

**CHURCH AND COMMUNITY MOBILISATION PROCESS RETURN ON  
INVESTMENT TRACKING SYSTEM/TOOLS - THE CASE OF TANZANIA,  
KENYA, UGANDA, SUDAN AND SOUTH SUDAN**

**BY**

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## **DECLARATION**

This research project is our original work and has not been presented for another degree to any other University.

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This project has been submitted for examination with my approval as the University Supervisor.

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Date-----

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## **DEDICATION**

**To my wife Joy Kwizera Njelango,**

**My Children,**

**David Samuel, John Moteswa and Daniel Nshimimana**

**And my Parents**

**Mr. William and Mrs. Hilda Njelango**

**My Parents in law**

**Bishop John and Mrs. Grace Rusibamayila**

**Though not present physically but alive in spirit.**

**My Spiritual Mentors**

**The late Bishop Yohana Madinda and**

**The late Bishop Dr. Alpha Mohammed**

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## EXECUTIVE SUMMARY

Tearfund is a Christian organisation that seeks to work in partnership with the church to bring holistic transformation to communities. One of the approaches used is the Church and Community Mobilisation Process (CCMP). CCMP aims to awaken the church to know its role in the community which is to be salt and light (positive influence). The process further provides tools for the community to be able to meet their needs using mainly locally available resources. CCMP mainly builds the capacity of local churches and communities to be able to carry out their own development.

Tearfund works with fourteen partners in five countries of Eastern Africa namely Tanzania, Kenya, Uganda, Sudan and South Sudan using CCMP since 2001. Notable achievements have been recorded. Evaluations have been done in Tanzania, Uganda, Sudan and Kenya, and all have clearly ascertained that CCMP has enabled local churches and their immediate poor communities transform their lives and alleviate physical and spiritual poverty.

The study sort to review current tracking system and recommend minimum tracking tools for CCMP Return on Investment and using some of the recommended tracking system carry out an inventory of CCMP inputs, processes, Outputs and Outcomes/results. The objectives of this study/project were:

1. To recommend minimum CCMP Return On Investment tracking system
2. To conduct an inventory of CCMP capacity building in the five countries
3. To conduct an inventory of outcomes/impact resulting from CCMP in the five countries
4. To share lessons learnt and best practices from the partners in the five countries.

### CCMP Outputs Inventory

CCMP output tracking form was given to CCMP Coordinators in the five countries for the inventory of CCMP Capacity building outputs. Overall the CCMP capacity building of local churches and communities in the five countries has resulted in the following outputs:

- **911** Capacity Builders trained
- **91.77% (836)** out of 911 Facilitators trained still actively facilitating the process
- **124** Trainer of trainers (TOTs) out of the total of 836 active facilitators are facilitating and training other CCMP facilitators in their respective countries and organisations
- **4** Trainers of Trainers out of the 124 TOTs are training others in CCMP in their countries and other Countries in Africa.
- **1,254** Church leaders envisioned

- **1,289** Church and Community Resource Persons (CCRePs) trained
- **4,011** Information Gathering Teams (IGTs) trained
- **150** Community development Committees formed
- **2,640** Community Development Committee Members trained
- **475** Churches Awakened (envisioned on the role of the church in the community)
- **306** Communities mobilised to use their own resources to meet their needs

The table 1 below provides information on the CCMP capacity building for each country

**Table 1: Summary CCMP Capacity Building**

	Country/Gen	Initial Facilitators	Facilitators trained	Active Facilitators	Envis. Church Leaders	CCRePs	IGTs	CDCs	No. of CDC Members	No. of Churches	No. of communities
	<b>SUMMARY</b>										
1.	Tanzania	147	301	272	323	704	2,430	12	863	171	159
2.	Kenya	117	237	227	269	54	159	63	600	110	11
3.	Uganda	19	240	218	524	413	1,407	69	1,115	131	94
4.	Sudan	10	76	72	87	118	130	-	-	23	12
5.	South Sudan	42	57	45	51	36	15	6	62	40	30
		<b>335</b>	<b>911</b>	<b>836</b>	<b>1,254</b>	<b>1,289</b>	<b>4,141</b>	<b>150</b>	<b>2,640</b>	<b>475</b>	<b>396</b>

*Source: Jonas Njelango (2012)*

### **CCMP Results (Outcomes/Impact) Inventory**

The recommended CCMP results (Outcomes/impact) tool/form was given to CCMP overall Coordinators. Supported by their respective CCMP Coordinators provided the information on CCMP results/outcomes that mainly were in form of emerging projects. This exercise was much harder than the output tracking because the process had been going on for a very long time and CCMP practitioners did not have a comprehensive tracking system to document the results/outcomes that were taking place. Moreover, the information obtained is more in general terms such as number of food security projects without specification such as what kind of food project, what type of food produced, amount produced e.g. in tons. Some partners did not provide information on numbers of beneficiaries.

An analysis of the information given by those partners who were able to provide information on emerging projects was carried out despite the deficiencies mentioned above. Some of the outcomes in terms of emerging projects from the analysis are as follows:

1. Health for children, women, vulnerable people and indeed the whole communities is improving through the availability of health facilities including buildings and medicines
  - 99 health facilities were constructed as follows:
  - 33 health centres were supported by seven partners. Five out of the seven partners facilitated community members construct a total number of 27 health centres benefiting a total number of 67,631 people.
  - 67 health clinics/dispensaries were constructed supported by five partners. Four out of the five partners facilitated community members carry out a total number of 66 projects benefitting a total of 42,961 people.
2. Education is improving (more school facilities-schools, desks, books) leading to more children going to school both girls and boys
  - 19 Secondary Schools were constructed in communities supported by five partners benefiting a total number of 19 secondary schools benefiting 13,764 people.
  - 49 Primary Schools were constructed supported by eight partners. Six partners with a total of 40 schools benefited a total of 23,115 pupils
  - 3 Nursery Schools were constructed by one partner benefiting 984 people
3. Food security and livelihoods projects are helping reduce poverty in families and communities at large
  - 1,077 food production projects were carried out in communities supported by nine partners. Eight partners with a total of 466 projects benefiting a total of 46,597 people
  - 217 livestock keeping projects were carried supported by seven partners. The seven partners with the 217 projects benefited a total number of 31,154 people
  - 1,114 self supporting groups' initiatives (Income Generation Activities) were started supported by nine partners. Eight out of the nine supported 1095 projects benefiting about 24,017 people
  - 118 Grinding machines were established/constructed/started supported by six partners. Five partners facilitated community members have a total number of 117 grinding mills benefitting a total of 24,445 people
4. Water Hygiene and Sanitation (WASH) has greatly improved in communities

- 201 shallow wells supported by four partners facilitated were constructed. Three partners amongst the four facilitated communities start a total of 89 projects benefitting a total of 17,561 people
  - 48 deep wells/boreholes were constructed supported by five partners. Four of the five partners facilitated community members construct/improve a total of 45 deep wells/boreholes benefitting a total number of 24,125 people
  - 69 earth dams were constructed supported by three partners. The three partners facilitated community members construct a total of 69 dams benefitting a total of 18,713 people
  - 9,802 toilets were constructed supported by eight partners. Seven out of the eight partners facilitated community members construct a total number of 9,800 toilets benefitting a total of 98,020 people
5. Vulnerable people are supported to be engaged/involved in their own development
- 84 projects supporting People Living with HIV were started supported by five partners. Four out of the five partners have facilitated community members start a total number of 80 projects benefitting a total of 430 people
  - 12 HIV support groups supported by ACROSS benefiting 7,422 people
  - 218 Orphan groups were started supported by seven partners. Six out of the seven partners have facilitated community members start a total of 215 groups benefitting a total of 822 people
6. Church building have been constructed/improved
- 228 churches were constructed or improved supported by all partners. Eight out of the ten (10) partners' facilitated churches construct/improve a total of 208 churches benefitting a total of 18,078 people

Transformation Stories from the Diocese of Kajokeji CCMP project:

### **Attitudes are changing**

1. In Leikor parish in the Diocese of Kajokeji South Sudan, a Lay Reader Priscilla Kabang has this to say:
  - *“At first I thought that things like developing oneself are only meant for the world because they will end here – the only thing people should be engaged with is to repent and go to heaven. The bible studies taught me that God is interested in our whole being”. Now Priscilla has started a small hotel where she sells tea, pancakes and local bread. As a result, she is now able to pay school fees for her children and to meet other domestic needs’*
2. In Andasire parish in Kajokeji a church elder had this to say:



- *“Prior to the CCMP we used to go to visit the sick empty handed, always expecting that the sick being visiting is expected to provide for the visitors. Following the bible studies we realized that we as the believers are the ones to support the sick. We therefore decided to contribute to a small fund that we will use when we visit the sick. This is working very well now. When one teacher got sick the other day, we all raised Ush 6,000.00 (about USD 2.2), which we took to him when we visited and prayed with him”*

### **Relationships are improving**

#### **3. Testimonies from Andasire Church in the Diocese of Kajokeji in South Sudan**

- *“When the Baptist church was introduced in the area, there was always discord among the members and those from the ECS. Following the bible studies the situation is different. The Christians from the ECS and the Baptists now study the word of God together, and have organized a conference together”,* reported one Christian
- Rev Rufus Sobe planted 200 heaps of sweet potatoes which after selling managed to pay school fees and the rest is for home. *“I used to be a soldier with SPLA. Then I used to do things alone without involving anybody, including my wife. CCMP has helped me. For the first time I sat with my wife and we together agreed how to plan our land so as to make the maximum benefit. We agreed to divide the land, and calculated how many potato heaps we must grow in order to really meet our need. Now we know what to do each term in order to meet the school fees needed”* said Rufus

Details of the outcomes of CCMP are found in Chapter four section 4:14

### **Conclusion**

From the study findings three major concluding remarks are drawn:

1. There is lack of sufficient tracking system to effectively track the CCMP return on Investment.
2. CCMP started about ten years in the five countries has continued and is being scale up in all the five countries albeit at different rate/levels. There is sufficient evidence of significant outcomes/impact in the local churches and communities resulting from CCMP
3. The scale up of CCMP though has been rather slow

### **Recommendations**

Minimum tracking tools for tracking CCMP return on investment are recommended in chapter five to enable comprehensive/detailed analysis of CCMP return on investment and improvement of CCMP

work. The analysis will help stakeholders know the value/benefit of CCMP and therefore will support the fast tracking of CCMP scale up. Two of the recommended forms were used to gather information for the general analysis of the CCMP return on investment.

Other recommendations that will help fast tracking quality and sustainable CCMP scale up are:

1. Implementing partners and the Supporting Partner Tearfund support sharing and learning activities:
  - CCMP practitioners' reflection forums at different levels-local church/community, partner, country, regional and even global levels. This will help share learning and best practices for further improvement of CCMP work
  - Learning Visits at different levels-between local churches and communities, within the partners and within the respective countries as well as learning visits by CCMP practitioners within the respective countries, within the region and beyond
2. CCMP has inbuilt facilitators training as said in this study. However, the numbers of TOTs to date are very low. It is only 124 out of the 836 active trained facilitators are trained or currently being trained in TOT. This is only 15% of the trained facilitators
  - There needs to be deliberate efforts and clear Strategic planning for Tearfund and partners to scale up training of Trainers of Trainers (TOTs) to ensure more facilitators are trained to enable fast tracking of CCMP scale up.
3. The local churches and communities emerging projects portfolio include health, education, WASH, livelihoods, construction of churches and individual houses, spiritual, environment, support to vulnerable people including HIV and orphans
  - Implementing partners and the supporting partner Tearfund, need to review their technical capacities and align them with the needs of communities
4. CCMP Coordinators work is very expansive including management, coordination, monitoring and reporting/communication over and above the CCMP facilitation and training
  - Implementing partners and Tearfund need to review CCMP skills and work load to see where extra supporting staff may be need and especially review to see if additional staff in the area of monitoring, reporting and communication can be added on

### **Recommendations for further Action Learning/Study for CCMP Practitioners**

The CCMP return on investment is work in progress. What was achieved using the two forms is only the general picture of CCMP return on investment. The information on emerging projects needs to be more detailed to allow costing to be carried out

- It is recommended here that the CCMP practitioners take it as a follow up project to provide more specification on the projects going on to enable costing to be done. This in turn will enable a detailed analysis of CCMP return On Investment to be able to provide the value/benefit of CCMP work
- Action Learning by CCMP practitioners through GULL to be encouraged and supported by the Supporting Partner (Tearfund) as it is already embraced by the partners in the five countries. The exercise of refining the tracking tools among other areas CCMP practitioners' may want to learn can be undertaken under the GULL Action/Self Learning. This will support CCMP practitioners' skills and knowledge development and enable them contribute significantly into the improvement of CCMP in their respective countries and globally

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## **ABBREVIATIONS**

CCMP:	Church and Community Mobilization Process
PEP:	Participatory Evaluation Process
PAP:	Participatory Awakening Process
CR:	Country Representative
AICT:	African Inland Church of Tanzania
ACT:	Anglican Church of Tanzania
PAG:	Pentecostal Assemblies of God
ECS:	Episcopal Church of Sudan
DKK:	Diocese of Kajokeji
BATC:	Bishop Alison Theological College
COBAP:	Community- Based AIDS Programme
DRV:	Diocese of Rift Valley
GULL:	Global University for Lifelong Learning
FAR:	Fellowship for Africa Relief
DKK:	Diocese of Kajokeji
DOM:	Diocese of Mundri
ECS:	Episcopal Church of Sudan
CT:	Core Team
TOT:	Trainer of Trainers
CPA:	Comprehensive Peace Agreement
CDC:	Community Development Committee
MKE:	Mount Kenya East
IGT:	Information Gathering Team
SROI:	Social Return on Investment
KADRA:	Kajokeji Development and Relief Agency
SLPA	Sudan Peoples Liberation Army

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Overview of Tear fund**

Tearfund is a Christian organization that was established in 1960. The vision of Tearfund is 50 million people released from material and spiritual poverty through a worldwide network of 100,000 local churches. The outcomes Tearfund wants to outwork are:

- Church envisioned -The global church embraces its calling to address poverty and injustice
- Communities developed -Local churches and communities working to reduce poverty and build resilience -sustainably and holistically
- Policies changed -Unjust policies and practices of the powerful changed to deliver justice for poor communities
- Disasters responded to -communities affected by disasters recover quickly and better equipped to face future hazards

Church and Community Mobilization Process (CCMP) also called Umoja lies at the heart of Tearfund approach to development. Tearfund works with seventeen partners implementing CCMP in the five countries of Tanzania, Kenya, Uganda, Sudan and South Sudan.

### **1.2 Tearfund CCMP Partners**

#### **Tanzania**

In Tanzania Tearfund works with six partners implementing CCMP.

1. African Inland Church of Tanzania (AICT)- Mara/Ukerewe Diocese (MUD) 1998
2. Anglican Church of Tanzania (ACT)-Ruaha Diocese-2002
3. AICT Shinyanga Diocese-2003
4. ACT Kagera Diocese -2006
5. AICT Geita Diocese-2008
6. AICT Mwanza Diocese-2008
7. Tearfund supports Majahida Bible College (MBC) (2009) to integrate CCMP training in the Bible College curriculum.

Furthermore, Tearfund has supported the envisioning of the following potential/future partners:

8. Kanisa la Mennonite Tanzania Shirati (2010)
9. African Inland Church Tanzania (AICT) Tabora (2010)

10. Anglican Church of Tanzania (ACT) Diocese of Rift Valley (DRV) (2011)
11. ACT Diocese of Central Tanganyika (DCT)-Msalato parish
12. ACT Msalato Theological College
13. Kanisa la Mennonite Tanzania- Mwanza-2001

## **Kenya**

1. Anglican Church of Kenya (ACK)-Mount Kenya East Diocese (MKE) 2001
2. African Inland Church (AIC) Korr-2009
3. ACK Diocese of Mombasa-2011
4. ACK Diocese of Kericho-2011

In Kenya; through the collaboration of Tearfund UK office, the Arch Bishop of Canterbury's office and The African Anglican Church Provinces office organised an envisioning workshop for Anglican Bishops from East Africa Region and beyond.

## **Uganda**

In Uganda, Tearfund works with three partners implementing CCMP.

1. Pentecostal Assemblies of God (PAG)-2003
2. Women Concern Ministries-Mbale-2009
3. Here is Life Anglican Church of Uganda-Yumbe-2009

Tearfund funds PAG Uganda to train 5 more partners in CCMP using their CCMP facilitators. The partners are:

4. Diocese of Kitgum (Northern Uganda);
5. Diocese of Soroti (Eastern Uganda);
6. Diocese of Kigezi (South Western Uganda);
7. Community- Based AIDS Programme (COBAP) Kampala and
8. The AIDS Intervention Programme (Southern Uganda)

Others not Tearfund partners attending CCMP training in Uganda that is facilitated by PAG Uganda are:

9. Arid land Development Programme (Northern Uganda);
10. Youth with A Mission (Southern Uganda);
11. Divine Care Ministries (Kampala);
12. Transforming Nations Alliance (Kampala);

13. Mothers Union (Central Uganda) and
14. Deliverance Church, Budaka (Eastern Uganda)

### **Sudan**

1. Tearfund supports Fellowship for Africa Relief (FAR) since 2003. In turn FAR works with eight denominations in Sudan
2. African Inland Church (AIC)
3. Episcopal Church of Sudan (ECS)
4. Pentecostal Church of Sudan (PCOS)
5. Evangelical Church
6. Catholic Church
7. Orthodox Church

### **South Sudan**

1. ACROSS- 2003
2. Episcopal Church of Sudan (ECS)-Diocese of Kajokeji (DKK)-2009
3. ECS Diocese of Mundri-2011

In South Sudan, Tearfund has also supported two theological colleges;

4. Bishop Alison Theological College (BATC) and
5. Canon Benaiah Poggo Bible College (CBPBC) to include CCMP in their curriculums. When pastors go through the theological training they will also learn on integral mission and CCMP and carry out CCMP in their respective local churches when they graduate.

