funding, which is rapidly disappearing. In this method, grants go through a central church office, through the Diocesan Development Department.
- The method of funding through the local government, in which prospective church projects can apply directly or through the central church or diocesan office. This is a new form of funding, which has grown, but involves a long and competitive process, with greater chances of failing to get the funding.
- The third method is through the link scheme, in which a diocese or parish from the donor country is linked directly with a project through the local parish in the receiving country. This is also starting to be developed and therefore the funding is still low and probably, at this stage, experimental.

Therefore, this study has shown that, while many programmes started following Lausanne have closed, a few are still running, and they are weak. Others have been adapted and taken a new form, based on donor priority.

Having looked at these challenges on holistic mission, the church does need development programmes, as long as these programmes are there to enhance the advancement of the Gospel. Sugden and Samuel observe that, when the CNGOs bypass the church to do development work, they weaken the church and the ministry is no longer incarnational. (Samuel et al., 1982: 17) If the Gospel is a product to be distributed then the church ought to be the distribution centre.

5.5 LOCAL AND NON-LOCAL FACTORS AFFECTING SUPPORT FOR THE CHURCH-RUN DEVELOPMENT PROGRAMMES IN THE DODOMA REGION BETWEEN 1986 AND 2010

These are factors which caused the drop of donor support towards these development programmes, which later closed down. This section uses partly ‘Pressure’ and partly ‘Response’ through the DPSIR framework.

5.5.1 The lack of adequate preparations by the local church for managing these programmes

This is pressure because it relates to the lack of availability of essential factors to enable successful results. This is a local factor. The cause for the failure of these church-run development programmes was that the local church was not yet well prepared and equipped to manage the programmes. This can explain why later, as observed by MABP and MGS, the mode of funding changed from funding project activities, and the donors began putting priority on training through seminars and workshops on project cycles, capacity building, creating awareness and governance. To continue funding projects without preparations is to support

something which is not sustainable and this is inconsistent with development thinking.¹⁰¹ The decision to fund seminars and workshops was a step backwards towards the basics of defining development and getting the theory of development understood, so that communities are better prepared and made aware of approaches to development before a programme is introduced. It was and continues to be a way to help people in understanding the foundation of the programmes already operating in their communities and reasons for failure. These are preparations which should have been done before the development programmes were introduced, but instead they were being introduced later. As DDGA pointed out, the church is slow in meeting deadlines for submitting reports. Interpreting DDGA, his statement suggests that the church is losing its opportunity to use such programmes. Due to the presence of the church in the community, and through the interaction with communities and the supplying of water, the church could share the Gospel through the project, but, due to lack of prior preparations, there is no efficiency, leading to project failure and the withdrawal of donors. Samuel and Sugden also observe that, mission agencies sometimes bypass the local church when they see the local church as being incompetent in achieving certain goals. (Samuel et al., 1982: 19) This incompetence can be due to lack of preparation.

Secondly, for the church to miss out in running water projects results in the failure of it to access other project opportunities. Water projects could be used as a piggy back project to other projects which are already there, offering the Gospel through development activities. A good example is what Water Aid was already doing in bringing safe water to the church-run hospitals and schools, a project which became unsustainable due to poor implementation and accountability leading to Water Aid withdrawal. During the life of these projects, while institutions¹⁰² were already providing a good platform for sharing the Gospel, the water project was there to reinforce the work by providing a safe secure supply of water. One way in which preparations could have been done, was to have the communities involved from the planning stage using PRA. But because these projects did not involve community participation, everything was left to the leaders, and water pumps were sometimes stolen or, when they broke down, there was no accountability structure for repair. For example through a participatory approach, a water committee could be set up and policies put in place, but this did not happen.

(a) The withdrawal of donors and donor funding

This has been a non-local factor, mainly connected to foreign donors affecting the support of these development activities. The Anglican Church head office and the three dioceses have experienced this, but this has not been the case with the CNGOs such as Water Aid, World

¹⁰¹ In development you do not start any project which you know will not be sustainable

¹⁰² These institutions were church run hospitals such as Mvumi and Kilimatinde Hospitals

Vision and the Christian Council of Tanzania (CCT). These CNGOs said that the funding levels are just the same; what these CNGOs have done was to change their way of working as they no longer work directly with the Anglican Church. So what they mean is that they have not withdrawn from supporting church programmes due to lack of funds, but due to change of policy. Although CCT still works directly with the church, it does not sponsor project activities but rather has now become more of a tool for advocacy. In a sense, CCT moved from being a development service provider through the Department for Development Services [DDS] in the 1970s to the 1980s, into focusing on capacity building, therefore becoming less implementers but rather more facilitators.¹⁰³

In the Anglican Church head office the study has shown that all departments were closed, except the administration and finance, youth and mothers union, while the others had closed down due to lack of finance.¹⁰⁴ According to JNDD, the head office was meant to coordinate all activities taking place in dioceses. The provincial office was the driving force and hub to keep the task of evangelization going in the various dioceses. But the church has found itself facing crisis because its programmes have always depended on the availability of donor funding. Now, with the closure of the development department, communications department, scholarships department and mission and evangelism, it could not achieve its set goals. This is further supported by the idea behind holistic mission whose proponents are driven by the vision of world evangelization so that they came to that agreement. Using the ‘Functionalist Theory’¹⁰⁵ (Crossman, 2011) of social analysis, this shows that every weakness the church has indicates the lack of the church’s capacity to sustain these programmes. The church has little or no capacity to enable it to achieve its aims and objectives in bringing the Gospel to the people and transforming their communities. And furthermore, that capacity has been further weakened, unless there are other ways in which the church has discovered to substitute for the reduced support. For example, through the closure of key departments like development, IT and communications, scholarships and mission and evangelism, it is a clear sign that there is a weakness being displayed. Finally, the withdrawal of funds by donors came too soon, before these programmes could maintain sustainability from using local resources.

(b) The lack of collaboration between planners and implementers

This factor is both local and non-local as it involves both planners and implementers

¹⁰³ This in itself is more of strength than a weakness, although this approach lacks balance. If working in partnership, the facilitator can be involved in every level of project implementation.

¹⁰⁴ Due to donor withdrawal, the provincial office could not keep all departments running, and they had to cut down their budget by closing down some departments.

¹⁰⁵ This theory was invented by the sociologist Emile Durkheim, who stated that each part of society is functional for the stability of the whole society. In this case with capital resource deficit i.e., finance, intellectual, spiritual, material, the community development programmes were failing.

locally and internationally. It is also an issue relating to 'Pressure' in DPSIR. This was a way of developing creative and frequent collaboration between those who plan and implement the programmes. In other words, this was meant to minimise the gap between the top and the grassroots by having full participation of all stages of the project cycle by all stakeholders. This could be possible if the relationship is that of partnership and transparency rather than donor/recipient relationship. As Samuel and Sugden suggest, 'We are again encouraged to note that there is an increasing awareness of the need to have more than a paper relationship between agencies and field partners.' (Samuel et al., 1983: 21) This is to say that collaboration should extend to activities where exchange¹⁰⁶ visits are made between donor churches and recipient churches. These would enhance the atmosphere of knowing one another and sharing experiences, and of interdependence, and would promote transparency.

5.5.2 The challenges and church response to these local and non-local factors that affected donor support of development activities in the study area

Under this heading it was observed that there was a link between the overall changes in national policy and the weakening of performance in church-run development projects, following the government policy of allowing the private sector to be involved in providing development services. This meant that there were more organisations looking to the same pool of funds to run their programmes.

The procedures for development programmes in the church and among NGOs took a fresh expression¹⁰⁷ in ways of fund application, proposals, planning, monitoring and evaluation procedures and appraisals. The ability to fulfil the set conditions for funding became more of the criterion for development programmes rather than the Christian ethos, and the church found itself being ineffective in accessing funds in a competitive environment. For example, JNDD said that the director of one of the donor agencies said that they had discovered that the work only took off if it related to the people at the bottom. Once they began to make progress, then those donors had to be responsible to and dependent on a local person. In a sense, what JNDD was saying is that professionalism in development should not end with those who coordinate development from their offices. The potential of people in the grassroots, who are the subject of development, should be used by having them involved in all stages of the project cycle. This comes down to the acknowledgment and appreciation of the use of local knowledge in the

¹⁰⁶ These are opportunities to build closer understanding of one another's situation, and get to develop partnership links. This helps to cement relationships and have a mutual opportunity to discuss, plan and pray together. This is contrary to the stereotype donor/recipient relationship where a donor would only meet the leaders in the office and the recipient would operate through the leader rather than directly with the donor.

¹⁰⁷ Before the change of government policy on NGOs took place, the church had its own rules and procedures in running development programmes. The policies were not restrictive in carrying out development work. But when the government allowed the private sector to be involved, procedures for funding became competitive and more rules and procedures were introduced, which made it more difficult for the church to keep up with.

methods and approaches of dealing with and handling community problems. This can be done in collaboration with professional, modern, technical theories.

In addition, the fact that no-one clearly made a link between holistic mission and the influx of church-run development work which began after 1974, showed that the ethos for development work was not well communicated beyond the church administrative level.¹⁰⁸ The movement on evangelicals in development under the idea of holistic mission, through its committees, did not seem to have any oversight in what was going on in the various regions which related to the ethos of the movement in order to encourage and resource and coordinate the efforts.¹⁰⁹ This meant that there was no continuation of the bond between evangelicals in community development. An example of an agreement amongst evangelicals on mission was expressed through a covenant relationship.¹¹⁰ If this concept had been understood, then the contracts of partnership in development projects would be more binding, leaving less room for the withdrawal of donors. In this case, these programmes should have developed directive policies for monitoring and linking partnerships in evangelization, especially in development. These breaking down of links were further affected by other issues as follows.

(a) The effects of change in leadership and vision in the local church

This involved both local and non-local factors also affected the donor support. A local factor, following what was discussed earlier, is that, apart from the closure of many projects and the withdrawal of donors, the Anglican Church was going through changes. One of these changes was the formation of four new dioceses from the diocese of Central Tanganyika, which covered more than the Dodoma region, between 1990 and 2001. These dioceses were Ruaha (1990), Mpwapwa and Rift Valley (1991) and Kondoia (2001). While the formation of the new dioceses was seen as a sign of growth, a lot more resources were needed to supply the needs of this growing church. At the same time this also came about with changes of leadership. It is not mandatory in the church that two leaders should have the same vision and lead the same programmes; therefore a new leader comes with a new vision and may discard the old one. In some cases, the support of church-run programmes is given by donors in a spirit of trust and friendship with a particular leader. Because of this, when there is a change in leadership, there is

¹⁰⁸ Although the people in the administration offices were also not fully aware, at least because they had gone through some training, they had some idea on various issues in Christian development. But, the overall understanding of links amongst evangelicals to these programmes was not there even at the administrative level.

¹⁰⁹ This displays some weakness, especially when we are looking at a covenant model of relationships. Covenants are sealed but can also be reviewed or violated and broken, which means that for these programmes, a follow up of reviews and evaluations could have helped.

¹¹⁰ During the Lausanne 74 Congress, the statement of agreement was called the Lausanne Covenant, which gave emphasis to the sort of commitment on the relationships to be maintained. A Covenant is defined as a contract or agreement between two or more parties. (Slick, Matt: 2015)

often a whole review of programmes and, for that matter, some donors withdraw and sometimes new donors move in and new contracts and agreements are formed. With the withdrawal of donors, some programmes may close down, as reported in this study.

(i) Lack of vision and interest among some of the leaders at times of change has been reported during the discussions. At times, there are links and partnership structures which have taken a long time to be established between leaders (i.e. leader and leader or leader and community and donors). These partnerships are sometimes made through contracts and commitments where there is compromise and agreement based on trust and loyalty between each party involved. Following any change, including leadership change, these structures and aspects of partnership are put at risk. This change is also accompanied by changes in priorities and preferences of the parties involved, and agreements on theories relating to best approaches to programme implementation.

(ii) Change of vision was also seen to have affected the programmes. In some of the programmes, like the one in Lamaiti, Makanda and Itiso, as reported by CKPS, ‘although the programme was running well, one cause of programme closure was that a new manager, appointed locally, would want to introduce new approaches and sometimes want to make changes and introduce a new team of staff who were not trained or committed’ (CKPS, 2008). He added, ‘As locally-appointed project leaders came and went, their quality of leadership varied and that affected the programmes. A competent leader would come and strengthen a programme to the point of sustainability and, when change came, a new local project leader would stop supporting the programme, leading to its collapse’ (CKPS, 2008). He also pointed out that some of the local workers were there for the job and not for their wholehearted commitment to the communities. Some of the leaders were not close to the communities they led; they did not build a good working environment with the communities they were called to serve.

As a non-local factor, the change of leadership of donor organizations was sometimes accompanied by a change of vision. For example, according to MABP, ‘the generation of people in the Western donor countries, whose leaders were mission focused is being replaced by a leadership which looks at aid more from a humanitarian perspective.’¹¹¹ Further, due to the rise of secular ideology in the Western donor countries, support for the church continues to decline (MABP, 2009).