Tearfund also has envisioned Bishops and senior church leaders in nine Episcopal Church of Sudan (ECS) Dioceses associated with Bishop Alison Theological College (BATC). Those Dioceses are:

6. Episcopal Church of Sudan (ECS) Diocese of Yei (DOY)
7. ECS Diocese of Mundri (DOM);
8. ECS Diocese of Lainya ;
9. ECS Diocese of Rokon;
10. ECS Diocese of Maridi;
11. ECS Diocese of Kajokeji;
12. ECS Diocese of Yambio;
13. ECS Diocese of Olo and
14. ECS Diocese of Nzara.

The region has been a centre of good practice for CCMP and people have come from other countries such as DRC, Mozambique and visited Kenya, Tanzania and Uganda to learn on CCMP work going on

### **1.3 Church and Community Mobilization Process**

CCMP stands for Church and Community Mobilisation Process. It is also called Umoja (a word in Swahili meaning Unity or togetherness). Moreover the process is called different names in different places - for example in North Sudan, Uganda PAG, Kenya and Tanzania it is called PEP (Participatory Evaluation Process) and in South Sudan it is PAP (Participatory Awakening Process). CCMP has five stages:

- Church Awakening-through facilitating Bible studies
- Church and Community description- The church and Community reflect on their history and current situation
- Information gathering
- Information analysis
- Decision making

The main input in CCMP is capacity building of people in local churches and communities at different levels. This in turn results in people being awakened and they begin to take charge of their own lives which lead to economic, social and spiritual transformation. CCMP Coordinators in the five countries used the CCMP Capacity Building form to collect information on all the training activities that have taken place in their respective areas. They also used the emerging projects form to collect information on the projects that have taken place as a result of CCMP.

Among the Processes used in capacity building are:

- Training
- Management
- Coordination
- Monitoring and Evaluation

### **1.3.1 CCMP-Training**

All the five countries are carrying out capacity building activities in mainly a similar manner. There are six key areas of capacity building that the Church and Community Mobilisation Process carry out in local churches and communities:

1. Senior Church leaders' envisioning
2. Facilitators/Capacity builders
3. Local church leadership envisioning
4. Church and Community Resources Persons
5. Information gathering teams
6. Community Development Committees

#### **Envisioning of Senior Church Leaders**

Before any Church and Community Mobilisation work takes place with any partner, the senior church leadership is envisioned. The process is explained to the leaders for them to know its benefit. Only when they agree to it then the leaders will select people for training in CCMP facilitation. They also select the local churches that will pilot the process where the facilitators being trained will be practicing.

#### **Facilitators' training**

After the senior church leadership' envisioning, the leaders choose/select candidates who will join the facilitators' training. The selected facilitators come together for training at a central location for one or two weeks at ago. A series of training sessions are conducted in phases, to allow after every phase for the trainees to go the pilot and practice churches to practice what they have learnt.

The classroom training takes about 18 weeks and in some about 120 days. However, with the field practice which is dictated by situations and circumstances such as deaths in the communities, other community and national activities, the training takes about 2-3 years on average to be completed.

Facilitators are called different names in the five countries: In Tanzania and Kenya they are called 'Capacity builders; in Uganda they are called 'Disciples'; in Sudan they are called 'Core Team' and in South Sudan they are called 'Awakeners'.

### **Local Church Leaders' envisioning**

When the facilitators go to the selected local churches, they start with envisioning the Church leaders and when they understand the process and agree to have the process started, the facilitation starts with the Bible Studies for church members for church awakening after which the church goes to the community to discuss on working together to find solutions to their problems/situations in their community.

### **Church and Community Resource Persons (CCRePs) Training**

The facilitators run Bible studies with the local church to help awaken them to their mandate as salt and light in the community and on all the resources God has given them in the community to meet their needs. They also learn how to relate well with the community, it does not matter whether they are of different faiths, since God has put them together, He wants them to relate well and work together to meet their needs. When the church is awakened, then they are ready to engage with the community so that they start addressing their situation together. When the community accepts the process to take place, the Church and Community Resource persons are selected. The church selects its own resource persons and the community does the same. The CCRePs are brought together for training for about a week by the chief facilitator(s). They are trained in the process-what it is and does and in the role of the CCRePs. Moreover, the CCRePs support the facilitators as they continue with the process and hence continue the learning on the process and facilitation. Some of the CCRePs have proved so capable and have been promoted to be facilitators.

### **Information Gathering Teams (IGTs) Training**

Information Gathering Teams are selected after the community description phase and as the phase of Information gathering sets in. They are trained in the use of the various forms that they will use to gather the information and on the way they will report and present the information to the church and community for discussions and validation.

### **Community Development Committee (CDCs) Training**

The church and community selects CDC members who get trained in management of development activities which include developing proposals, management and monitoring of projects going on in the church and community.

## **Training of Trainers (TOT)**

The Training of Trainers is done by the chief facilitator(s). During the process of training the facilitators identify those with potential to train others. These are taken through on job training and paired into 2s and 3s to go and facilitate and train other facilitators. They do this under the supervision, guidance and assessment of the chief facilitators.

### **1.3.2 CCMP Management**

CCMP for all partners is under the Development department.

1. For Mount Kenya East, CCMP is under the Development Services department
2. For PAG Uganda, CCMP is under development at national level. However because the church sees CCMP not to be a project per se rather a holistic approach at pastorate level there is a debate on whether it is put under Ministry department.
3. In Tanzania, some partners have put CCMP under development department others have created a department called capacity building.
  - In Shinyanga, Kagera and the Christian Council of Tanzania, CCMP is under Capacity building department.
  - In Geita, Mara Ukerewe and Ruaha, CCMP is under the development department.
4. In Sudan, the partner (FAR) has put CCMP under development in a sub department called Partnership.
5. In South Sudan:
  - ACROSS has put CCMP as a department at the national level and at the area/location level it is a department on its own reporting to the Area Coordinator.
  - The Diocese of Kajokeji, CCMP is under the Kajokeji Development and Relief Agency which is the development department of the Diocese.

The main challenge has been that CCMP being an approach focusing on holistic approach is new to many people. Some of the heads of development departments are not trained CCMP practitioners, leading to CCMP not getting the needed support to carry out the work. CCMP Coordinators have used different methods/ways to address this challenge:

- In PAG Uganda CCMP has convinced the leadership that the development managers and CCMP Coordinators who are not trained in the process are going through a kind of refresher training on CCMP.



- In Mount Kenya East, the CCMP Coordinators provide reports on the work of CCMP to the development department and invite the development coordinators and managers during the CCMP practitioners' reflection meetings.
- In Sudan, the CCMP Coordinator share reports in the organisation meetings on CCMP.
- ACROSS CCMP practitioners took the management team for a learning visit to the CCMP project. Also the CCMP team always ensures they prepare strong reports on CCMP work during ACROSS partners meetings. These efforts have resulted in the ACROSS management deciding CCMP to be their approach to community development. Moreover, one of the partners of ACROSS-Tear Switzerland agreed to co fund with Tearfund the CCMP project in Boma

### **1.3.3 CCMP Coordination**

CCMP work is coordinated by a CCMP Coordinator in the partner organisations. Due to the growth of the geographical areas and the numbers the local churches and communities covered, the coordination work is further subdivided to have assistants and some have also area coordinators.

#### **1. In Tanzania:**

- Tearfund has a seconded staff from CCT who works full time as the Country CCMP Coordinator to support the partners' coordinators in ensuring quality facilitation and training is taking place. He also provides monitoring and capacity building support to the partners CCMP teams.
- Each of the six partners in Tanzania has a CCMP coordinator with an assistant.
- The coordination structure has been decentralised to the various levels so as to have better and effective coordination, support and capacity building of the practitioners in the areas.

#### **2. In PAG Uganda the church structure has the national office with districts offices run by the District Bishops.**

- CCMP department has two assistants to the National Coordinator and seven districts coordinators, one in each district.

#### **3. In Mount Kenya East, initially when the CCMP project started, the area was one Diocese. Now it has been divided into five Dioceses.**

- CCMP department is managed by the Overall Coordinator supported by Diocesan CCMP Coordinators.
- Recently due to the expansion of CCMP to cover a distant Diocese within the cluster, an Assistant coordinator has been appointed to support the Over all Coordinator. The Diocesan Coordinators are volunteers, staff of the respective dioceses mainly clergy.

4. In Sudan:

- The CCMP coordinator is supported by an assistant.

5. South Sudan:

- In ACROSS there is a CCMP Coordinator who oversees CCMP in three areas, and in each area there is an assistant.
- In the Diocese of Kajokeji, it is a new project and there is currently one CCMP Coordinator who reports to the Kajokeji Development and Relief Agency (KADRA) Director. KADRA is the development department of the Diocese of Kajokeji.

In PAG Uganda some of the CCMP Coordinators and managers in the Development departments are not trained in CCMP; hence find it difficult to oversee the CCMP work.

- PAG Uganda has organised CCMP training for the coordinators and managers to give them thorough exposure to CCMP to enable them support CCMP effectively.

### **1.3.4 CCMP Monitoring and Evaluation**

Monitoring and Evaluation for most partners is carried out by the CCMP Coordinators at different levels as explained above. However, ACROSS has recruited a monitoring and evaluation officer to ensure proper records and documentation of CCMP work is taking place.

### **1.3. 5 CCMP Capacity building Costs/Inputs**

The main costs for CCMP capacity building is the training of facilitators, CCRPs, IGTS and CDCs.

The key cost items for training the first facilitators normally by an external facilitator are:

1. Transport, accommodation and food for the trainers and participants
2. Trainers consultancy fees
3. Equipments such as computers
4. Motor bicycles and or vehicles if necessary for monitoring
5. Administrative costs for the support services the project gets like finance, IT, logistics and general management
6. Stationery

After the first and even second batch of training, the external trainer identifies those potential to carry on the training and mentors them during the training. Then the trained trainers take over for future training

The main costs that continue after the external trainers leave the scene include:

1. Transport, accommodation and food for the trainers and participants

2. Some provide some incentive for the local trainers when they have to go far away from their places to facilitate in terms of paying for their transport, accommodation and food.
  - Others use volunteers a good number of them being pastors. PAG in Uganda, Mount Kenya East in Kenya and partners in Tanzania train mainly pastors as facilitators and do the job on voluntary basis.
  - Sudan and South Sudan, Tearfund partners with other Christian International Non Governmental Organisations. Here incentive include a little bit of additional amount beyond just the transport, accommodation and food in the range of USD 20 to 50 per day. There is an expectation also when people work with an International organisation, they expect some pay and not total volunteering.
3. Equipments such as computers for the CCMP coordinating team
4. Motor bicycles and or vehicles if necessary for monitoring
5. Administrative costs which pay for the support services the project needs like finance, IT, logistics and general management
6. Stationery

#### **1.4 Global University for Lifelong Learning (GULL)**

Global University for Lifelong Learning is a not for profit foundation registered in California, USA (GULL Inc.). GULL's central services and global support function are managed from the UK by GULL Limited. GULL is dedicated to enabling people make a difference in our world. GULL uses Action Learning to help individuals, communities and organisations to sustain learning and apply the outcomes. Action Learning occurs when people learn from each other, create their own resources, identify their own problems and form their own solutions. All over the world this process works in any culture, language and tradition.

GULL has been working with Tearfund and partners carrying out CCMP since 2009. In partnership with GULL, a CCMP pathway has been developed to recognize and certify the outcomes of CCMP and to help to sustain the professional growth of CCMP practitioners. With GULL's guidance the 'CCMP return on Investment Tracking System Development' was developed for this study.

GULL already has brought a lot of encouragement, motivation and revived passion for the CCMP practitioner to continue their engagement in the process through facilitation and training and playing various roles in scaling up CCMP. So far, 1,578 CCMP practitioners have graduated under CCMP/GULL programme as follows:

1. Certificate - 1,224
2. Diploma - 232

3. Bachelor - 118
4. Masters - 7
5. Honorary Doctorate – 7
6. Doctorate - Leadership Development – 2

### **1.5 Statement of the Problem**

Currently CCMP work is shared through one visiting the communities where CCMP is being carried out to see and hear on the great work going on there. Also transformation stories are shared sporadically with some information on CCMP shared in mid term and annual reports. Not many people are able to visit CCMP communities to see the great work going on. Moreover, the information shared does not give a comprehensive picture of CCMP work and its results/impact in a local church and community, country, region and even at global level. The major reason for the lack of comprehensive information on CCMP work is the lack of adequate monitoring and evaluation tracking system. Without adequate tracking it is difficult to provide comprehensive information in a systematic and continuous manner to enable detail cost benefit analysis of CCMP to show the full/detailed value/benefit of investing in CCMP work.

### **1.6 Objectives of the Study**

The objectives of this study/project were:

1. To recommend minimum CCMP Return On Investment tracking system
2. To conduct an inventory of CCMP capacity building in the five countries
3. To conduct an inventory of outcomes/impact resulting from CCMP in the five countries
4. To share lessons learnt and best practices from the partners in the five countries.

### **1.7 Significance of the Study**

Provision of minimum tracking system will

- Provide for the immediate, a general picture of the benefit of CCMP
- Provide the foundation for carrying out detailed cost benefit analysis of the process to be able to show the extent of the return on CCMP investment.
- The systematic and continuous tracking will provide information that help CCMP practitioners share learning and improve the quality CCMP scale up in a sustainable
- Being able to show the full value/benefit of CCMP work to current and potential stakeholders will bring more commitment to the stakeholders to provide the support to CCMP work including financial.

### **1.8 Scope of the study**

In the process of developing CCMP Return on Investment tracking system, a review of existing monitoring and documentation systems was carried out in the five countries. Some of the existing forms and some newly developed forms were recommended to the practitioners to use in efforts to improve the tracking system.

CCMP Coordinators were asked to use two of the recommended forms to collect information to be able to at least have a general picture of the CCMP return on Investment. The information from the two forms has been consolidated for the five countries and has provided valuable information for learning within the practitioners in the region as well as sharing with others.

The second track that will contribute towards provision of comprehensive information on CCMP work will be the CCMP/GULL certification/recognition programme for the CCMP graduates. A form has been recommended and graduates are using in documenting their transformation stories on what they learnt on CCMP and the difference/impact it has made in their personal lives and families the church and community they have facilitated CCMP. The stories of practitioners' journey in CCMP training and practice is providing a lot of qualitative and quantitative information on the impact of CCMP in peoples' lives.

### **1.9 Limitations**

The study was carried out in five countries which was quite challenging in terms of coordination. Apart from the project covering many countries, the CCMP Coordinators in all the countries and at all levels are extremely busy with the facilitation, training and coordination of CCMP. Another challenge of the project was trying to collect information concerning capacity building and emerging projects for projects that had been going on for very long time with some since early 2000. Without previously agreed system of tracking and documenting the information, Coordinators at different levels had to dig into different previous reports/documents containing various bits and pieces of the needed information. This was time consuming and added into the burden of work to the very busy CCMP practitioners. Continuous follow up through emails, telephone calls and meetings with the countries coordinators enabled the achievement of the collection of information from the five countries.

This study therefore was limited to providing minimum tracking systems and using some of the recommended tracking system to show the general value/benefit of CCMP work. Using the minimum

recommended tracking system, CCMP Coordinators in each country are encouraged to carry on the study/project to the next level of getting outcomes/emerging projects more specified for costing as well as costing the capacity building activities. This will enable the detailed and comprehensive cost benefit analysis of the process and be able to determine the full value of CCMP.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Community Mobilization**

Community mobilization is a process whereby a group of people have transcended their differences to meet on equal terms in order to facilitate a participatory decision-making process. In other words it can be viewed as a process which begins a dialogue among members of the community to determine who, what, and how issues are decided, and also to provide an avenue for everyone to participate in decisions that affect their lives. In the many communities it is evident that there are a number of obstacles which are serving to prevent a mobilization process from occurring. On the one hand there is quite a strong network in the many poor communities in terms of interdependence or cooperation amongst friends, families, and neighbors. Unfortunately there is little formal organization and strategizing around community organizations which could potentially serve as a means to address their needs. This sense of immobility arises from a number of factors which include the misperception that politicians and bureaucrats will alleviate their problems for them (yet the problems of corruption and poor administration are evident), a lack of expertise amongst the community to facilitate such organization, the unwillingness of the community as a whole to give up individual interests to form a broader cooperative, and an extreme shortage of available resources to facilitate the mobilization process (Ary, Jacobs and Razavieh. 2002)

Community mobilization is the use of capacity to bring about change by joining together the strengths of the community into an action plan. "Community mobilization is based on the belief that when a community is mobilized to address and solve its own problems, more efficient and effective results will materialize than could be achieved by any other means" (Hastings, 2001).

#### **2.2.1 Features of Successful Community Mobilization Process**

Several key components are required for effective community mobilization to occur. These include creating a shared vision, a common understanding of the problem, leadership, and establishing collaborative partnerships, increased community participation and sustainability. The process of mobilization must start with a community identifying its own concerns. The motivation that energizes community efforts comes from a variety of sources: compassion, religious commitment, and recognition that unless community members support each other while they are able, they will have no one to depend on if their own families someday need help.

Community groups that are able to mobilize the entire community in carrying out activities become the most dynamic and are able to sustain motivation for an extended period. A group that assumes responsibility for addressing problems on behalf of its community is not likely to sustain itself. Although practitioners may use different participatory tools and the issues around which they mobilize communities vary, the process is similar. Whatever the techniques, it is extremely important that organizations observe rigorous standards of excellence in participatory methodology (Coupal, 2001).

### **2.2.2 The critical steps in effective community mobilization:**

- Assuming a sense of responsibility and ownership that comes with the community's recognition and that is the starting point for identifying what responses are possible
- Identifying internal community resources and knowledge as well as individual skills and talents ("Who can do what, or who is already doing what?" What resources do we have? "What else can we do?")
- Prioritizing needs ("What are we most concerned about?")
- Having community members plan and manage activities with their internal resources
- Increasing the capacity of community members to continue carrying out their chosen activities, to access external resources once internal means are exhausted, and to sustain their efforts over the long term
- The process to mobilize communities does not happen all at once or necessarily in the order in which the steps are listed above.
- External organizations act as catalysts to promote ownership through participatory processes. They are facilitators, not managers, and capacity builders, not direct service deliverers. One of the more subtle challenges for a catalyst is to recognize when a community is ready for which kinds of training and external support, when to link with outside groups, and what resources to tap. A fundamental tenet of community mobilization is that the impetus for action emerges from the community level and the catalyst formulates its agenda around community priorities, concerns, capacities, and commitments.
- Structures through which mobilization occurs vary among communities. Community mobilization, which is a mechanism to define and put into action the collective will of the community, depends on the following guidelines for success:
- Once mobilized, a grassroots group should try to engage the entire community in responding to its particular shared concerns.



- Community mobilization should not be seen as a way for an outside agency to achieve community consensus around the agency's goals.
- Outside support seeks to build capacity of communities rather than to deliver services. The catalyst's role is to sensitize, mobilize, and build capacity. Outsiders can catalyze the process in a somewhat systematic fashion, but neither they nor funding bodies can dictate the specific actions a community eventually undertakes without undermining ownership and, therefore, sustainability.
- The process should be allowed to unfold according to the community's internally defined rhythm. Emphasis is on a process that is iterative and incremental. Taking sufficient time and the timing of outside support are crucial. Leading with outside resources before a community begins to take action through internally produced means is a sure way to subvert local ownership and responsibility.

Francis Njoroge (2004) on community mobilisation says 'This is a process that facilitates the community to make movement towards a desired situation using locally available resources. Effective mobilization enables the community to reach common agreement and together do things that will help to bring change. Mobilization enables people to identify and match the needs with the local resources, make decisions jointly, with each member participating actively. Mobilization involves communities making use of local skills, setting goals and determining how to achieve them. A mobilized community:-

- Attends the meetings without being forced
- Freely contributes labour, cash, time and skills
- Drives their development activities without demanding to be paid
- Determines benefits in an equitable manner
- Raises the resources needed to meet the community need
- Fully participates in determining the need, priority and strategies
- Controls the implementation of all activities (the community is in charge)
- Puts in place structures (committees, task forces, action teams etc) to oversee the development activities in their community, BUT the structures are accountable to the community/people
- Calls for meetings regularly to review progress of the planned activities and to share benefits accrued

### **2.3 Capacity Building**

Community capacity relates to the assets that already exist within a community. These can include concrete resources needed to address particular issues, as well as the wisdom, expertise and leadership to make things happen. The underlying assumption of community capacity is that all members in the community have something to offer in terms of problem solving and strategies to undertake collective concerns.

Capacity building refers to the means by which a community can tap into its own strengths. Capacity building places the emphasis on existing strengths and abilities, rather than being overwhelmed by problems or feelings of powerlessness" (HRDC, 1999). It is not possible for "outsiders" to come into a community and create capacity. Capacity building is not likely unless the community has the assets to begin with and the will to mobilize these assets. Assets cannot be fabricated or imposed. "Communities are never built from the top down or the outside in" (Kretzman & McKnight, 1993).

Human Resources Development Canada (HRDC), in *The Community Development Handbook* (1999), describes several benchmarks regarding the outcomes for community capacity building. Capacity building creates stronger community relationships and sets the stage for the enhanced ability of community members to share ideas on a course of action. There is also an increased ability to set and realize common goals in the action plan. The community begins to have a collective appreciation and respect of the limited resources, both in human and financial terms. The community also takes ownership for the action plan and has an "expanded intuition in sensing what to do, when to do it and when to quit". In terms of youth mental health, capacity building also increases awareness of the issues and promotes community advocacy to make a difference. Capacity building taps into the natural leadership skills of those in the community and acknowledges and nurtures the interest in young people to be leaders.

Francis Njoroge (2004) noted that development is a process of change in a community from a poor state to a better state, emphasizing quality of life of the people. Good development is one that enhances people's ability to respond to their own needs without having to depend too much on external help and must be measurable through consistent reflection by the community

He also defines community as a group of people living together in a geographically defined location, having common interests and experiencing the same problems. A community shares the same

culture, history and ancestry, resources and aspirations. Members of the community know each other well and are therefore able to support one another to meet their goals.

## **2.4 Sustainability**

They say Sustainability refers to the idea of living systems have the capacity for inter-dependent self-renewal, which is indispensable for continuing development. Reliance on an external agency means that a system may collapse if the agency is withdrawn, whereas internal capacity means the interdependent creation of renewable resources for growth (Thomas and Palfrey 1996).

Francis Njoroge (2004) He further notes that sustainability is the ability of a community to continue to generate benefits, to grow, expand and propagate long after the initial external input has stopped. Success factors for sustainability include:

- Active community participation in decision-making, planning, implementation, monitoring and evaluation, determining the sharing of the resources.
- Financing -must come from the people themselves
- Network and collaboration seeking to identify what is working in other agencies or communities and learn from it.
- Human capital (capacity) – train people to acquire skills
- Monitor and evaluate – Frequent tracking to check if progress is made, and to determine the worth of the intervention

Facilitation is critical in monitoring and evaluation where effective facilitation involves helping the community in discovering an easier way of doing things referring it to training for transformation where the community will enjoy their input and own their development

## **2.5 Monitoring and Evaluation Process**

Projects at all levels, whether single interventions or multiple integrated projects, should have an M&E plan in place to assess the project's progress toward achieving its goals and objectives and to inform key stakeholders and program designers about M&E results. Such plans will guide the design of monitoring and evaluation, highlight what information remains to be collected and how best to collect it, and suggest how to use the results to achieve greater effectiveness and efficiency.

The Monitoring and Evaluation Work Plan is a flexible guide to the steps you can use to document project activities, answer evaluation questions, and show progress toward project goals and objectives. As a guide, the M&E Work Plan explains the goals and objectives of the overall plan as well as the evaluation questions, methodologies, implementation plan, matrix of expected results, proposed timeline, and M&E instruments for gathering data. To ensure that M&E activities produce

useful results, it is essential that you incorporate M&E in the program design stage. Planning an intervention and designing an M&E strategy are inseparable activities. To ensure the relevance and sustainability of M&E activities, project designers must collaborate with stakeholders and donors to develop an integrated and comprehensive M&E plan. Comprehensive M&E plans should describe the overall goals and objectives of the country program (i.e., they should be site-specific); the specific M&E questions, methods, and designs to be used; what data will be collected and how; the required resources; who will implement the various components of the M&E work plan; and the timeline of the M&E plan. Monitoring and evaluation work plans are often written to cover a four- to five-year period because they may involve numerous M&E efforts on multiple interventions for different target populations. Some of these M&E activities require time to observe intervention or program outcomes (immediate or short-term effects) as well as overall program impact (long-term effects).

## **2.6 Participatory Monitoring and Evaluation (PME)**

Participatory Monitoring and Evaluation (PME) offers development organizations a host of opportunities for improving the performance of poverty alleviation programs and building the management capacity of local partners. While many agencies can evaluate poverty programs using outside “expert” approaches, few have the know-how and skills to employ PME approaches and fewer still are able to design and implement effective *PME systems*. PME approaches encompass a wide and expanding range of philosophies, tools and methodologies. For many agencies working in poverty alleviation there is great opportunity to strengthen programs by marrying PME with more traditional results-oriented approaches to program management (Ary, Jacobs, and Razavieh. 2002)

A good place to start with PME is to design PME systems for new poverty alleviation projects and programs. This is especially true for projects that have a philosophy of participatory management and partnership with local stakeholders. Designing PME systems into these projects during the inception stage will increase the likelihood that PME is not an after thought, that PME is fully integrated in project operations and that important PME benefits, such as participatory learning and action aimed at project improvement, are realized throughout the project life. A key aspect of this approach is the identification of PME training needs, development of a detailed PME training plan and follow through with appropriate PME training and capacity building activities.

## 2.7 Capacity Building M & E

### 2.7.1 Deciding how far to measure

One key decision is how far to go with M&E. For example, is it enough for a capacity building provider to show that its efforts have helped an organisation (or individual) improve capacity, or should providers go further and measure the wider effects of these changes? To some extent, this depends on the purpose of the capacity building support. But it also depends on what is meant by measuring change. There is an important distinction here. Some state that M&E is primarily about measurement. However, others believe measurement is too strong a word in many cases, and prefer to use words such as assess or illustrate. For example, some organisations attempt to **measure** capacity through the use of organisational assessment (OA) tools. However, because organisations touch so many lives we can only ever **illustrate** the changes that occur as a result of improved capacity. In the example above, a capacity building provider may carry out activities (such as training or mentoring) in order to support the capacity development of a partner. If this is designed to improve results in a specific project then it may be theoretically possible (albeit extremely difficult) to measure the results in terms of improved outcomes/impact at beneficiary level within that project. However, it is unlikely that benefits will be completely confined to one identified project. For example, the improved capacity may help performance in other projects or programmes run by the partner. Or individuals may leave an organisation and apply their new learning in different contexts. If the capacity building is of a more general nature, seeking improvements in the invisible core areas of vision, values and culture, or if it is concerned with internal organisational systems such as planning, fundraising or human resources, then it will be impossible to trace all the wider results (whether positive or negative) as they spread out in time and space. In these circumstances, the best that can be done is to record some of the changes that have occurred. In other words to *illustrate* change by highlighting specific examples (Intrac, 2010).

### **2.7.2 Basic definitions**

One of the key challenges for anyone involved in the M&E of capacity building is to agree what is meant by the term. This is not easy, as there are many different definitions, some of which are contradictory. *At its most basic capacity can be understood as ‘the ability of people, organisations and society as a whole to manage their affairs successfully’* (OECD 2006, p8). Organisational capacity can be defined as ‘the capability of an organisation to achieve effectively what it sets out to do’ (Fowler et al 1995, p4).

The capacity of an individual, an organisation or a society is not static. It changes over time, and is subject to both internal and external influences. Many of these changes are unplanned. For example an organisation can lose capacity if key individuals leave or change positions within that organisation. However, capacity development can be seen as a more deliberate process whereby people, organisations or society as a whole create, strengthen and maintain capacity over time. INTRAC believes that capacity development is an internal process that involves the main actor(s) taking primary responsibility for change processes; it is a complex human process based on values, emotions and beliefs; it involves changes in relationships between different actors and involves shifts in power and identity; and it is both uncertain and, to a degree, unpredictable (see James and Hailey 2007).

If capacity development is understood as an internal process, capacity building is more often understood as a purposeful, external intervention to strengthen capacity over time. However, despite its ongoing commitment to capacity building, the development community is not clear what is meant by the concept.

Good M&E is dependent on good planning. In turn, good planning may depend on a clear vision of what an organisation is trying to achieve. If organisations lack adequate theories outlining why capacity building is being carried out, and what the eventual results might be in terms of both organisational and societal change, it is not surprising that so many struggle to effectively monitor and evaluate capacity development and capacity building work.

### **2.8 Action Learning/Research**

Action Research is about practitioners creating new ideas about how to improve practice, and putting those ideas forward as their personal theories of practice. This is different from traditional social science, which is about official researchers producing theory, which practitioners’ apply to their practice, so immediately we are into a context of power and politics around the struggle for knowledge and recognition as a knower’ (Khan, 2001). Action research is a form of enquiry that enables practitioners everywhere to investigate and evaluate their work. They ask ‘What am I doing?

What to I need to improve? How do I improve it? Their accounts of practice show how they are trying to improve their own learning and influence the learning of others. These accounts come to stand as their own practical theories of practice, from which others can learn if they wish (Marchant, 2000). Action research has become increasingly popular around the world as a form of professional learning. It has been particularly well developed in education, specifically in teaching, and is now used widely across the professions. One of the attractions about action research is that everyone can do it, so it is for 'ordinary' practitioners as well as principals, managers and administrators. Students can also do and should do, action research (Steinberg and Kincheloe 1998).

The process of 'observe-reflect-act-evaluate-modify-move in new directions' is generally known as action-reflection, although no single term is used in the literature. Because the process tends to be cyclical, it is often referred to as an action-reflection cycle. The process is ongoing because as soon as we reach a provisional point where we feel things are satisfactory, that point itself raises new questions and it is time to begin again. (McNiff & Whitehead)

The purpose of all research is to generate new knowledge. Action research generates a special kind of knowledge. Action research has always been understood as people taking action to improve their personal and social situations. Some see its potential for promoting a more productive and peaceful world order (Heron 1998; Heron and Reason 2001). A strong new theme is emerging about how action researchers can find more democratic ways of working for sustainable organisational development (McNiff and Whitehead). Educational action research is coming to be seen as a methodology for real-world social change.

Anyone and everyone can do action research. You do not need any specialised equipment or knowledge. All you need is curiosity, creativity and a willingness to engage. You can do action research virtually anywhere, in institutional settings, in homes and on safaris. Investigating your work and finding ways to improve it means that you now become a knowledge creator. This idea has implications for the politics of knowledge, because not all people would agree that practitioners should be knowledge creators. Some people think that practitioners should concern themselves only with workplace practice and not get involved in research or generating knowledge. Others think practitioners should credit themselves as working with their intellects and contributing to policy debates (McNiff & Whitehead).

McNiff & Whitehead say Practitioner knowledge is central to practical and theoretical sustainability. They say Sustainability refers to the idea of living systems have the capacity for inter-dependent self-renewal, which is indispensable for continuing development. Reliance on an external agency means that a system may collapse if the agency is withdrawn, whereas internal capacity means the interdependent creation of renewable resources for growth. Practitioners' personal theories constitute

these renewable resources. All are free to stake their claim about what needs to be done to enable themselves and others to grow in ways that are right for them. This was the idea that first inspired action research. Lewis (1946), one of the originators of action research believed that if all members of a workforce were involved collaboratively in implementing and testing strategy, the organisation itself would grow.

Innovative practices have developed recently, where groups of action researchers have undertaken their joint enquiries. In this case the focus shifts from 'I' to 'we'. This is particularly helpful when the aim of the research is to improve whole organisational practices (see Marshall 1999-19). Underpinning such initiatives is the understanding that groups share certain collective values that they wish to realise.

## **2.9 The role/Mandate of the Local Church**

Moffitt (2005) says If Jesus was Mayor I imagine he would do several things:

- He would live a life that modelled what it means for His Father's will to be done
- He would help the people of the church recognize their role, follow his example, live according to His Father's instructions, and intentionally promote His Father's will wherever they go and whatever they do in the community
- He would be sure that the community knew His Father's will for all aspects of community life-business, education, health, police, housing, and every other area
- He would compassionately present the benefits of following –and the danger of disregarding- His Father's plan. He would give each citizen the choice to accept or reject the plan.

The church of Jesus Christ is God's principal agent to represent His intentions in the world! Believing this we would expect to see highly visible transformation in the societies and cultures where the church exists. Certainly the church of history shaped its culture. The church has experienced rapid growth around the globe but too often this multiplication does not make an observable impact on the society. Even in cultures where nearly half of the population claim to be Christian, governments and businesses are corrupt, people live lives without respect for their Creator or each other and nations and tribes battle one another. Tragically, there have even been genocides in countries where the majority of the population claim to be Christian. Why has the church not transformed the world around it? On a global level, perhaps the principal lack is a biblical understanding of God's intentions for His Church. Please note-without a biblical understanding of its role, the church of Jesus Christ cannot fulfil, or have passion for, God's intentions (Moffitt, 2005)

Moffitt outlines four premises, foundational principles that should shape how we think and act:

1. The world is seriously broken. Human wisdom and material resources cannot heal it



2. Healing for the nation or society comes as God's people respond in obedience and live as He instructs. As a consequence, He supernaturally intervenes in their history
3. The Bible is God's revelation for our healing
4. The church is God's principal entity to accomplish His purpose of healing all that was broken in the fall (man's rebellion against God and the consequences of this rebellion-Genesis3)

Moffitt defines Transformation as 'A substantial change in nature and character. Biblical transformation brings people into alignment with God's intentions'

Scripture reports that Jesus not only taught, but went about doing good. Jesus' intention was that evangelism and social concern be intimately related to one another, and many periods of church history have reflected His intention. There are stories of people who loved God and neighbour and were salt and light in their worlds. This is our legacy (Moffitt 2005).

Ephesians 1:22-23 says 'And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way'. In Ephesians 1:9 Paul says 'And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ'. 'The mystery' Moffitt says 'in summary, is this: All that was broken in Adams' rebellion will be brought back into unity and peace. God intended before creation that Christ would come and restore all things to Himself. This will happen as creation submits to the intentions, will, and rule of the One who created it-through Christ'.

God wants to accomplish His redemptive purpose, His big agenda, through the church-not through individual believers alone, but through the local and global church. His purpose will be fulfilled in communities and nations when the church carries out its mission. Therefore the church is far more important for transformation of a society than the president of the nation, its legislators, or its business leaders. The principal and most strategic institution God appointed to carry out His big agenda is not found in political or economic spheres. Instead, it is the church. We serve the head of the church. We work for the Mayor, and His agenda is total restoration.' (Moffitt 2005)

Each generation of each local church has a choice –to be an administrator of God's agenda for its community or not. The combined churches of a country have a similar choice to make. The generation of Israel that Moses led out of Egypt had a choice. God told them His agenda was for them to move into the Promised Land. They were afraid, and they stayed in camp. Because of lack of

faith, they did not see His faithfulness and purpose. That generation did not arrive in the Promised Land. God removed His blessing from one generation and gave it to the next.

God chose the local church for a grand purpose and equipped it with unique strengths:

- The local church is microcosm of the community. When it submits to God's intentions, it becomes a model of God's agenda
- As it submits to God's intentions, it increasingly reflects His image and character. It is in a position to serve as God's vice-regent in the part of creation where God has placed it.
- God has prepared and given leaders to the church. These leaders then equip the people of the church for God's grand purpose. This is the overarching job description of all church leaders-to equip God's people to carry out His work and to extend His rule through service.
- The local church ministers corporately. It also equips and sends its individual members to serve in their own spheres of influence.
- The local church has the mandate to represent God's whole agenda. Other Christian institutions have narrower mandates.