(b) The change of approach to the churches’ development programmes

This also was affected by both the local and non-local factors. As a non-local factor, when

¹¹¹ This approach to development work has resulted in these donors not seeing the significance of combining development with evangelism programmes

these programmes first started in the 1970s, the church began by prioritizing support to pastors and Christians in need. This was within the policy of the donor organization, and was very clearly stated by World Vision (as an example) from its employment policy, to employ committed Christians. As pointed out in chapter two, 'the aim was to have a basis for catering for the needs of a growing church. It ran lay training courses for evangelists, catechists, lay readers, vocational training for diocesan young people, education for expatriate, pastors' and church worker's children, and agricultural training in farming and animal husbandry for the people in the diocese'. (Diocese of Central Tanganyika, 1986: 15) But later, the diocese found itself offering services to everyone, regardless of religion and denomination. This was due to a change of leadership and vision, which resulted in the change in policy. The aim of the church in development was for people to experience the fullness of their salvation in Jesus Christ. This can relate to what Billy Graham says, 'We evangelicals should believe that improving working conditions is something each individual believer should be concerned about, but this is not primarily evangelism. Evangelism is the concern for the salvation of the soul'.¹¹² (Graham in Douglas[ed]: 31)

The idea was that if there is drought or famine, or disease infestation or illiteracy, the message of salvation in Jesus should be experienced by those who hunger and thirst. People come to church on Sunday who are hungry, who have few clothes, who have no education; how can the church cater for them? At the same time the church is very limited in its resources. In such a situation, who does the church empower first?¹¹³

At the beginning, it was very clear that the church was the main focus; but as the study has shown, later the situation changed. However, it can be argued that, with the need to reach out, some development activities could be offered outside the church community, such as health and education. But this can be done in the context of evangelism and witness. In schools, for example, even though non-Christians can study in a Christian school, the opportunity to evangelize is created. Also, when there are limited scholarships, then the entitlement is reserved for poor Christians or children of pastors and church workers, as is done at DCT Canon Andrea Mwaka School in Dodoma. Their choice of faith and service to God through Jesus entitles them to certain privileges. The programmes which were started earlier than the 1970s were following such policies. It should be remembered that the aim of holistic mission is evangelization, and not humanitarian service without the witness of the saving grace of God in Jesus.

¹¹² Poverty is to be seen as both a material and spiritual phenomenon. When Jesus healed, he said your faith has healed you, (Mark 10:52) or he said, 'You should sin no more.' (John 5:14 & John 8:11)

¹¹³ The issue raised here becomes the issue of priority, that those we prioritise are those who are well committed to the church. If we tell them to belong to the church is a privilege, then we should act it as a privilege. It should be a privilege in word and deed. However the support can be given to others, whenever there is surplus. It is like a government which gives priority to the affairs of its citizens before it looks at others who are non-citizens.

Another good example in the children's programmes run by Compassion International. Children from any religious background receive sponsorship and are supported all the way through to university if these children can work hard. The reason Compassion International does this is because they believe that the probability for conversion is high at this stage of children's lives. Further, in the Compassion International programmes, the gospel is clearly and explicitly communicated. That is the reason why, in the Diocese of Kondoa, where Muslims account for more than 90% of the population, Compassion International (CI) were initially rejected by Muslim families, unless parts of the programmes which spoke about Jesus, i.e. the teachings of the Bible,¹¹⁴ were removed. The church in Kondoa defended its approach and said that they were not forcing anyone to bring their children to their programmes, but that whoever chose to bring their children, then they would have to accept every component of the programme. This is the way Compassion International has continued to operate. This reminds us of the Jesuits Order's saying, 'Give me your child and I will give you a man', or in Tanzania, in reference to the significance of early training, there is a saying, 'bend the fish when it is still fresh because as soon as it dries, it cannot be bent otherwise it will break'. In fact, the approach taken by Compassion International is in line with such conventional dictums. The discussion above shows that for any Christian development programme, its aim is to make Jesus Christ known and that people should accept and receive Him in their lives. This means that people's lives are not complete without Christ. As George Hoffman states, quoting Dr Visser't Hooft, 'A Christianity which has lost its vertical dimension has lost its salt, and is not only insipid in itself, but useless to the world. But a Christianity which would use its vertical dimension as a means to escape from responsibility for and in the common life of men is a denial of the incarnation of God's life for the world manifested in Christ.' (Hoffman in Douglas[ed]: 698)

Christian development work is not only humanitarian but it is part of the fullness of life in Christ, which is in line with the teachings of scripture. For Christians, evangelism needs to be clearly stated as a programme objective, because empowering a non-Christian through support and funding of non-Christian development activities is contrary to the purpose of evangelization, unless it is to do with communicating the Gospel of Jesus in word and deed. When non-Christians are empowered through Christian programmes, it is a waste of money and other resources raised by Christians because many non-Christians are opposed to the Gospel¹¹⁵. This is to empower communities which are opposed to the gospel while the churches are

¹¹⁴An interview held with DLPS at St Philip's Theological College Kongwa on 16/ 03/ 2008. DLPS is a pastor from the Diocese of Kondoa.

¹¹⁵The model which is biblical is that of Acts 4:32-37 & 6:1-4 of believers sharing with the poor among them, so that there will not be anyone in need among them. That does not mean that those outside the church should be totally ignored; as part of evangelization, proper approaches can be used in such cases

suffering from poverty and other social and economic failures. It is a good use of resources to support these programmes aimed at the church because it is a confirmation and witness of the God they worship providing for them and sustaining them.

(c) A missed opportunity for the church to witness the Gospel through development work.

This factor is also both local and non-local. When the church began to gain its opportunity to engage holistically, it became a chance to assist the efforts made by the state from the early 1970s onwards. Due to the urgency for intervention, the church did not involve community participation¹¹⁶. This missed opportunity comes as a result of the change of approach taken by the church in its development programmes. (See section [b] above) As stated by the East Africa Regional Strategy Group at the Lausanne Congress, ‘We are also determined to preach the Gospel in the new opportunities which God is opening in East Africa, e.g.; Ujamaa villages in Tanzania, refugees and immigrant communities. We shall also intensify our evangelism in schools and universities which are now wide open for the Gospel.’ (Gitari in Douglas[ed]: 1353) Using DPSIR, this also comes under the criteria of ‘impact’, and is a local factor affecting the running of these programmes.

(d) Poor community participation

Community participation entails an element of human resource mobilization. The needs of the communities were identified by the donors in collaboration with the local church leaders. The community was there as recipients and they felt that although the programme was there to help them, it was owned by the leader. This came up in the discussion in the Lamaiti ADP according to the interview with CKPS. He said, ‘these project managers were seen as the owners of the programme, and others were the workers. There was no transparency to the grassroots to know what was going on’ (CKPS, 2008) When the leader was away or when there was a change of leadership, the people did not work hard and even misused the funds and other resources causing the programme to collapse or to become weak, because they did not feel that they had any ownership. People need to see that the benefits are there for the community. The utilitarian principle of community ethics needs to be put into practice and it needs to be clear that the programme is there to produce maximum benefit for the maximum number of people and not the minimum benefit for the minimum number of people, or even maximum benefit for the minimum number of people. That is how people finally feel that they are an integral part of the programme. This has not been the case in many programmes. That is the reason why, in my interview on finding out what people thought about development, one of the answers was that, ‘development is for a few people’.