## **2.10 Return on Investment**

Kirkpatrick provides an important view of Return on Investment here below

Return on Investment (ROI) is a monetary measurement that is used to evaluate the efficiency and effectiveness of an investment made by an organization or community mobilization projects. Investments take many forms – financial, human capital, equipment, and training programs, capacity building. This paper will focus on the use of ROI to measure the effectiveness of project capacity building

The challenges surrounding capacity building have become more complex over the years. In the late 1990s the challenge was to ensure that participants found training interesting and they were able to learn new skills. In early 2000, the challenges became greater and trainers were asked to show that participants in training classes actually learned new skills – they needed to be able to apply that training back on the job. (Kirkpatrick and Kirkpatrick, 2005)

Today, the challenge is even more significant for learning and development professionals. Return on Investment (ROI) as a tool for evaluating project management training is becoming an expectation of senior executives within organizations. In today's tight economy with reduced resources and tighter budgets, learning and development professionals are finding it increasingly necessary to show the monetary value of the project management programs they are bringing to the organization. Today,

the success of project management training programs is measured by the financial contribution of the program to the organization.

### **Social return on Investment**

The Social return on investment (SROI) method as it has been standardized by the SROI Network provides a consistent quantitative approach to understanding and managing the impacts of a community project, business and fund or policy. It accounts for stakeholders' views of impact, and puts financial values on all those impacts identified by stakeholders which do not typically have market values. The aim is to include the values of community that are often excluded from markets in the same terms as used in markets that are money, in order to give people a voice in resource allocation decisions.

### **Communication**

By providing both credible numbers and qualitative and narrative value information, and the systematic story to support all of these it can to stakeholders with different preferences. It can help in communicating information with stakeholders and provide a means of drawing them into conversation.

### **More effective decisions**

If being used for planning, the focus on stakeholders can highlight interrelationships and help define activities with stronger synergies and increase planned community project. Monetised indicators can help analysis by management to consider what happens if they change their strategy. It allows them to think about whether their strategy is optimum in generating returns, or adopt a better means of using their natural resources. It can help community more efficiently select investments that are aligned with their value objectives.

### **Focus on the important**

By focusing on the critical impacts, an SROI analysis can be completed relatively quickly and is an effective way of defining management information systems necessary to make it quick in future

### **Investment mentality**

The concept of social return helps people understand that any grant or loan into an organization can be thought of as an investment rather than as a subsidy. The focus shifts to the creation of value, and away from the risk mentality and opportunity cost of using money here rather than there.

**Clarity on governance:**

If more accountable organisations are more sustainable, then understanding and explaining these impacts and then responding to them is critical. SROI analysis can help clarify impacts and focus the response. Responding to stakeholder's means that they can influence the community projects and so the community's project governance will be better related to stakeholders requirements.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

The study used a descriptive survey approach in collecting data from the respondents. The descriptive survey method was preferred because it ensures complete description of the situation, making sure that there is minimum bias in the collection of data. For quantitative data, two forms were used to collect information on CCMP input and emerging projects from CCMP Coordinators at different levels.

The study was carried out with the participation of the CCMP coordinators undertaking Action/Self Learning under the supervision and guidance of the Global University for Lifelong Learning. McNiff and Whitehead (2005) state that ‘Action Learning/Research encourages practitioners of any discipline to study their practice collaboratively, in a disciplined and scholarly way and to make their accounts of practice public so that others in their communities and elsewhere can learn and benefit’. In the conventional learning whereby a person studying for his/her Masters or Doctorate, uses all others supporting his/her study as enumerators only, who do not share in the credit that the student gets. For this study using GULL Action learning cascades from all levels of the practitioner learners from the doctoral, Masters, degree, diploma and certificate who all share in getting the credit due to the work and efforts they have contributed.

The information on CCMP work gathered by each practitioners, first and foremost benefit them and then as the information is consolidated at different levels of partner, country and region, the shared learning benefits all practitioners in the respective levels even as the information is shared to others for their learning as well.

For qualitative data/information, the convenience approach was used by interviewing CCMP Coordinators. The list of the Overall CCMP Coordinators who participated in coordinating the information gathering with their respective teams in the ‘CCMP Return on Investment Tracking System Development’ project is included at the end of this report.

### 3.3 Population

The population of the study was all CCMP practitioners in the five countries of Eastern Africa (Tanzania, Kenya, Uganda and Sudan). The CCMP practitioners at different levels in those countries provided the required information and provided the description/explanation of the processes used to carry out the CCMP process and the reflections on challenges, gaps, lessons learnt and good practices in order to improve their practice and in turn improve the process. The population of the study was as indicated in the table 2 below.

**Table 2: CCMP Coordinators**

No.	Partners	CCMP National/Overall Coordinator	Partners' Coordinator	Assistants	District/Diocesan/ Rural Deanery coordinators	Cluster Coordinators	Province Coordinators	Total
	<b>Tanzania</b>							
	Tanzania National CCMP Coordinator	1	-	-	-	-	-	1
1.	ACT Ruaha	-	1	1	-	-	-	2
2.	AICT Shinyanga	-	1	1	-	3	20	25
3.	AICT Mara and Ukerewe	-	1	1	-	2	3	7
4.	ACT Kagera	-	1	-	6	-	-	7
5.	AICT Geita	-	1	1	-	-	-	2
6.	AICT Mwanza	-	1	-	-	-	-	1
	Sub total	<b>1</b>	<b>6</b>	<b>4</b>	<b>6</b>	<b>5</b>	<b>23</b>	<b>45</b>
	<b>Kenya</b>							
7.	ACK Mount Kenya East (5 dioceses under one umbrella)-Diocesan	1		1	5	-	-	7
	<b>Uganda</b>							
8.	PAG Uganda (7 districts under PAG & two other partners and group of other Tearfund partners)	1	-	2	7	-	-	10
	<b>Sudan</b>							
9.	FAR-working with 7 denominations)	1	-	1	-	-	-	2
	<b>South Sudan</b>							
10.	ACROSS-Operating in two geographical areas	1	2	1	-	-	-	2
	Total	<b>5</b>	<b>8</b>	<b>9</b>	<b>24</b>	<b>5</b>	<b>23</b>	<b>66</b>

*Source: Jonas Njelango (2012)*

### 3.4 Research Instruments

The primary data for this study was collected using tow of the forms recommended as part of the minimum tracking tools/forms. This was complemented by interviews to provide explanations on the process used to carry out the work, challenges face and how they resolved them, gaps and how they

address or recommend to be addressed. These reflections help to provide lessons and good practices which the practitioners can learn from each other and share with others as well.

### **3.5 Data Analysis**

Quantitative data, collected from the five countries were collected using the filled in forms. The data was analyzed using descriptive which included; percentages and averages for comparisons purposes.

For qualitative data, convenience sampling was used by interviewing CCMP Coordinators using interview schedule/questionnaire. Notes were taken during the interviews to ensure information given was accurately recorded. The questionnaire is included in the Appendices. The questionnaire/schedule/checklist was clustered along main themes of the research to ease consolidation of information and interpretation and then analyzed through content analysis. Descriptive data is provided in form of explanatory notes and also presented in form of tables, charts and graphs.

## **CHAPTER FOUR**

### **DATA ANALYSIS, FINDINGS AND INTERPRETATIONS**

Findings for this study are centred on the two main areas that this study covers:

- Review of the monitoring and evaluation system used to track CCMP return on Investment with the aim of recommending some minimum tracking system for more effective and efficient tracking of CCMP work
- CCMP inputs/outputs and outcomes/impact inventory using two of the recommended forms for tracking CCMP work. This will help provide a general picture of CCMP return on investment and lay the foundation for developing more detailed analysis of CCMP return on investment.

#### **4.1 Existing CCMP Tracking Systems/Tools Review**

The review made for the tracking systems/tools/forms being used by CCMP practitioners in the five countries has these findings:

Monitoring and Evaluation for most partners is carried out by the CCMP Coordinators at different levels. However, ACROSS has recruited a monitoring and evaluation officer to ensure proper records/documentation and reporting of CCMP work is taking place more effectively. CCMP Coordinators from the five countries provided the monitoring and reporting systems/forms they are using to track CCMP work. There are mainly two systems/forms used to share CCMP information to Tearfund from partners:

1. The mid term and annual reports using Micah reporting template
  - All partners report using the Micah reporting template
2. Transformation stories gathered in an ad hoc manner and communicated to Teddington during the quarterly reports
  - All partners write these stories and submit them to Tearfund Country Representatives and their staff who in turn include some of them in the quarterly reports to Teddington

Other forms used by some partners are the following:

3. CCMP Trainee Facilitators Activities/work tracking system-
  - The form tracks the coverage of the training phases.
  - This form is used by the CCMP Chief facilitator during training and ideally all partners should have been using it. However, this system is currently used by FAR in Sudan. Other partners did not mention that they use this form.
4. Church Community Mobilisation Process Emerging Projects Monitoring/Tracking form



- The system tracks CCMP results/impact in the churches, communities, individuals and groups.
- This form is used by CCMP Coordinators in Tanzania.

The above forms/tools do not provide sufficient and comprehensive statistical and narrative information about CCMP work within partner organisations and across all partners in a systematic and continuous manner that can enable a detailed cost benefit analysis both in economic, social and spiritual to show the CCMP return on investment

## **4.2. CCMP Capacity Building Outputs**

The main input for CCMP is the capacity building of local churches and communities to be able to carry out their own holistic development. One of the recommended tracking forms was used to provide information on CCMP capacity building which is the main input/Output in CCMP. The Capacity building outputs covered in the analysis include:

1. Trained Facilitators, Awakened Churches and Mobilised Churches
2. Envisioned Church Leaders
3. Trained Church and Community Resource Persons (CCRePs); Trained Information Gathering Teams (IGTs) and Trained Community Development Committees (CDCs)
4. Training of Trainers (TOT)

CCMP scale up analysis looks into the CCMP turn over as well. CCMP turn over in PAG Uganda is called ‘generations’ and other partners call it ‘phases’. Over all the CCMP capacity building activities of local churches and communities in the five countries has resulted in the following outputs:

- **911** Capacity Builders trained
- **836** out of 911 Facilitators trained (91.77%) are still actively facilitating the process
- **124** Trainer of trainers(TOTs) out of the total of 836 active facilitators (14.5%) are facilitating and training other CCMP facilitators in their respective countries and organisations
- **4** Trainers of Trainers out of the 124 TOTs (3.23%) are training others in CCMP in their countries and other Countries in Africa.
- **1,254** church leaders envisioned
- **1,289** Church and Community Resource Persons (CCRePs) trained
- **4,011** Information Gathering Teams (IGTs) trained
- **150** Community development Committees formed
- **2,640** Community Development Committee Members trained
- **475** Churches Awakened (envisioned on the role of the church in the community)

- **306** Communities mobilised to use their own resources to meet their needs

Table 3 below provides information on the CCMP capacity building for each partner in the five countries.

**Table 3: Detailed Capacity Building**

	Country/Gen	Initial Facilitators	Facilitators trained	Active Facilitators	Envys. Church Leaders	CCRePs	IGTs	CDCs	No. of CDC Members	No. of Churches	No. of communities
	<b>SUMMARY</b>										
1.	Tanzania	147	301	272	323	704	2,430	12	863	171	159
2.	Kenya	117	237	227	269	54	159	63	600	110	11
3.	Uganda	19	240	218	524	413	1,407	69	1,115	131	94
4.	Sudan	10	76	72	87	118	130	-	-	23	12
5.	South Sudan	42	57	45	51	36	15	6	62	40	30
		<b>335</b>	<b>911</b>	<b>836</b>	<b>1,254</b>	<b>1,289</b>	<b>4,141</b>	<b>150</b>	<b>2,640</b>	<b>475</b>	<b>306</b>
	<b>TANZANIA</b>										
	AICT MUD-1998	25	57	47	21	114	178	12	-	30	30
	ACT Ruaha-2002	18	29	33	50	14	28	-	84	16	16
	AICT Shy 2003	24	130	121	160	354	1,752	-	710	86	86
	ACT Kagera 2006	42	42	36	16	96	371	-	0	14	9
	AICT Geita 2008	21	26	22	38	24	29	-	69	11	11
	AICT Mwanza 2008	17	17	13	38	102	72	-	0	14	7
	<b>Total Tanzania</b>	<b>147</b>	<b>301</b>	<b>272</b>	<b>323</b>	<b>704</b>	<b>2,430</b>	<b>12</b>	<b>863</b>	<b>171</b>	<b>159</b>
	<b>KENYA</b>										
	Mount Kenya East-2001	27	147	137	269	54	159	63	600	62	11
	AIC Korr-2008	16	16	16	-	-	-	-	-	1	-
	ACK Kericho-2011	42	42	42	-	-	-	-	-	13	-
	ACK Mombasa-2011	32	32	32	-	-	-	-	-	34	-
	<b>Total Kenya</b>	<b>117</b>	<b>237</b>	<b>227</b>	<b>269</b>	<b>54</b>	<b>159</b>	<b>63</b>	<b>600</b>	<b>110</b>	<b>11</b>
	<b>UGANDA</b>										
	<b>PAG Uganda</b>										
1.	PAG Soroti-2003	19	73	68	365	185	861	40	579	40	40
2.	PAG Kaberemaido-2006	-	15	13	25	54	90	9	96	9	9
3.	PAG Katakwi-2006	-	23	22	40	60	150	10	150	16	10
4.	PAG Kumi -2006	-	15	14	34	60	160	10	170	14	10
5.	PAG Kabale-2009	-	17	12	30	18	26	-	-	12	3
6.	PAG Nebbi -2009	-	11	8	-	-	-	-	-	8	5
7.	PAG Moroto-2009	-	11	7	-	-	-	-	-	8	5
<b>8.</b>	<b>PAG-Totals</b>	<b>19</b>	<b>165</b>	<b>144</b>	<b>494</b>	<b>377</b>	<b>1,287</b>	<b>69</b>	<b>995</b>	<b>107</b>	<b>82</b>
	<b>Other Partners/Denominations-Uganda</b>										
<b>1.</b>	Women Concern Ministries Mbale-2009	22	22	22	30	22	36	6	120	6	6
<b>2.</b>	Here is life Anglican Church Yumbe-2009	23	23	22	-	22	-	-	-	6	6
<b>3.</b>	Tearfund Partners-(Umoja)-20011	30	30	30	-	30	-	-	-	12	-
	<b>Total-Other partners</b>	<b>75</b>	<b>75</b>	<b>74</b>	<b>30</b>	<b>36</b>	<b>120</b>	<b>6</b>	<b>120</b>	<b>24</b>	<b>12</b>
	<b>Total-Uganda</b>	<b>94</b>	<b>240</b>	<b>218</b>	<b>524</b>	<b>413</b>	<b>1,407</b>	<b>75</b>	<b>1,115</b>	<b>131</b>	<b>94</b>

	Country/Gen	Initial Facilitators	Facilitators trained	Active Facilitators	Envis. Church Leaders	CCRePs	IGTs	CDCs	No. of CDC Members	No. of Churches	No. of communities
	<b>SUDAN</b>										
1.	<b>FAR-2003</b>	<b>10</b>	<b>76</b>	<b>72</b>	<b>87</b>	<b>118</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>23</b>	<b>12</b>
	<b>SOUTH SUDAN</b>										
1.	ACROSS-Yei-2003	17	32	22	26	36	15	6	62	32	30
2.	ACROSS-Boma-2009	2	2	2	-	-	-	-	-	1	-
	<b>Total Across</b>		<b>34</b>	<b>24</b>	<b>26</b>	<b>36</b>	<b>15</b>	<b>6</b>	<b>62</b>	<b>33</b>	<b>30</b>
3.	DKK-2009	23	23	23	25	-	-	-	-	7	-
	Total South Sudan	<b>42</b>	<b>57</b>	<b>47</b>	<b>41</b>	<b>36</b>	<b>15</b>	<b>6</b>	<b>62</b>	<b>40</b>	<b>30</b>
	<b>Grand Total</b>	<b>335</b>	<b>911</b>	<b>836</b>	<b>1,254</b>	<b>1,289</b>	<b>4,141</b>	<b>150</b>	<b>2,640</b>	<b>475</b>	<b>306</b>

*Source: Jonas Njelango (2012)*

#### 4.2.1 CCMP Facilitators, Churches & Communities –General Overview

CCMP training starts with external trainer(s). The trainee facilitators learn in the classroom then go to selected local churches and communities to practice. There two types of selected churches for practice-pilot churches and practice churches and communities. Pilot churches and communities are those that the trainees go to practice under the supervision of the trainers. Practice churches and communities are those where the trainees facilitate in groups as they continue with the training.

Facilitators are crucial to CCMP. They are the ones who are trained to facilitate CCMP in local churches and communities. The analysis is looking at the facilitators trained initially when the process started with each partner using external trainers, the numbers that have been trained to date (2011) and the facilitators that are still actively facilitating the process in the local churches and communities.

During and after the training of facilitators, the facilitators start with the awakening of the local churches through facilitating Bible studies to the local church members. The analysis looks into the numbers of local churches awakened initially when the process started in a local church and the current numbers of awakened churches in the five countries.

After the church awakening, the local churches together with the facilitators reach out to the community for community mobilisation. The facilitators help communities use various tools to describe their situation, gather information from their community and analyse the information and

finally develop the vision for their communities, priorities and plans to address the needs that confront them in the communities. The analysis looks at the numbers of communities mobilised initially when the facilitators were undergoing training and the current numbers of mobilised communities in the five countries.

It is important to analyse the information on trained facilitators, awakened churches and mobilised communities by comparing initial numbers at the start of the process to the numbers that are there currently. Initial normally is that the facilitators are trained by an external trainer(s). Churches awakened and communities mobilised by facilitators being trained by external trainer(s) also are referred to as initial churches and communities. Table 4 provides information on CCMP facilitators, Churches and Communities. Figures 1 & 2 provide combined information on facilitators training, church awakening and communities mobilisation.

**Table 4: CCMP Facilitators, Churches and Communities**

Country/Gen	No. of years	No. first trained	Facilitators trained to date	Active Facilitators	Added trained facilitators	Drop out no.	Drop out-%	Initial no. of Churches	Current no. of churches	Churches added on	Initial no. of Comm.	Current no. of Communities	Communities added on
	A	B	C	D	E	F	G	H	I	J	K	L	M
<b>Country</b>													
<b>Tanzania-1998</b>		147	301	272	125	29	10	50	171	121	52	159	107
<b>Kenya-2001</b>		117	237	227	110	10	4	54	110	56	6	11	5
<b>Uganda-2003</b>		19	240	218	119	22	9	30	131	101	12	94	82
<b>Sudan-2003</b>		10	76	72	62	4	5	4	23	19	4	12	8
<b>South Sudan-2003</b>		42	57	47	5	10	17	14	40	26	6	30	24
		335	911	836	501	75	8	152	475	323	112	306	194
<b>TANZANIA</b>													
AICT MUD-1998	13	25	57	47	22	10	18	8	30	15	8	30	20
ACT Ruaha-2002-2005	9	18	29	33	11	0	0	7	16	9	7	16	9
AICT Shy 2003-2005	8	24	130	121	97	9	7	8	86	55	8	86	55
ACT Kagera 2006-2006	5	42	42	36	-6	6	14	14	14	0	9	9	0
AICT Geita 2008-2011	3	21	26	22	1	4	15	6	11	5	6	11	5
AICT Mwanza 2008-2009	3	17	17	13	-4	4	24	7	14	7	7	7	7

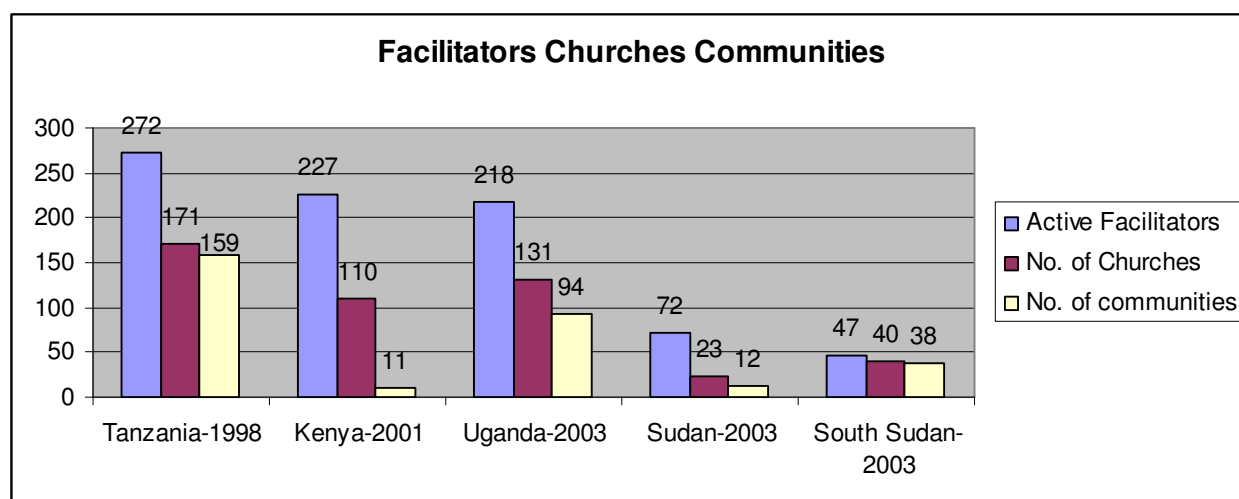
Country/Gen	No. of years	No. first trained	Facilitators trained to date	Active Facilitators	Added trained facilitators	Drop out no.	Drop out-%	Initial no. of Churches	Current no. of churches	Churches added on	Initial no. of Comm.	Current no. of Communities	Communities added on
	A	B	C	D	E	F	G	H	I	J	K	L	M
		<b>147</b>	<b>301</b>	<b>268</b>	<b>121</b>	<b>33</b>	<b>78</b>	<b>50</b>	<b>141</b>	<b>91</b>	<b>45</b>	<b>134</b>	<b>96</b>
<b>KENYA</b>													
MKE-		27	147	137	110	10	7	6	62	56	6	11	5
AIC Korr-2008		16	16	16	-	-	-	1	1	-	-	-	-
ACK Kericho-2011		42	42	42	-	-	-	13	13	-	-	-	-
ACK Mombasa		32	32	32	-	-	-	34	34	-	-	-	-
		<b>117</b>	<b>237</b>	<b>227</b>	<b>110</b>	<b>10</b>	<b>7</b>	<b>54</b>	<b>110</b>	<b>56</b>	<b>6</b>	<b>11</b>	<b>5</b>
<b>UGANDA</b>													
PAG Uganda-2003		19	165	144	125	21	12.7	6	107	101	6	82	76
Women Concern Ministries-2009/2011		22	22	22	-	-	-	6	6	-	6	6	-
Here is life Anglican Ch Yumbe-2009/2011		23	23	22	-1	-	-	6	6	-	6	6	-
Tearfund Partners-(Umoja) Kampala - 2011		30	30	30	-	-	-	12	12	-	-	-	-
		<b>94</b>	<b>240</b>	<b>218</b>	<b>124</b>	<b>21</b>	<b>12.7</b>	<b>30</b>	<b>131</b>	<b>101</b>	<b>18</b>	<b>94</b>	<b>76</b>
<b>SUDAN</b>													
FAR-2003	8	10	76	72	62	4	5.26	4	23	19	4	11	7
<b>S SUDAN</b>													
ACROSS Yei-2003	8	17	32	22	5	10	29.4	6	32	26	6	30	24
ACROSS-Boma-2009	2	2	2	2	0	0	-	2	1	-1	2	-	-
DKK-2009	2	23	23	23	-	-		7	7	-	7	-	-
		<b>42</b>	<b>57</b>	<b>47</b>	<b>5</b>	<b>10</b>	<b>29.4</b>	<b>15</b>	<b>40</b>	<b>25</b>	<b>15</b>	<b>30</b>	<b>24</b>

*Source: Jonas Njelango (2012)*

## Comments/Observation

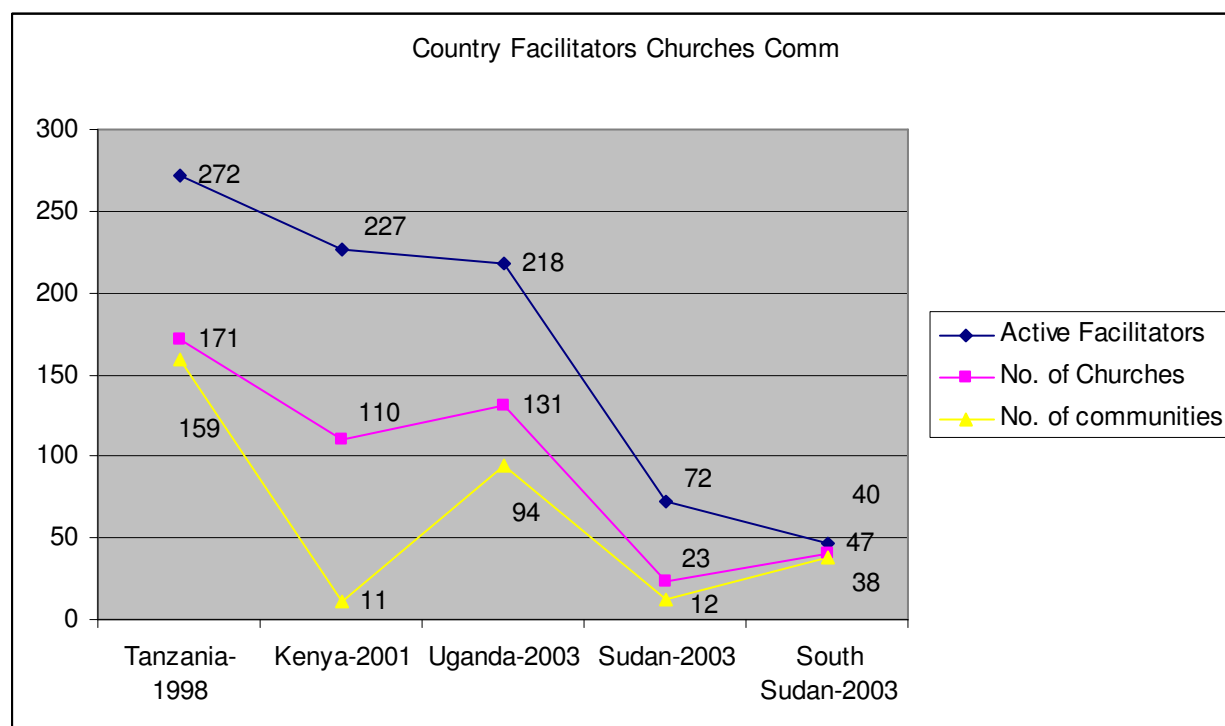
1. Generally in all the five countries there has been an increase of trained facilitators, awakened churches and mobilised communities since CCMP started.
2. Facilitators normally facilitate in teams hence generally the number of facilitators is higher than the number of churches and communities
3. Generally the number of churches is supposed to be very close with the numbers of communities since ideally each local church is supposed to mobilise its respective community. However because partners continue to awaken new churches and mobilise new communities, there is always the situation whereby the process is still in the church awakening level and has not reached the community yet.
4. The general trend as shown in the chart below is that the more the numbers of facilitators, the more the numbers of awakened churches and mobilised communities
5. The churches and communities by and large should be the same except for the following reasons for some partners:
  - In Sudan and South Sudan there are communities where the process is awakening more than one denomination in a community hence there are more churches than communities
  - In other cases, partners are still in the stage of church awakening and hence have not reached the community mobilisation in which case there are more churches than communities.

**Figure 1: Country Facilitators, Churches, Communities**



*Source: Jonas Njelango (2012)*

**Figure 2: Country Facilitators, Churches, Communities**



*Source: Jonas Njelu (2012)*

#### 4.2.2 Country Facilitators Training

Table 5 provides information on Country facilitators training

**Table 5: Countries Facilitators**

Country/Gen	No. first trained	Facilitators trained to date	Active Facilitators	Added trained facilitators
<b>Country</b>				
<b>Tanzania-1998</b>	147	301	272	125
<b>Kenya-2001</b>	117	237	227	110
<b>Uganda-2003</b>	19	240	218	125
<b>Sudan-2003</b>	10	76	72	62
<b>South Sudan-2003</b>	42	57	47	5
	335	911	836	427

*Source: Jonas Njelu (2012)*

#### Comments/Observations:

Over all, more facilitators have been trained since the start of CCMP in all five countries:

1. Tanzania had 147 facilitators trained by external trainers and currently there are 272 facilitators trained. This is close to double
2. Uganda started with 19 facilitators trained by external trainers now there are 218 facilitators trained. This is more than eleven times the initial number trained
3. Kenya started with 117 facilitators trained by external trainers and currently there are 227 active trained facilitators. This is close to double
4. Sudan started with 10 trained facilitators and now has 72 active trained facilitators. This is more than seven times of the initial number of facilitators trained.
5. South Sudan started with 42 facilitators trained by external trainers and currently has 47 active facilitators a minimal increase of 5 facilitators only
  - South Sudan started CCMP during the war with Sudan in 2003. The Comprehensive Peace Agreement (CPA) was signed in 2005. There were so many complex issues that slowed down the process. Including the Government of South Sudan and many other agencies that came in after the CPA recruited many people including some of the facilitators trained.
  - Boma and DKK are still at church awakening stage hence the process is not yet at the community level

Facilitators' drop out is a critical factor in CCMP work. If so many of the trained facilitators drop out, then there will be no enough facilitators to facilitate churches and communities in carrying out their own development.

Table 6 and figures 3 & 4 below provide information on facilitators drop out

**Table 6: Country Drop Out**

Country/Region	Facilitators trained	Active Facilitators	Facilitators who dropped	Percent
Tanzania	301	272	29	9.63
Kenya	237	227	10	4.2
Uganda	240	218	22	9.16
Sudan	76	72	4	5.26
South Sudan	57	47	10	18.18
Total	909	834	75	8.25

*Source: Jonas Njelango (2012)*

#### **Comment/Observation**

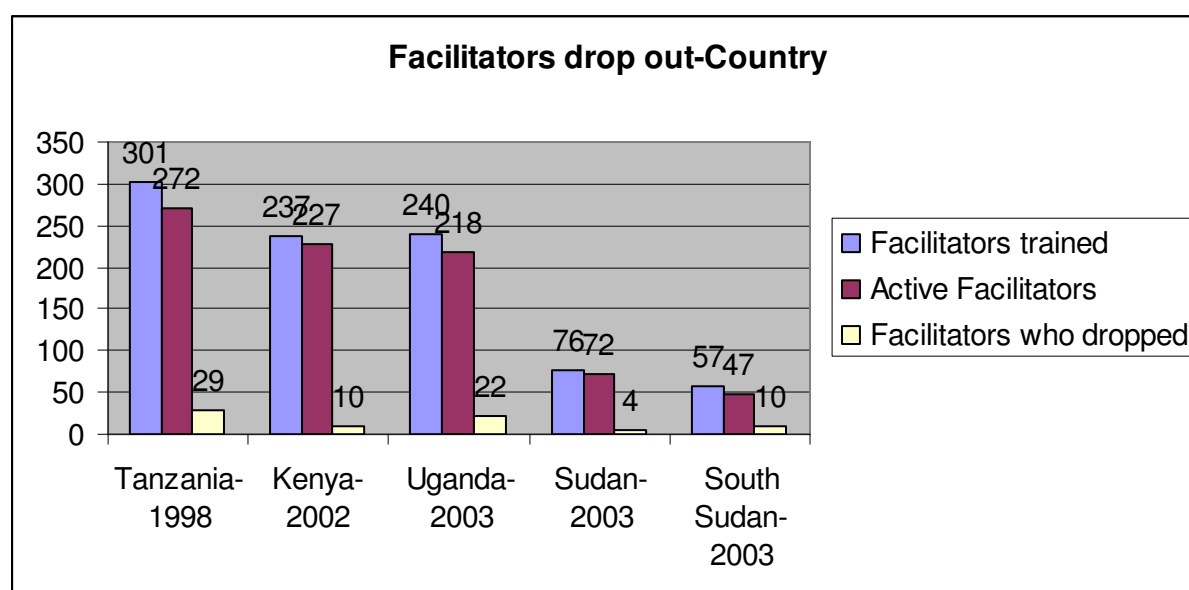


- The overall drop out rate is 8.25% with the highest being Tanzania and Uganda at 9.3% and 9.16 respectively. This is because Tanzania and Uganda facilitators trained and completed the training at a longer period of time than others. Others like Kenya and South Sudan they have only recently started training more facilitators who are still on training so there is no much drop outs.
- For Tanzania, One partner (AICT Mara & Ukerewe) started in 1998 (being the oldest of all partners); one in 2001 (ACT Ruaha), one in 2003 (AICT Shinyanga) and these had the highest numbers of drop outs.
- The average of 8.25% overall drop out is small and this is due to the fact that most of the partners are using pastors as facilitators who are already working with the local churches.
- South Sudan has the highest drop out because the process started in 2003 when the country was still in war with Sudan. When the CPA was signed, many of the facilitators who were not pastors found better paying employment with the government and other agencies.

In other words also it is that the retention of trained facilitators is generally very high:

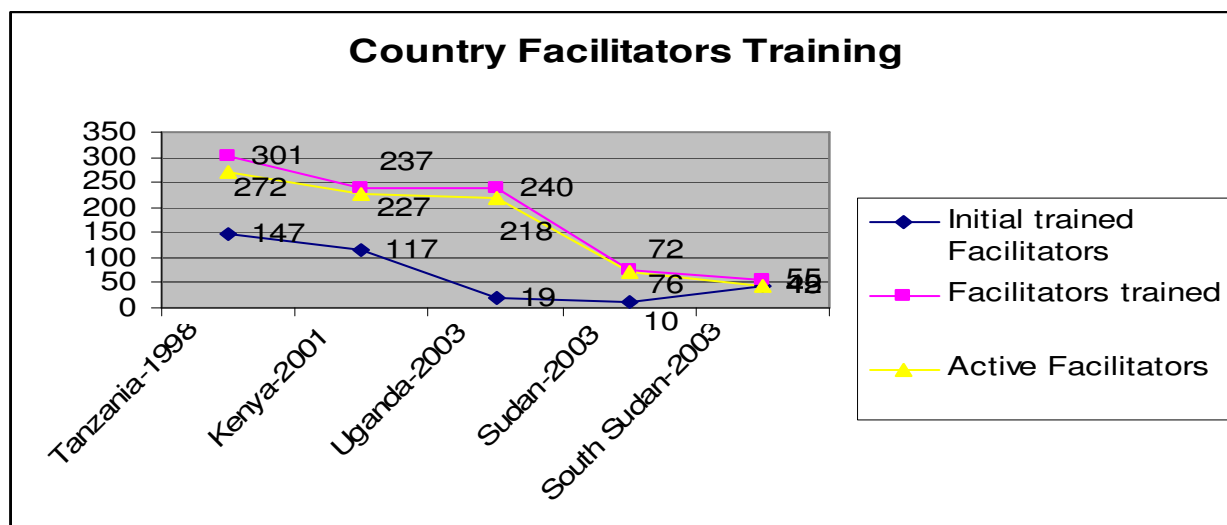
- Tanzania had 90% retention; Kenya 96%; Uganda 91%, Sudan 95% and South Sudan 82%.
- With most facilitators being pastors, the retention is high as pastors do not change career as others. They are part of the church.