¹¹⁶ This has also been discussed under 5.3.1

(e) Lack of good procedures or, in some cases, too much emphasis on procedures

Lack of procedures is where the standards as well as efficiency are low. This occurs by operating services with unqualified people, leading to poor services. This is caused when funds are available but there are no qualified people to run the activities; as a result, unqualified people are used.

Too much emphasis on procedures results when what is more important is the process used to carry out activities, rather than the results intended¹¹⁷. So even if the results are not good, as long as the activities are carried out following certain recommended procedures, then that is the way the programme should be run. Professionalism has in many cases resulted in bureaucracy, when the paper work becomes more necessary than having a job done.

Reider Dale (2000: 75-76) lists six reasons for NGO involvement in development work. These include relief work, provision of welfare services, provision of production-related services, promotion of local self-reliant development, building national and sub-national institutions and advocacy. This new dimension of the development profession in Tanzania was given new vigour starting from the 1970s, through the church. However the church had not been well prepared. For example, with Water Aid, DDGA reported that, 'the organisation reduced its involvement with church programmes due to poor professionalism in the church which delayed their funding process' (DDGA, 2009).

Although advocacy and capacity building¹¹⁸ are seen as new strategies, they do not reduce poverty. According to Gilmore, they promote further dependency. 'Education and health programmes, human rights and creating awareness will never be income-generating and therefore self-supporting, on the contrary, the more they succeed the more money they will want' (Gilmore, 1996:135). The church in Tanzania faces the challenge of promoting income generating programmes to sustain those in need in the congregation. This will boost the income of the people and in turn the giving of the congregation towards church offerings.

5.6 SUMMARY

The findings during the study as shown above reveal the context of the programmes at the time of the study as being that of professional inadequacy, withdrawal of donor funding, lack of inspiration, and lack of sustainability, among other things. In terms of the strategies for running

¹¹⁷ This leads to the escalation of bureaucracy and red tape, with less interest in results and efficiency. The programme becomes the end result rather than the means to an end, while the people become the means to an end rather than the end. Instead of programmes being for the people, people are there for the programme.

¹¹⁸ Advocacy and capacity building are becoming terms which are losing meaning, because they are becoming scapegoats for project activities. While the idea behind the terms is good, the impact seems to indicate otherwise. The practice itself represents the proper approach to development as people sitting in a comfortable room for a few days discussing matters of concern without having practical tangible results. If PLA is to be used instead, with practical field work and demonstrations, that could add value.

the programmes, the church found itself under great pressure to perform in competition with other organisations in development, and to keep up the standard. The church found itself with a lack of staff and programme development, lack of funds, poor innovation and a gap between planners and implementers. This resulted in various impacts such as programme closure, an uncertain future for these programmes and lack of competence. The church then had to make certain responses such as re-use of resources and change of programme activities to meet donor requirements, franchising the programme and, in some cases, closure of the programme.

The next chapter brings the study to a conclusion by summarizing the thesis, drawing out the contributions of this study and making a suggestion for future study.

CHAPTER SIX

CONCLUSION

6.1 A BRIEF SUMMARY

This study has shown that there was a new wave of enthusiasm amongst evangelicals towards the social dimension of the Gospel, and the consequent programmes assessed in this study. In the Anglican Church of Tanzania a new approach to mission through the local church was being formed by looking at evangelization in a more holistic way. In the new programmes, new partnerships with donors were formed. This was a new and exciting moment in a church where, through its evangelical tradition, and the recent East African Revival, self-denial, and renouncing material possessions was seen as the ideal form of spirituality. Material poverty was seen as a Christian virtue. The church now was moving from being led by missionaries and coming under local leadership. Church leaders and their congregations were facing the challenges of spreading the Gospel in the context of poverty, and this evangelical outlook on holistic mission seemed to offer a solution. This solution was that as part of salvation, people's material needs have to be met, and for a poor church donor funding was necessary. This would not only sustain the communities but also enhance the spreading of the Gospel, and so, evangelism and social concern were combined into what would be known as evangelization. However, this solution was not straightforward, since it met various complications and challenges, resulting in closure of programmes and withdrawal of funds. These complications and challenges were varied in nature, form and impact as presented in chapter four and chapter five. This study has shown that holistic perspective on social concern was not unique as a development theory – that of improving people's livelihoods, and making community situations better. To show that the study has located the holistic aspiration under the Theory of Change, showing that this evangelical outlook was suggesting a means of intervention to enable the church worldwide to grow in numbers and in depth and to improve community lives through positive change.

Further, the study has shown that social concern was not a new thing in the history of Christian Mission although, in the case of this study in Tanzania, the context had changed. It is in this changing context that the challenges and complications develop and were studied in this thesis. The use of social analysis has helped this study towards understanding the sources of the challenges these programmes were facing. This evangelical outlook gave a theological and theoretical justification for 'evangelization', but they did not give concrete methodologies and neither did they address a particular context such as Tanzania.

6.2 RECOMMENDATIONS FOR IMPROVING THE SITUATION

A recurring comment from the interviews was that the donors had all the say on the terms for giving or even whether to give or not to give. Thus, an environment for dependency was created when the projects were introduced, and it is still being reinforced. ‘Sustainability is in many ways the ultimate test in development efforts. It requires not only that a project be successful in achieving its objectives during the project life but also that the benefits it generates continue beyond the time of the donor involvement – the durability of success’ (Cracknell, 2000: 246; quoting DAC Expert Group on Aid Evaluation). The church in Tanzania is very weak in this area, as this study has shown. Many of its projects are only sustainable through continuing aid: they are aid-dependent. Hospitals, schools, and the various projects which are run through the church, all depend on donor aid to start and to be maintained. There are many reasons why this is the case.

Firstly, people do not feel that they own these programmes; they may run for a while and then they close down or struggle on with aid support. For instance, when there is a community programme, the planning, designing, implementation and monitoring are not participatory; they are normally top down. There seemed to have been no overall set policy in binding the local church involvement to adhering on evangelical principles to holistic mission. This would help the church to achieve the task of propagating the Gospel.

Secondly, there is no financial support, or very little, from local Christians who are, in most cases, poor; this limits any local support towards the church programmes. These local Christians are always willing to contribute labour and material if they have any, but, due to poverty, their performance may be impaired. It would be helpful if models of relationship were on the basis of partnership rather than donor-recipient, with as much participation as possible.

To begin with, it is best to understand that the Gospel is neither owned by the local church nor by the foreign donor, but rather it belongs to Jesus. Jesus started it by sending out the twelve disciples to preach, to teach and to heal. Further, partnership was implied in the early stages through the use of terms such as participation, unity and involvement. The statement referred to earlier by Akangbe in his recommendation for action as being preceded by proper preparation and orientation prior to starting any programme should also be noted. (Akangbe in Douglas[ed]: 1302 – 1303)

Thirdly, many projects are implemented and run by professionals in their early stages, but these professionals do not pass their skills on to untrained people, or little time is spent in preparing those who take over, and very little follow-up consultancy is provided. This again is contrary to suggestions that, ‘There must be proper preparation and orientation of national missionaries sent out in order to avoid unnecessary casualties’. (Akangbe in Douglas[ed]: 1302)

Fourthly, the appointment of incompetent local leaders, who later may become corrupt out of

self-interest, rather than working for the interests of those targeted to benefit from the project, does cause problems.

Fifthly, there is too much focus on short term solutions to problems without awareness of the deeper problems which are being created which would obliterate all the present efforts and successes. The focus on long term solutions can be achieved by collaborative work between the local churches and the donor. As Akangbe suggests, 'National and international Third World mission cooperation is needed for the purpose of sharing ideas, fellowship, prayer support, and financial assistance wherever the need arises.' (Akangbe in Douglas[ed]: 1302)

Sixthly, in some cases, the new technological equipment used is far beyond the local means for maintaining and repairing it, therefore, this equipment is used for a short time but in the long run it breaks down through lack of local maintenance. This was a matter also overlooked as it is specific to developing countries; however some organisations, such as Tearfund, did attend to it but the local church did not share the vision. For example, as mentioned in chapter four of this thesis, one of the DCT projects was a technical garage where technical equipment such as vehicles, agricultural machinery, water pumps and radio (at that time radio calls were the quickest way for communication, especially in remote areas) could be serviced and repaired.

Seventhly, the local cultural and socio-political climates are undermined. Programmes and projects are designed and run without considering the relational dynamics, potential for success and potential for crisis in the present or in the future. Finally, programmes run by the church should be people-centred, result-based, especially directed towards the transformational impact, always aiming at holistic thinking and sectoral action, starting with people where they are at and utilising their strengths as capital input. This is a relevant biblically-based approach to Christian development practice. Molefe says,

'I argue that it is only by introducing faith-inspired motives in development, which seek to restore the dignity of our work and which in turn make people subjects in their own human restoration project, that the church's development enterprise can become authentic' (Belshaw et al., 2001:209).

While the church has lost much of the centre stage in development, there is a sense of great loss to the communities in development approaches when the church is absent. Molefe continues to say that,

'This is a plea to the churches to save development from its captivity by professionals' (Belshaw et al., 2001: 211). He further adds,

'As part of the World Bank study on poverty in the twenty-first century, a consultation was held in Johannesburg this year where the major areas of debate were poverty measurement and definition. It was revealing that among economists, cultural anthropologists, and

sociologists alike there was agreement that any measurement and definition that does not include the religious dimension is inadequate' (Belshaw et al., 2001: 210).

Robert Calderisi (Belshaw et al., 2001: 64) sees the church as close to the poor and rooted in local communities. He further sees that the church can work with African governments and the World Bank to share knowledge, challenge policies or the way they are implemented, and channel funds to the poor (where faith communities have the capacity and experience to do so).

Julius Oladipo contends that,

‘A significant feature of the Church’s development work in Africa is that it has been carried out in close partnership with international funding agencies and NGO support organisations. The two sides bring their distinctive strengths together to serve the poor - African churches (Belshaw et al., 2001: 233).

He also points out that there is need for the church in Africa to continue to serve the poor through external funding at the same level, as long as it is careful not to mix internal church expenditure, such as administrative meetings and synods, with projects.

Firstly it shows that the church, although it has played a leading and significant role in pioneering and offering development activities, has not been as adequately recognised in being instrumental to the newly private-sector-led reforms as it should. Within the heart of the church’s mandate is mission. Myers, quoting Wayne Bragg, sees Transformational Development as covering certain characteristics, which include life sustenance, equity, justice, dignity and self-worth, freedom, participation, reciprocity, cultural fitness and ecological soundness (Myers, 2002: 95). This shows how integral and comprehensive the church’s outlook to development is. Further, Ron Sider (1993:76-77) contends that the idea of the Kingdom was to bring the church and the world together, in which the church needs to heal the evils of society, and lead people to faith in Jesus.¹¹⁹ This, being in line with the evangelical vision of development work objectives, is to be adequately taught and shared within the church community as its development objectives and not only as a humanitarian service, as secular development sees it.

Secondly, donors have a wider experience than that of the local church and they also operate in networks. However, they make conditions for funding with reasons to justify those conditions. Conditions are sometimes based on assumptions brought from a context different from the particular project they are dealing with. There needs to be a better understanding of relationships at all levels to enable appropriate responses and approaches to local challenges.

Thirdly, the ideal thing for local project managers is to do their own planning and offer a diverse set of possibilities for funding accordingly. Gilmore says that the relationship between donor

¹¹⁹The Good News of the Kingdom is based on the formation of a redeemed community, saved by the saving grace of the cross of Christ, empowered and bound together by the Holy Spirit to serve God.

and recipient is like marriage courtship in which if one rushes to marriage then the grief of repentance comes slowly. This means that if there is not enough time to prepare, the project may not last long, while the consequences are long lived. In this case more collaboration needs to be done with grass roots at all stages of the project cycle, while at the same time involving the church leaders.

Fourthly, there is the importance of developing a better understanding of one another between the donor and recipient (partners) and of setting aside the differences. The best way of approaching this can be through exchange programmes in which there are mutual visits before the project begins in order to help improve understanding and develop mutual trust.

Programmes should encourage the development of various network relationships among themselves, to share experiences and challenges and create a learning environment in order to improve practice. In the Anglican Church of Tanzania, this can be done through the provincial office or diocesan offices. People can be encouraged to help such activities to run more smoothly. This can then be extended within the world wide Anglican Communion.

6.3 SUGGESTION FOR FURTHER RESEARCH

The findings of this study suggest an ‘Action Research.’ This research should be done from the discipline of contemporary ‘Mission Theology’ or ‘Public Theology’ coming out of an evangelical tradition. This should be developed following a rigorous investigation of the contemporary changes in both mission and development, some of which have been observed in this thesis. This ‘Mission Theology’ should draw and refresh the evangelical vision while at the same time informing the church to deal with the intricate technical issues and to relevantly implement them. Questions and perspectives which address the rift between development theory, local culture and the biblical message should be included. This theology needs to involve all social strata such as youth, women, the elderly, the disabled, and the poor, the rich and global issues and create a holistic framework. The theology of mission should be based on the theological doctrines of Creation, The Fall, Salvation and Eschatology. The findings of this study will help to address both immediate and possible future challenges facing the church, and help to improve the task of evangelization.