**Figure 3: Country Facilitators Drop Outs**



*Jonas Njelu (2012)*

**Figure 4: Countries Facilitators**



*Source: Jonas Njelango (2012)*

#### **Comment/Observation**

- The pink line (trained facilitators) and yellow line (active facilitators) above are almost on the same level for all partners which show that the drop out rate is very small and consequently the retention is very high .
- The blue line (initial trained facilitators) is much lower than the pink and yellow lines above (trained facilitators and active facilitators) meaning that there has been significant increase of trained facilitators since CCMP started in the five countries
- South Sudan has the least number of increase of trained facilitators mainly because of the war that was going on when the process started
- Uganda has the highest increase of 199 trained facilitators, Tanzania is second with an increase of 125, Mount Kenya East is third with an increase of 110 facilitators and Sudan with an increase of 62

#### **4.2.3 Country Awakened Churches**

Table 7 and figure 5 provide information on Country awakened churches

**Table 7: Countries Awakened Churches**

Country/Gen	Initial churches	No. of Churches	Church Increase
<b>SUMMARY</b>			
Tanzania-1998	50	171	121
Kenya-2001	54	110	56
Uganda-2003	30	131	101
Sudan-2003	4	23	19
South Sudan-2003	14	40	26

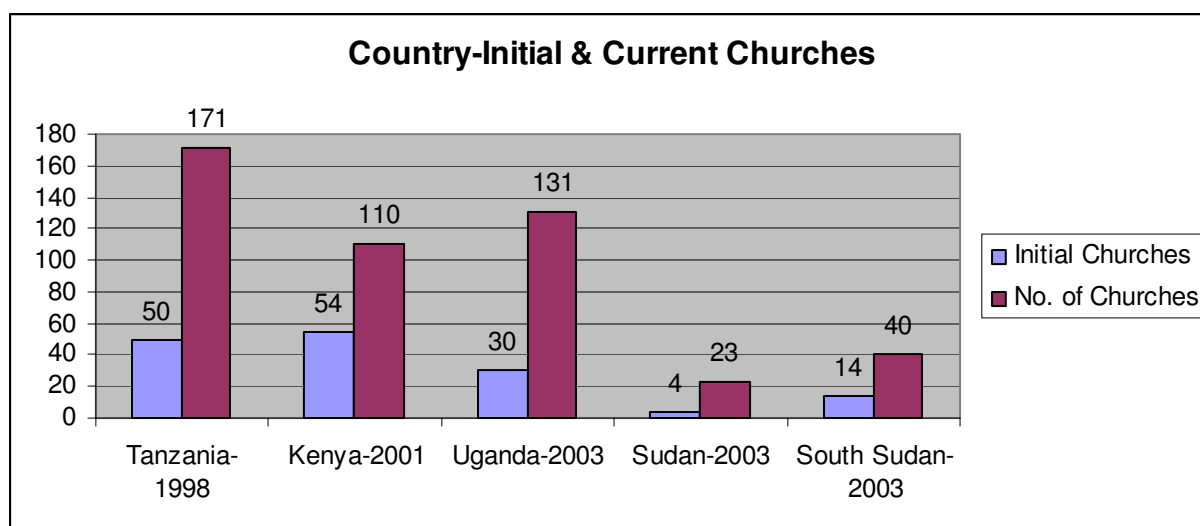
*Source: Jonas Njelango (2012)*

### Observation

Over all, more churches have been awakened since the start of CCMP in all five countries:

1. Tanzania has 171 awakened churches from the initial 50 churches which is more than three times
2. Uganda has 131 churches from the initial 30. This is more than four times increase
3. Kenya has 110 awakened churches from the initial 54. This is more than two times
4. South Sudan has 40 awakened churches from an initial of 14. This is more than two times
5. Sudan has 23 churches from an initial of 4. This is more than five times
6. The general trend is that there is a significant increase of churches for all the five countries

**Figure 5: Country Initial and Current Churches**



*Source: Jonas Njelango (2012)*

#### 4.2.4 Country Mobilised Communities

Table 8 and figures 6 & 7 provide information on country mobilised communities

**Table 8: Country Mobilised Communities**

<b>Country/Gen</b>	<b>Initial Communities</b>	<b>No. of communities</b>	<b>Added Communities</b>
<b>SUMMARY</b>			
Tanzania -1998	52	159	107
Kenya-2001	6	11	5
Uganda 2003	30	94	64
Sudan-2003	4	12	8
South Sudan-2003	6	30	24

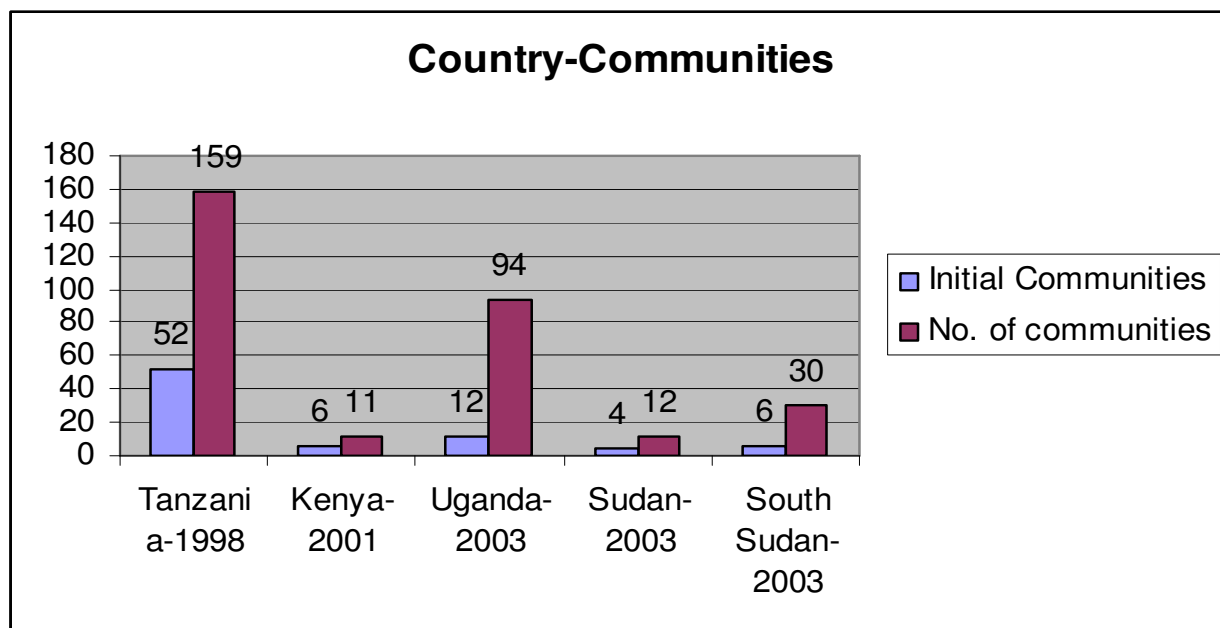
*Source: Jonas Njelango (2012)*

#### **Observation**

The trend shown here is that generally there has been a significant increase of mobilised communities in the five countries.

1. Tanzania has 159 mobilised communities from the 52. This is more than three times
2. Uganda has 94 mobilised communities from the initial 30 communities. This is more than three times
3. South Sudan has 30 mobilised communities from the initial 6. This is more than four times
4. For Kenya there are 11 mobilised communities from the initial of six communities. This is about double the number. The number of 11 communities is small though. This is due to the fact that the last two phases/turn over are still ongoing and still at the church awakening levels and have not yet gotten to community mobilisation
5. For Sudan, there are 12 mobilised communities from the initial number of 4 communities. This is three times the initial number. This is a small number of communities though. This is due to the rather difficult situation of Sudan. Hence turn over cover fewer communities though tries to work with as many denominational local churches in a community.

**Figure 6: Country Mobilised Communities**



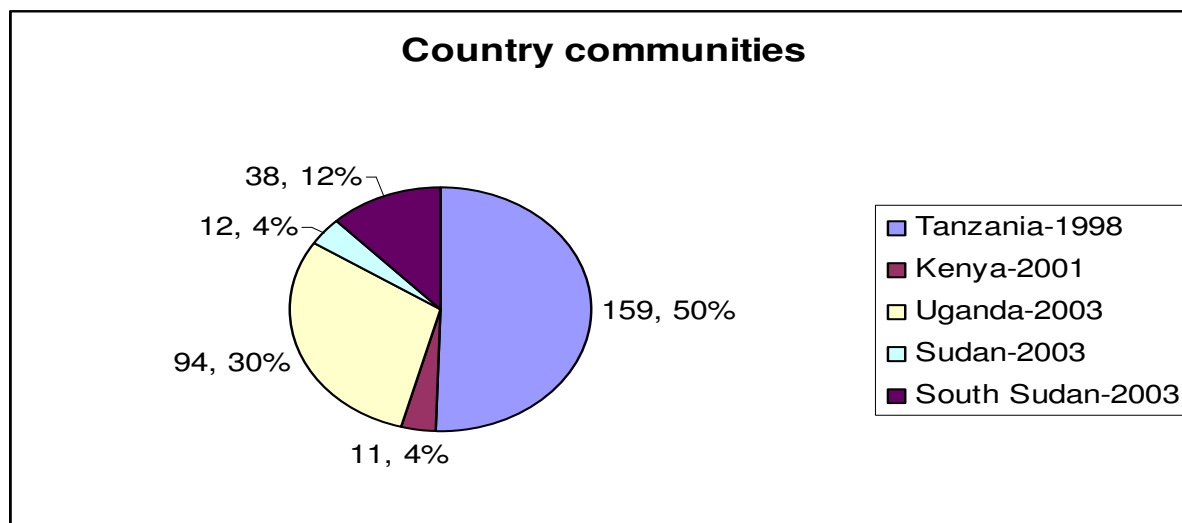
*Source: Jonas Njelu (2012)*

### Observation

1. Tanzania has the highest number of mobilised communities (159) followed by Uganda (94), then South Sudan with 30.
2. Kenya has the least number of mobilised communities followed by Sudan. The reasons for this have been given in comments under table 8.

Figure 7 below provides the numbers and percentages each country holds from the total number of mobilised communities in the five countries.

**Figure 7: Country Mobilised Communities**



*Source: Jonas Njelango (2012)*

#### 4 2.5 Country CCRoPs, IGTs, Envisioned Church Leaders, CDCs

Tables 9 and figures 8 to 17 provide information CCRoPs, ITGs and CDCs training

**Table 9: Country CCRoPs, IGTs, Envisioned Church Leaders and CDCs**

Country/Ge n	Active Facilitators	CCRoPs	IGTs	Envisioned. Church Leaders	CDCs	No. of CDC Members
Tanzania -1998	272	704	2,430	323	12	863
Kenya-2002	227	54	159	269	63	600
Uganda-2003	218	413	1,407	524	69	1,115
Sudan-2003	72	118	130	87	-	-
South Sudan-2003	45	36	15	51	6	62
Total	834	1,289	4,141	1,254	150	2640

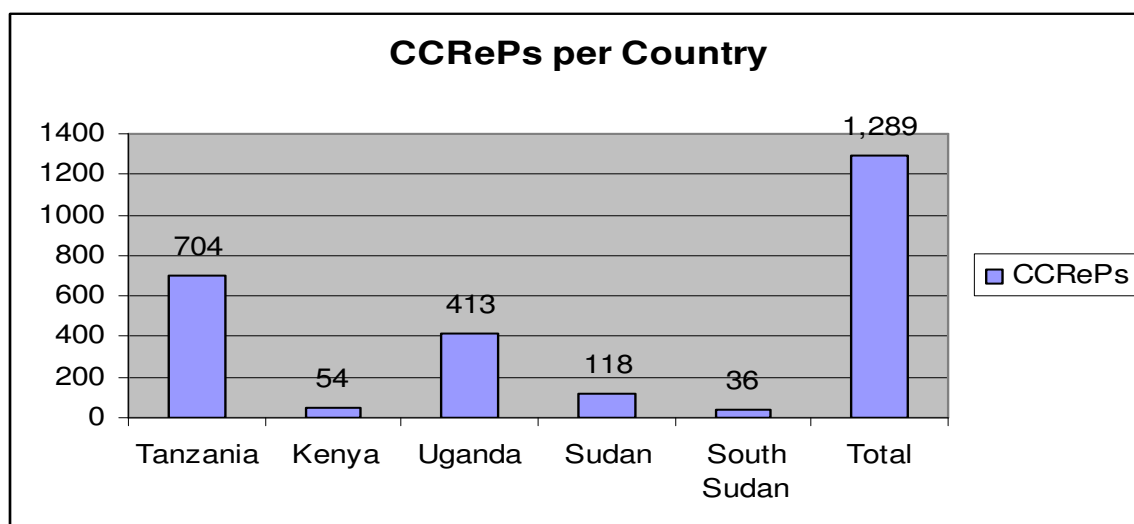
*Source: Jonas Njelango (2012)*

#### Observation

1. Tanzania with the highest number of facilitators-272- (32.61%) registered the highest number of CCRoPs 704 (55%). Uganda with 218 facilitators has the second highest number of CCRoPs (413- 32.04%);

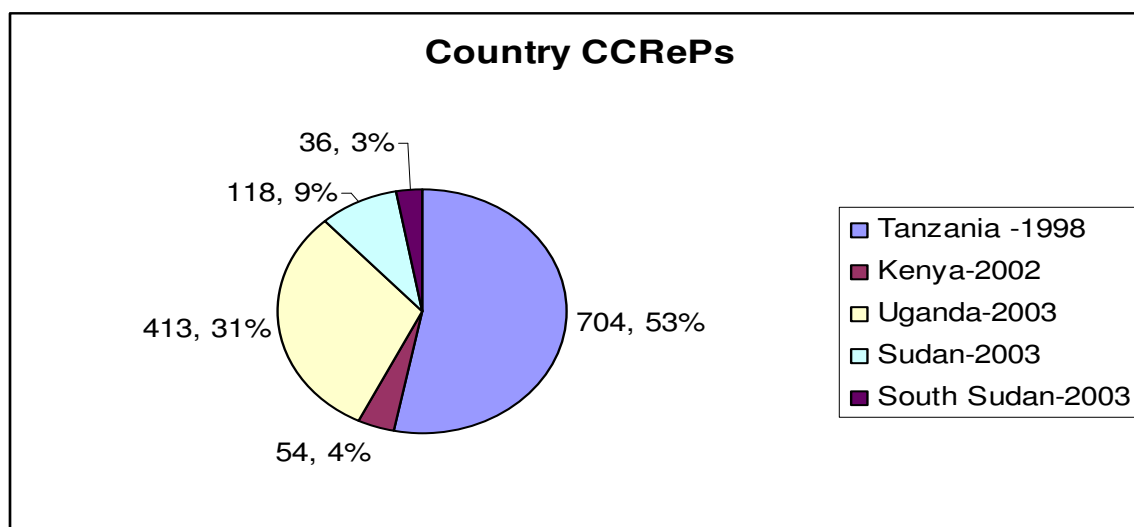
2. Tanzania has the highest number of IGTs 2,430 (59.29%) and Uganda has the second highest number of IGTs-1,407 (33.97%).
3. Uganda has the highest number of envisioned church leaders 524 (41.78) and Tanzania is second (323-25.75%); Kenya is third in the list with envisioned church leaders (269-21.45%)
4. Uganda also has the highest number of CDC members 1,115 (42%) and Tanzania was second highest with 863 CDC members (32.68%); and Kenya is number three has number of 600 CDC members 22.72%);
  - Though Kenya shows high numbers of facilitators (227), 90 of the 227 facilitators are still under training, that is one reason why the CCRePs and IGTs numbers are lower despite having a high number of facilitators

**Figure 8: Country CCRePs**



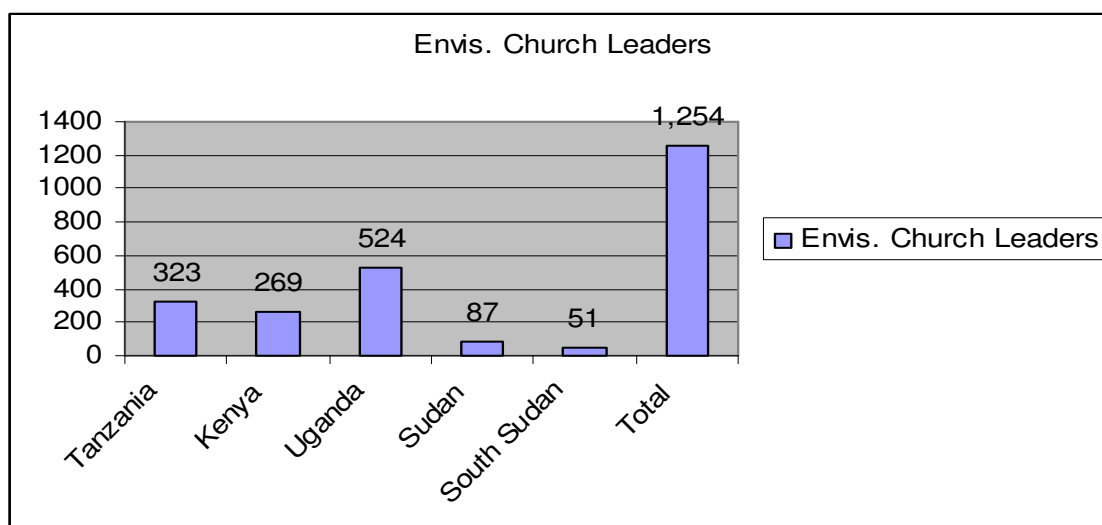
*Source: Jonas Njelango (2012)*

**Figure 9: Country CCRePs**



*Source: Jonas Njelango (2012)*

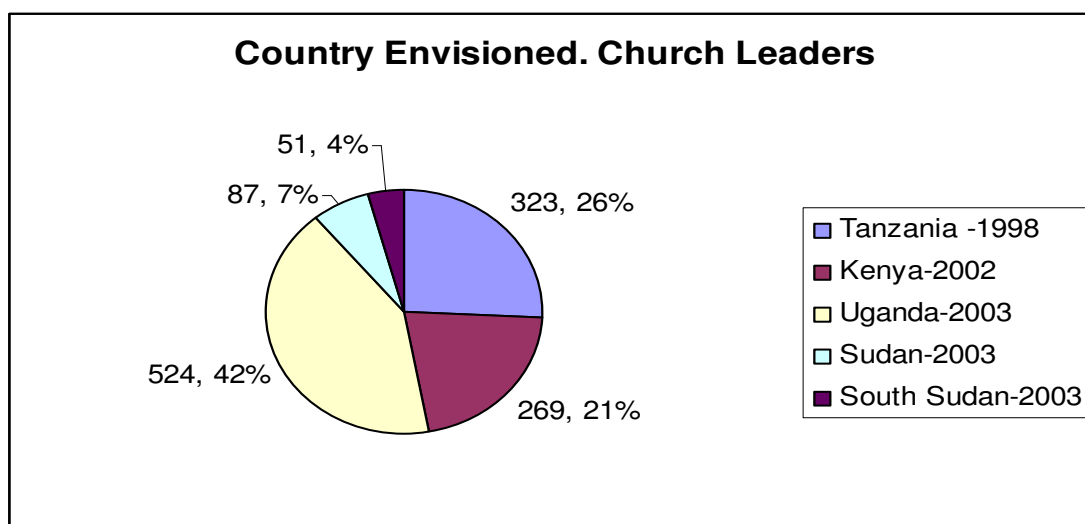
**Figure 10: Country Envisioned Church Leaders**