6.4 CONCLUSION

To begin with, there have been changes of attitude and policies of donor institutions which fund church programmes. Reasons for these have been:

(a) Changes of attitude towards church-based development, and the move towards a more

secular approach to development and aid, with pressure from secularism.

(b) Due to the increase of NGOs, and the withdrawal of state subsidy to the public sector, donor institutions have moved more towards spreading out their funds and not having a special link with churches. Further, in the geographical area of the research, the growth from one diocese to three dioceses has involved the spreading out of funding.

(c) Donor institutions have found themselves raising money under certain conditions imposed by their sources of funding. These conditions have included policies which weakened the exclusive relationships between the churches and particular donors and caused a significant fall in church funding.

(d) Because certain church activities were started at the time when relationships with their donors were strong, withdrawal of or reduced support has caused those activities to become weak and, in many cases, to collapse.

(e) Other donor institutions have started separate ministries independently from the church, although they started as church partners and their identity was linked to the local church.

(f) Conflict in the church and conflict of priorities between donor and recipient and conflict in speed of implementation between donor and recipient has also affected programmes.

Further, the research findings confirm that the outlook on evangelization as projected in evangelical holistic mission was misunderstood or even not understood at all. It was also clear that even though the inspiration for added effort on development was set forward, practically on the ground, this was not used as a working paradigm and, as a result, evangelism and social concern have been set apart as two separate things and only very loosely connected; this is because the whole concept of development became dominated by the secular approach. It has been taken that these two can stand alone and that is why CNGOs have felt they can work without the church.

Another of the major observations showed that the programme impact and sustainability were dependent on the drive, pressure and response. However, as hypothesised, there has been significant donor and funding withdrawal which caused many programmes to close down. This study therefore, using DPSIR, suggests that:

(a) Due to the significant donor and fund withdrawal (the state of the church-run

development programme) there has been a failure of programmes to mobilise the required resources (pressure on resource mobilisation and meeting the programme objectives). As a result the impact of the programmes on the communities has been both long term and short term. They have been long term in the sense that the people who benefited from such programmes and the changes which were brought about at the inception of the programmes had made a lasting change. For example, people who were trained and supported by the projects

experienced a life-changing impact. The buildings (structures) which were erected continue to stand and are either depreciating or are being used for other purposes. However, the impact is also short term because as soon as the donor withdrew support in many areas, project activities stopped and the impact dropped. The situation which was observed at the time this study was being conducted was that out of the 32 programmes assessed, 18 had closed, 9 were running, 4 were struggling and 1 was franchised.

(b) The state of the programmes is that each programme's sustainability has also been poor. The programmes which survived are the few which have continued to receive donor support. Those which were affected by the withdrawal of donors either closed down or changed hands to be run in a different way or through support from a different donor.

(c) The drive behind these programmes in development was not clearly understood, especially amongst the grass roots. In the latter years these programmes began to be driven more as a profession rather than as a service motivated by the theology of mission. Those in the profession were the ones who knew what was going on, while the rest, and especially those who were supposed to be the subjects of the programmes, felt they were left out.

During the assessment on whether both the local church and the CNGOs knew what the motive behind the church running development programmes was, the ideas behind a holistic evangelical concept were not mentioned. What was seen was that the whole work was top down.¹²⁰ Decisions were made following discussion at high levels between the top leaders of CNGOs and the top leaders of the local church. Vinay Samuel observes that these development agendas have been changing with time. He sees that, 'in the 1970s, the focus of development work was on helping the poor. In the 1980s, sound macroeconomic policy received primary attention. In the 1990s the emphasis was on poverty reduction through growth, and not the poor' (Belshaw et al., 2011: 238).

There was also a notion that the donors in some projects, especially those which later closed, were not willing to get advice from the local partners. The donors came with terms and conditions, and it was for the partner either to accept or to refuse them. Refusal meant the end of the relationship. Instead of the donor finding out what the actual needs were, and whether they were genuine or not, the donor would suggest a project. This gave doubt to the recipient and, in some cases; the recipient was suspicious that the donor was happy to see the problems continuing, especially when the priority of the donor differed from that of the recipient. People

¹²⁰ This is not to say that an evangelical outlook on holistic mission was anti top down but rather the participatory development theory gives an awareness of the weakness of the top down approach when used alone, and the participatory approach points out the need for not only a bottom up approach but for a more balanced approach between top down and bottom up. The views, ideas and opinions of the grassroots are important and to be considered in order for them to feel included and have ownership of the programme being introduced

who might end up doing the work would feel that the project was for the interest of the donor rather than the community. People would then lose interest in the activities. This attitude also made people see that funding was being used as a control mechanism in that the donors wanted to have control over the local church.

In some cases tensions developed in programmes between the CNGOs and the recipient in areas of practice and accountability. As a result, relationships between donor and recipient needed to be improved, and wrong assumptions avoided which result in conflict. This does not mean that you can have a tension-free relationship, especially when it is with people and communities with different cultures. To help in this, part of the development programme should be to help the communities in conflict-resolution skills during the preparation of a programme, before implementation and all through the life of the programme.

What comes out of this study is that ideas coming out of evangelical thinking on development were not clearly understood. There was not period of preparing the ground for people to be trained and prepared for this mass influx of money and development projects. There is a disconnection between the idea and the theory and what happened on the ground. There are certainly more specific factors involved, in that both foreign donors and the local church made mistakes, and communications between them were sometimes not clear.

The lack of understanding on how to implement development ideas meant that in some cases, evangelism and social concern stayed separated, or the two aspects were not balanced. Expectations of foreigners and Tanzanians were also different as both sides had not been able to do enough reflection on this initiative, nor let their thinking be transformed by Christian evangelical thinking. Donor-led funding was withdrawn for a variety of reasons, and inevitably there was a break-down of cooperation.

However, this period had opened up a new enthusiasm for the Anglican Church to be involved in community development with a clear theological and missiological motive. The challenge of stewardship from the biblical perspective overshadowed the reality of business transactions and the new culture of development practise brought about by NGO's. Evangelicals no longer met in such a dramatic way as it did in the 1970s and 1980s to review the situation and to make assessments, evaluations and offer a guideline to their covenant commitment to one another. The new generation of theologians and missiologists in the grassroots needed some inspiration and technical support in rekindling the vision.

Therefore, although programmes closed due to lack of funds and donor withdrawal, the thesis has unlocked a complex web of issues relating to community development project implementation. Lack of funds and donor withdrawal became a symptom of a complex problem in these development programmes, a story which has unfolded in this thesis.

6.5 CONTRIBUTIONS OF THIS STUDY TO KNOWLEDGE

No systematic study had previously been done to follow up and to assess the impact and sustainability of programmes linked to holistic mission in the Anglican Church in Tanzania. This study has been able to do so. The insight of this research into the implementation of these development programmes in the Anglican Church of Tanzania has helped in guiding this study to identify the gaps between the vision for community development in the church and the actual way these programmes have been run in the Anglican Church in Tanzania in the Dodoma region. Further, these gaps have helped to show areas which had been overlooked the development thinking among Christian evangelicals relating to the complications of cross-cultural mission, on communication of vision, standards, cultures and values which are integral to mission and development practice. This study can also be used as an evaluation tool for other programmes similar to the ones studied in this thesis.

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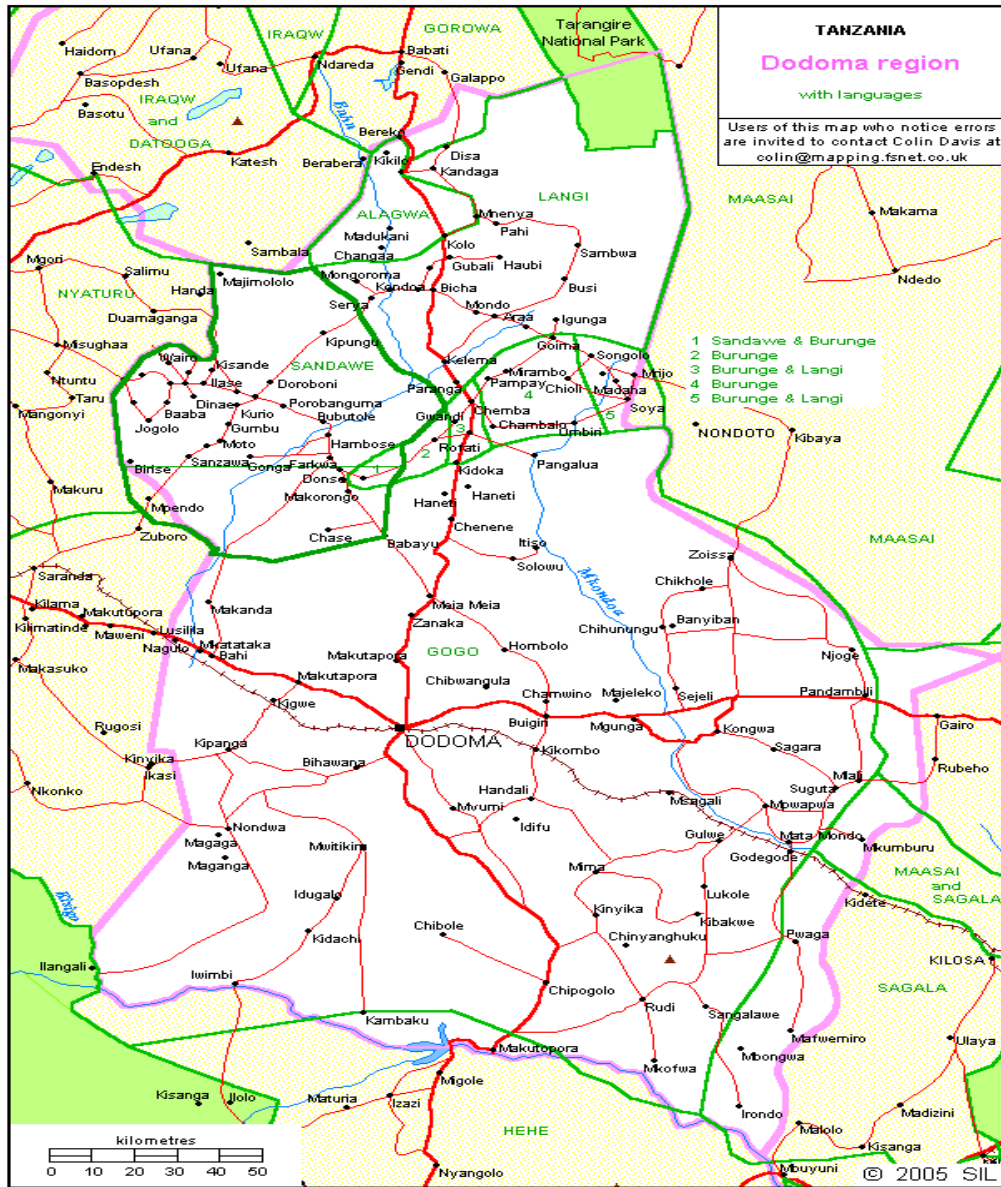
Appendices

Appendix 1

Showing Maps of Tanzania and the Dodoma Region



Map of Tanzania



Map of Dodoma Region (Source SIL) through Mr Colin Davis, 2007

Appendix 2: Showing distribution of districts representative tribes and geographical area covered by each tribe in the Dodoma Region. Note that since these statistics were accessed, three more districts have been formed in the region. The new districts are Chamwino (2007) and Bahi (2012), which were formed out of Dodoma Rural and Chemba (2012) out of Kondo.

DISTRICT	TRIBE
Dodoma Urban	Predominantly Wagogo with significant Langi presence
Dodoma Rural	Wagogo
Kondo	Langi, Burunge, Sandawe
Mpwapwa	Wagogo, Hehe and Kaguru
Kongwa	Predominantly Kaguru and minority Wagogo

Table 7.1 Main Tribes in districts of Dodoma region

According to Summer Institute of Linguistics (SIL) records, these tribes cover the following areas:

TRIBE	AREA IN km ²
Wagogo	37510
Langi	5440
Sandawe	4940
Burunge	1706
Alagwa	821
Kaguru	Not recorded ¹²⁶
Ahehe	Not recorded ¹²⁷

Table 7.2 Tribes and areas

Statistics as for year 2002

DISTRICT	AREA km ²	REGIONAL SHARE %
Dodoma Rural	14004	33.9
Dodoma Urban	2276	6.3
Kondo	13210	31.9
Mpwapwa	7479	18.1
Kongwa	4041	9.8

Table 7.3 Area covered by district and share in percentage. Source: Regional Commissioners Office Dodoma

¹²⁶ Could be due to insignificant numbers

¹²⁷ Could be due to insignificant numbers

The 5 districts are sub-divided into 26 divisions 145 wards covering 465 registered villages

DISTRICT	DIVISIONS	WARDS
Dodoma Rural	8	124
Dodoma Urban	4	42
Kondoa	8	160
Mpwapwa	3	73
Kongwa	3	66

Table 7.4 Area covered by district, division and ward. Source: Regional Commissioners Office Dodoma

DISTRICT	1988 census	PROJECTION		
		2000	2001	2002
Dodoma Urban	203833	274200	280781	287200
Dodoma Rural	353478	472900	484249	495800
Mpwapwa	339954	244000	249856	255900
Kongwa*	NA	223000	228352	233900
Kondoa	340554	440400	228000	461900
TOTAL	123781 9	1654500	1693638	1735000