*Source: Jonas Njelango (2012)*

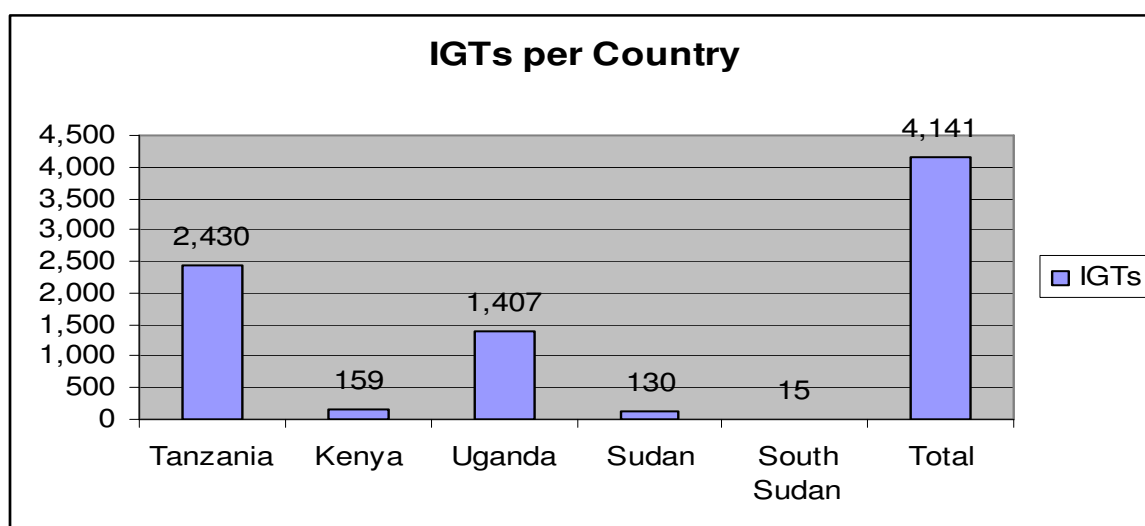
**Figure 11: Country Envisioned Church Leaders**





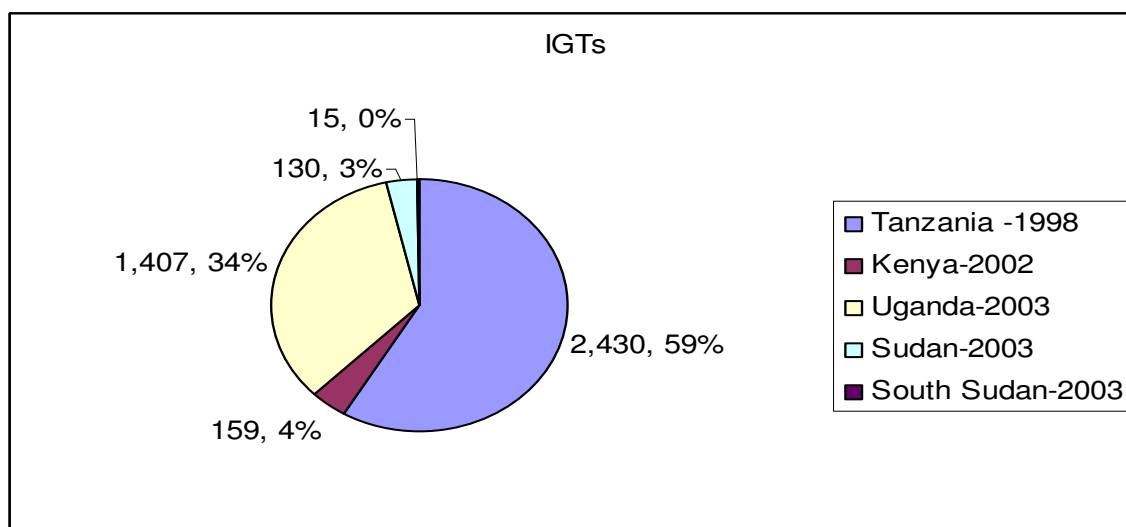
*Source: Jonas Njelango (2012)*

**Figure 12: Country IGTs**



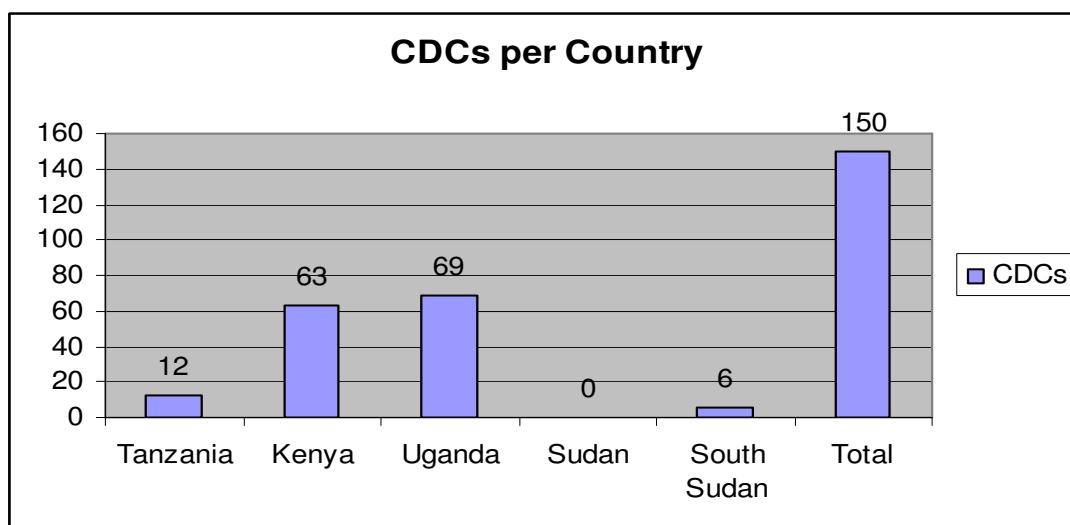
*Source: Jonas Njelango (2012)*

**Figure 13: Country IGTs**



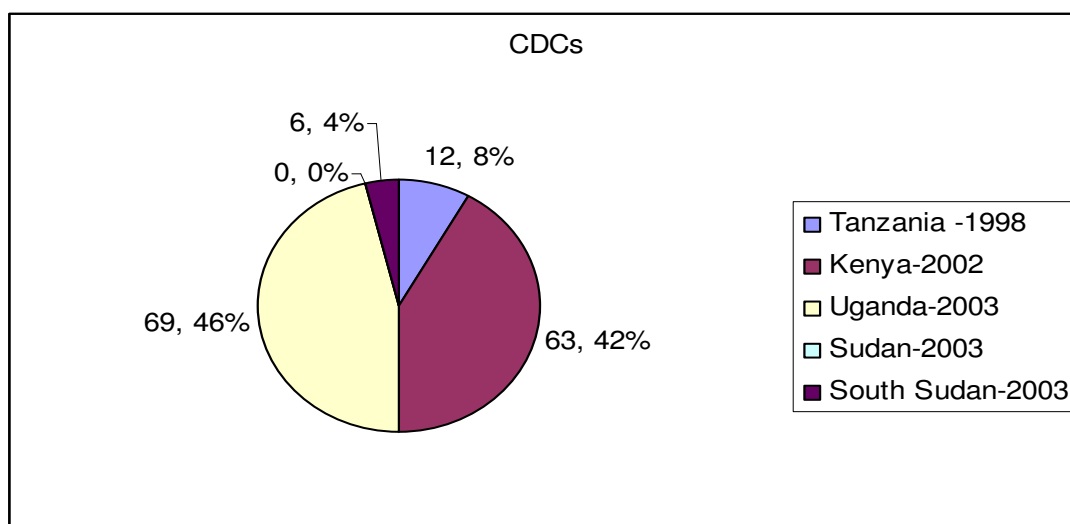
*Source: Jonas Njelu (2012)*

**Figure 14: Country CDCs**



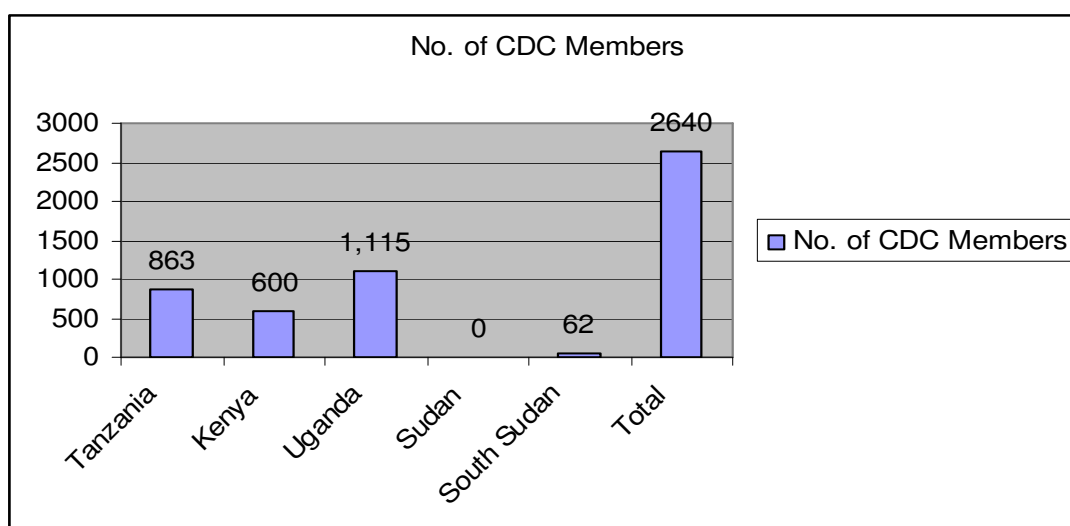
*Source: Jonas Njelu (2012)*

**Figure 15: Country CDCs**



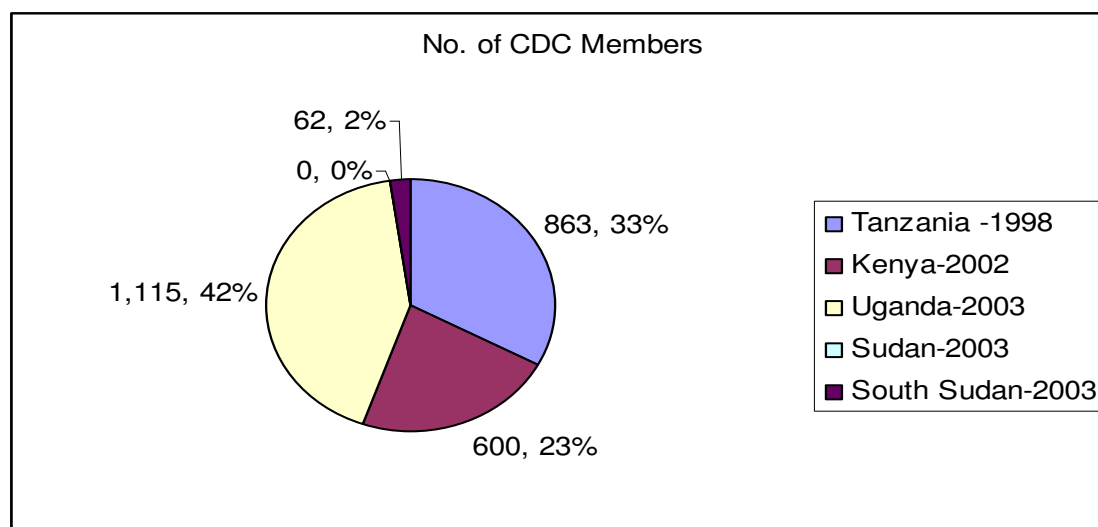
*Source: Jonas Njelango (2012)*

**Figure 16: Country CDC Members**



*Source: Jonas Njelango (2012)*

**Figure 17: Country CDC Members**



*Source: Jonas Njelango (2012)*

#### **4.2.6 Partner Facilitators, Churches and Communities**

The following partners started relatively recently (2008 and above) and have not yet reached the phase of training new facilitators and reaching out to new churches and therefore are not included in the analysis:

- Uganda-Women Concern Ministries, Here is Life, and other Tearfund partners;
- Tanzania- AICT Geita and AICT Mwanza;
- South Sudan-Diocese of Kajokeji and ACROSS Boma

The partners that are included in this analysis are eight:

1. AICT Mara and Ukerewe
2. ACT Ruaha
3. AICT Shinyanga
4. ACT Kagera
5. PAG Uganda
6. MKE Kenya
7. FAR Sudan
8. ACROSS South Sudan

Table 10 and figure 18 provides the analysis of partner facilitators training, church awakening and community mobilisation for the eight partners.

**Table 10: Partners Facilitators, Awakened Churches & Mobilised Communities**

Country/Gen	No. of years	No. first trained	Facilitators trained to date	Active Facilitators	Added trained facilitators	Drop out no.	Drop out-%	Initial no. of Churches	Current no. of churches	Churches added on	Initial no. of Comm.	Current no. of Communities	Churches added on
	A	B	C	D	E	F	G	H	I	J	K	M	N
<b>TANZANIA</b>													
AICT MUD-1998	13	25	57	47	22	10	18	8	30	22	8	30	22
ACT Ruaha-2002-2005	9	18	29	33	11	0	0	7	16	9	7	16	9
AICT Shy 2003-2005	8	24	130	121	97	9	7	8	86	55	8	86	55
ACT Kagera 2006-2006		42	42	36	*	6	14.3	14	14	0	9	9	0
		<b>109</b>	<b>258</b>	<b>233</b>	<b>130</b>	<b>25</b>	<b>9.7</b>	<b>37</b>	<b>146</b>	<b>86</b>	<b>32</b>	<b>141</b>	<b>86</b>
<b>UGANDA</b>													
PAG Uganda-2003		<b>19</b>	<b>165</b>	<b>144</b>	<b>125</b>	<b>21</b>	<b>12.7</b>	<b>6</b>	<b>107</b>	<b>101</b>	<b>6</b>	<b>82</b>	<b>76</b>
<b>KENYA</b>													
MKE-		27	147	137	110	10	7	6	62	56	6	11	5
<b>SUDAN</b>													
FAR-2003	8	10	76	72	62	4	5.26	4	23	19	4	12	7
<b>S SUDAN</b>													
ACROSS Yei-2003	8	17	32	22	5	10	29.4	6	32	19	6	30	5

*Source: Jonas Njelango (2012)*

**Note:**

\* ACT Kagera has not scaled up CCMP training while 6 trained facilitators have already dropped out hence there is no added number of trained facilitators

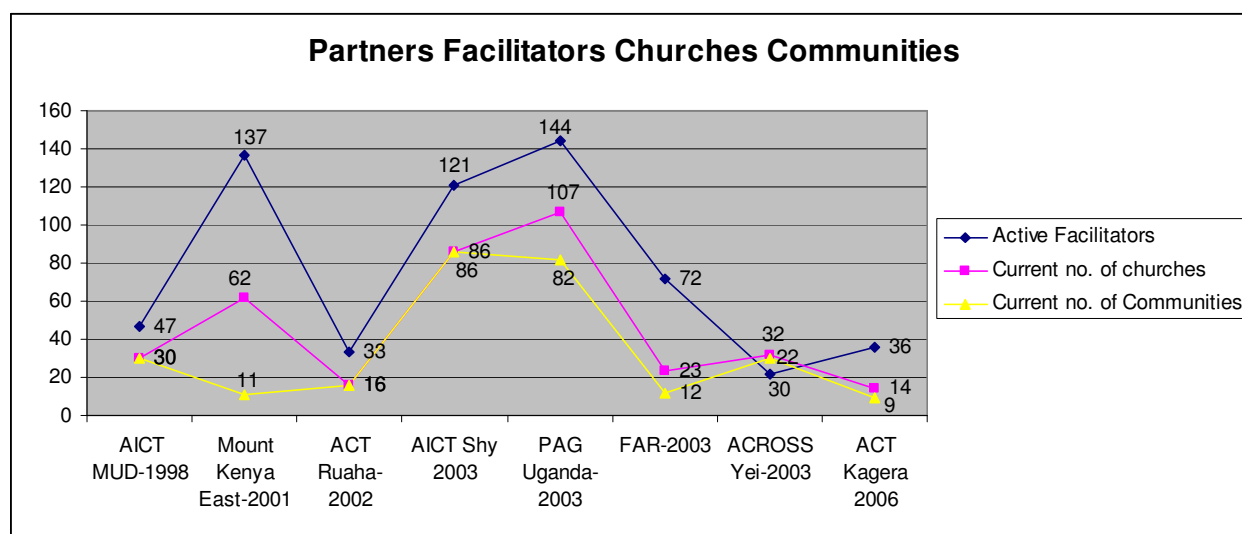
**Observation**

1. Generally in all the 8 selected partners, there has been an increase of trained facilitators, awakened churches and mobilised communities since CCMP started.
2. Facilitators normally facilitate in teams hence generally the number of facilitators is higher than the number of churches and communities
3. Generally the number of communities is supposed to be very close to the number of local churches since ideally each local church is supposed to mobilise its respective community.