Table 7.5 Population by District: Source. Regional Commissioners Office Dodoma

*** Kongwa was part of Mpwapwa District in 1988**

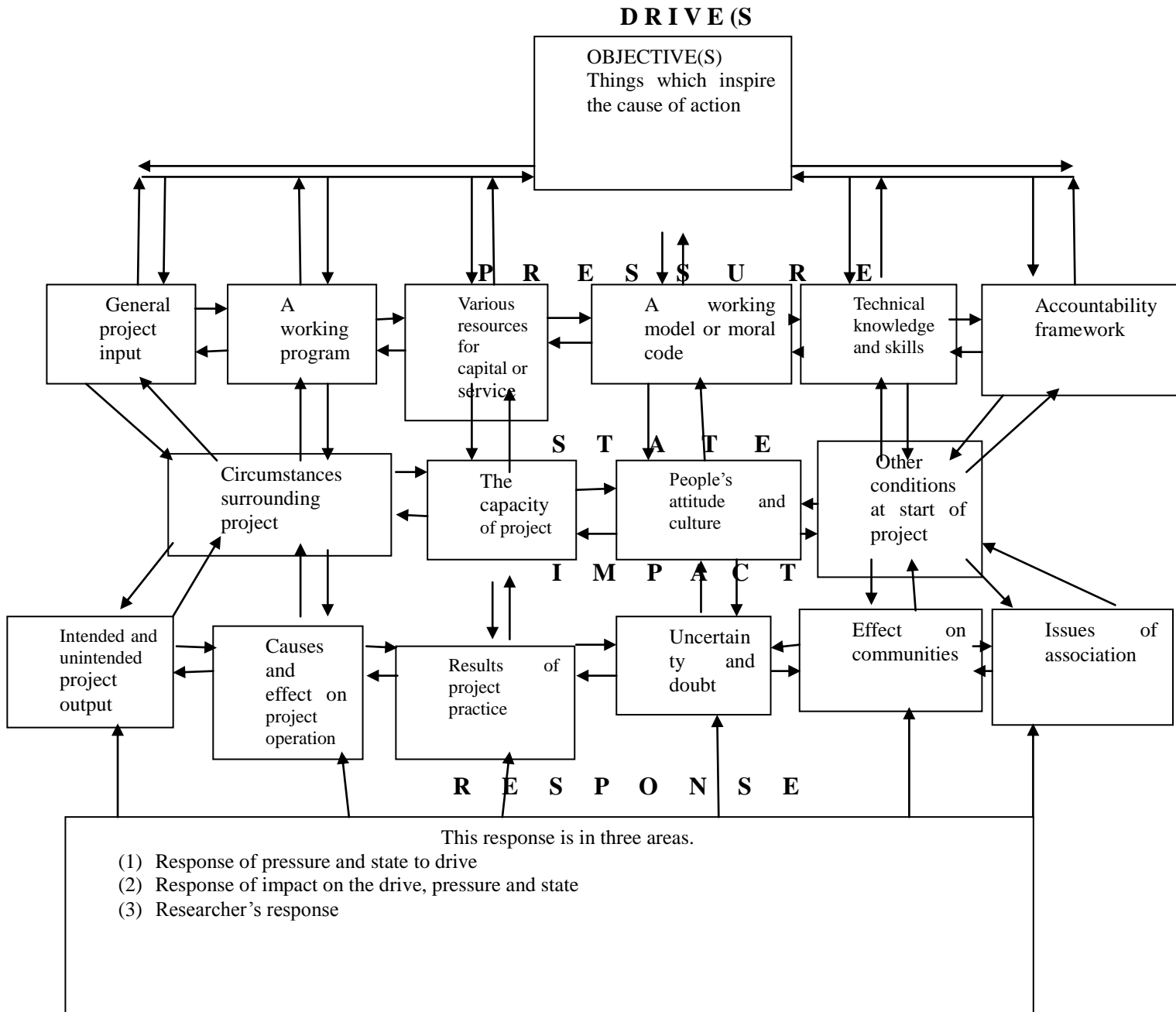
DISTRICT	TOTAL	MALE	FEMALE
Dodoma Rural	484249	232989	251260
Dodoma Urban	280781	135094	145688
Kondoa	450400	220213	230187
Mpwapwa	249856	120039	129816
Kongwa	228352	109707	118645
TOTAL	1693638	818042	875596

Table 7.6 Population by district/ gender division

Appendix 3

DPSIR Framework

OVERVIEW OF THE DPSIR ANALYTICAL FRAMEWORK



DPSIR figure

Appendix 4

Sample of interview questions

Part 1

- (1) What is your name?
- (2) What is your role in the society and or church?
- (3) Is your church or organisation in any way involved in community development?
- (3) Since when and how?
- (4) What are the activities?
- (5) Who carries (ed) out the task?
- (6) Who is your target group?
- (7) Are the activities still running?
- (8) If yes do you see them as doing well or not? Explain.
- (9) Who do these projects benefit and how?
- (10) If no, why did it close down? Explain
- (11) Who did they benefit then and how?
- (12) What is the source of your finance and or manpower?
- (13) What are the challenges your programme (s) is facing?
- (14) What is the cause of these challenges?
- (15) How are you or your organisation responding to the challenges?
- (16) What do you think motivates the church in doing development work especially in starting these projects at the first place?
- (17) How much would you like to see the church involved in the future?
- (18) Which projects were easy to obtain funds before 1990 and which activities were easy to obtain funds after 1990
- (19) What has been the main weaknesses and the main strengths in programme implementations and management?
- (20) What are your priorities?

Part 2

- (1) What organisations do you know of, who have been working alongside the church in the 1970's until now?
- (2) What were they doing? E.g.: giving funds, sending personnel, donating material? (specify)
- (3) Are those organisations still working with the church?
- (4) If yes, is it to the same extent?
- (5) If no, what was the reason for stopping?

- (6) What organisations have started recently to work with the church?
- (7) What are they doing? E.g.: giving money, sending personnel, giving material, other.

Part 3 (specifically for CNGOs)

- 1) What is your name?
- 2) What is the name of your organisation?
- 3) What position or title do you hold in the organisation?
- 4) Do you work with the church? If so how?
- 5) If not have you ever worked with the church? If so why did you stop?
- 6) Who are your stakeholders in Tanzania?
- 7) Who are your stakeholders outside Tanzania?
- 8) Do you work with any denominational restrictions?
- 9) What are your major activities?
- 10) What are your objectives?
- 11) To what extent are you achieving them?
- 12) What are the obstacles which affect your performance?
- 13) How long have you been working alongside the church?
- 14) What indicators do you use in measuring success or failure?
- 15) Define your funding to church activities by ticking the appropriate box
- 16)
 - a) Increasing
 - b) Decreasing
 - c) The same
- 17) Give reasons for your answer to question 11.
- 18) How has that affected the programmes?
- 19) What do people in the community think about it?
- 20) Do you have any other issues relating to these questions which you think are helpful for me to know?