However because partners first awaken new churches before mobilising new communities, there is always the situation whereby the process is still in the church awakening level and has not reached the community yet. Hence the number of local churches in such cases are higher than communities

4. The general trend as shown in the chart above is that the more the numbers of facilitators, the more the numbers of awakened churches and mobilised communities

**Figure 18: Partner Facilitators, Churches and Communities**



*Source: Jonas Njelango (2012)*

#### 4.2.7 Partners Facilitators Training

Table 11 & 12 as well as figures 19 to 22 provides information on Partner Facilitators training and drop outs

**Table 11: Partners Facilitators**

Country/Gen	No. first trained	Facilitators trained to date	Active Facilitators	Added trained facilitators	Increase- from first trained %
<b>TANZANIA</b>					
AICT MUD-1998	25	57	47	22	88
ACT Ruaha-2002	18	29	33	11	61
AICT Shy 2003	24	130	121	97	404
ACT Kagera 2006	42	42	36	-	-
	<b>109</b>	<b>258</b>	<b>233</b>	<b>130</b>	<b>553</b>
<b>UGANDA</b>					

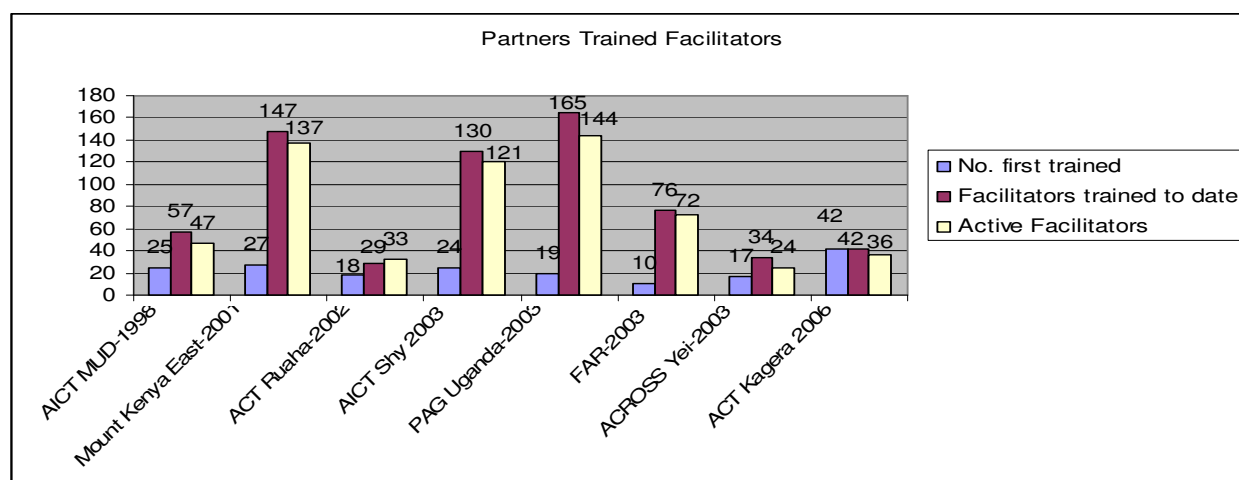
Country/Gen	No. first trained	Facilitators trained to date	Active Facilitators	Added trained facilitators	Increase- from first trained %
PAG Uganda-2003	19	165	144	125	658
<b>KENYA</b>					
MKE-2001	27	147	137	110	407
<b>SUDAN</b>					
FAR-2003	10	76	72	62	775
<b>S SUDAN</b>					
ACROSS Yei-2003	17	34	24	7	41

*Source: Jonas Njelango (2012)*

### Observation

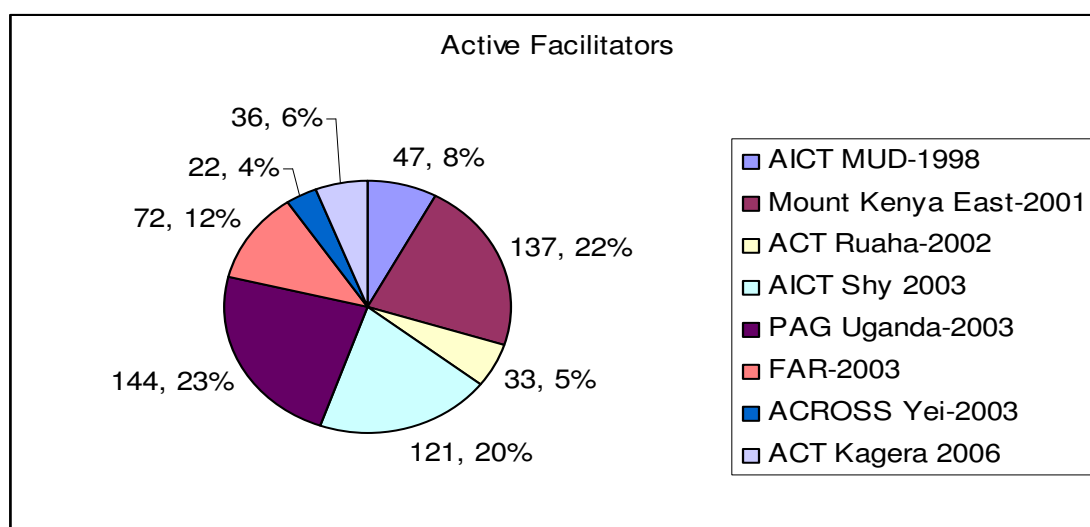
1. PAG Uganda has the highest number of trained Active facilitators (144), followed by Mount Kenya East in Kenya (137), then AICT Shinyanga in Tanzania (121), FAR in Sudan (72), AICT Mara & Ukerewe in Tanzania (47), ACT Kagera in Tanzania (42), ACT Ruaha in Tanzania (33) and lastly ACROSS in South Sudan (22)
  2. PAG Uganda started with 19 facilitators and currently has 144. This is more than seven times
  3. Mount Kenya East in Kenya started with 27 facilitators and currently has 137. This is five times.
  4. ACIT Shinyanga in Tanzania started with 24 facilitators and currently there are 121. This is about five times
  5. FAR in Sudan started with 10 facilitators and currently they have 72. This is about five times
  6. AICT Mara & Ukerewe started with 25 facilitators and currently there are 47 facilitators. This is close to double the initial number
  7. ACT Ruaha started with 18 facilitators and currently there are 29. This is about one and a half increase.
  8. ACROSS in South Sudan started with 17 facilitators and currently has 22 and increase of 5 facilitators
  9. ACT Kagera started with 42 facilitators and currently has 36 a drop of 6.
- This is mainly because ACT Kagera never got into another phase after the initial training sitting funding problems. Hence when some of the facilitators dropped out there were no other trained facilitators to add to the number of those initially trained.

**Figure 19: Partners Facilitators**



*Source: Jonas Njelu (2012)*

**Figure 20: Active Facilitators**



*Source: Jonas Njelu (2012)*

**Table 12: Partners Drop Out**

	Partner/country	Trained Facilitators	Active facilitators	Drop out	Drop out Rate (%)
	<b>Tanzania</b>				
1.	AICT Mara Ukerewe	57	47	10	19.3
2.	ACT Ruaha	29	33	*	Not Applicable*
3.	AICT-Shinyanga	130	121	9	6.9
4.	ACT Kagera	42	36	6	14



5.	AICT Geita	26	22	4	15.4
6.	AICT Mwanza	17	13	4	23.5
		301	272	33	12.13
	<b>Uganda</b>				
7.	PAG-Uganda	165	144	21	12.72
	<b>Sudan</b>				
8.	FAR	76	72	4	5.3
	<b>South Sudan</b>				
9.	ACROSS	32	22	10	31.3
	<b>Kenya</b>				
10.	MKE	147	137	10	6.8

*Source: Jonas Njelango (2012)*

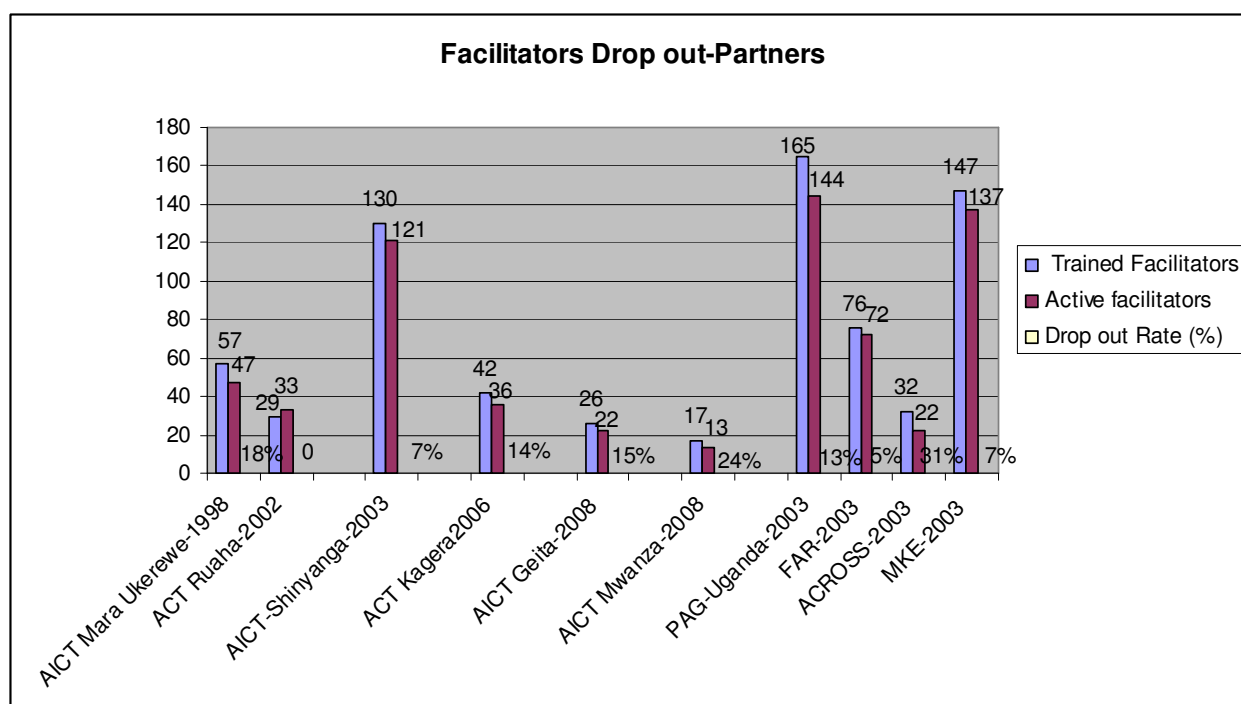
#### **Note**

\*The partner promoted CCRéPs and hence the partner show a higher figure of active facilitators than those trained

#### **Comment/Observation**

- ACROSS Yei has the highest number of drop outs. This is mainly due to the war situation in South Sudan as the process started in 2003 before the Comprehensive Peace Agreement (CPA) which was signed in 2005. With peace coming back to South Sudan, the facilitators trained who many of them were not pastors got employment in other organisations and with the government and left the facilitation work with local churches and communities
- Ruaha actually has an increase rather than a drop because they were able to train some of the CCRéPs to be facilitators so they were able to add the number and it became more than those trained in the normal way.

**Figure 21: Partners Facilitators Drop out**



*Source: Jonas Njelango (2012)*

#### 4.2.8 Partner Churches

Table 13 and figures 22 to 24 provide information on churches mobilised comparing initial churches that started when CCMP started with a partner with the current numbers to show the level of scale up that has taken place

**Table 13: Partners Churches Initial & Current**

Country/Gen	of no. Initial Churches	of no. Current churches	Churches added on
<b>TANZANIA</b>			
AICT MUD-1998	8	30	22
ACT Ruaha-2002-2005	7	16	9
AICT Shy 2003-2005	8	86	79
ACT Kagera 2006-2006	14	14	0
	37	146	109
<b>UGANDA</b>			
PAG Uganda-2003	6	107	101
<b>KENYA</b>			
MKE-	6	62	56
<b>SUDAN</b>			
FAR-2003	4	23	19
<b>S SUDAN</b>			

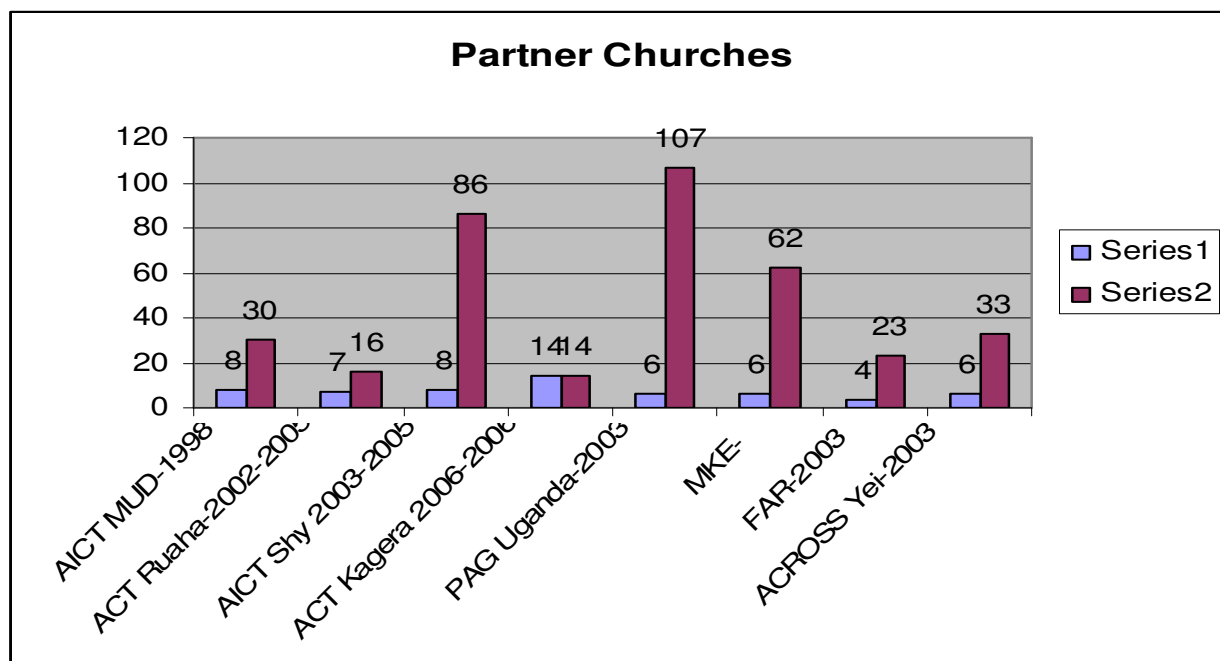
Country/Gen	Initial no. of Churches	Current no. of churches	Churches added on
ACROSS Yei-2003	6	33	27

**Source Jonas Njelango (2012)**

### **Observation**

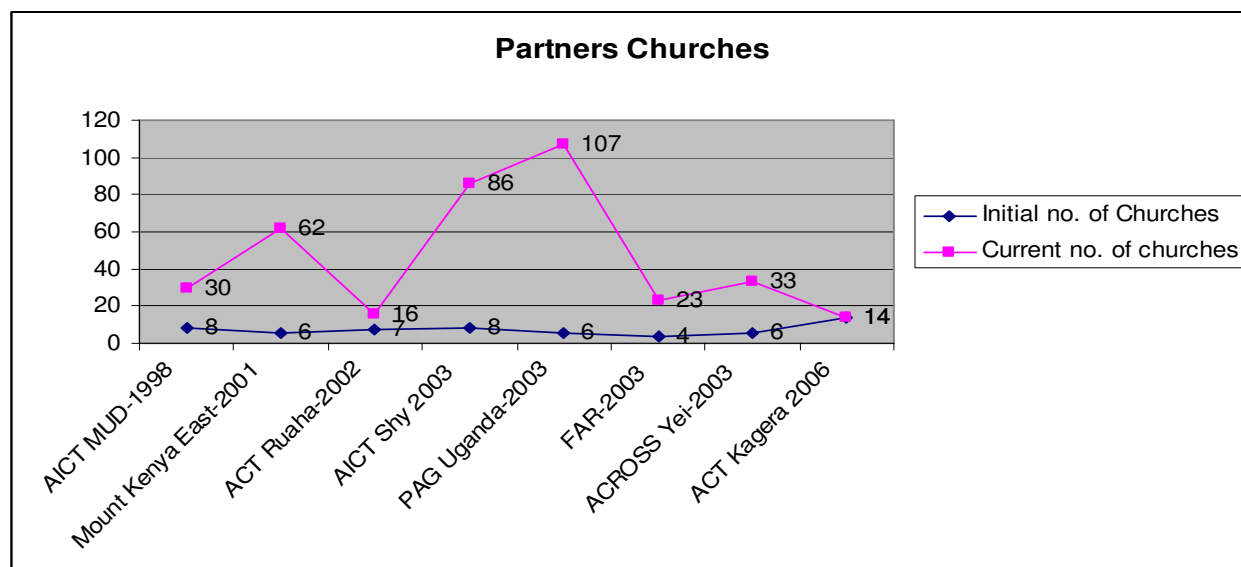
1. PAG Uganda started with 6 awakened churches and currently there are 107 This is over seventeen times
2. Mount Kenya East in Kenya started with 6 churches and currently has 62 churches. This is more than ten times
3. AICT Shinyanga started with 8 churches and currently has 86. This is more than ten times
4. AICT Mara & Ukerewe started with 8 churches and currently has 30. This is more than three times
5. ACROSS Yei started with 6 churches and currently has 33 churches. This is more than five times increase
6. FAR started with 4 churches and currently has 23. This is more than five times
7. ACT Ruaha started with 7 churches and currently has 16. This is more than twice
8. ACT Kagera started with 14 churches and is currently still in those 14 churches. As earlier mentioned, the claim is that they had no funding to start a new phase

**Figure 22: Partners Churches Initial and Current**



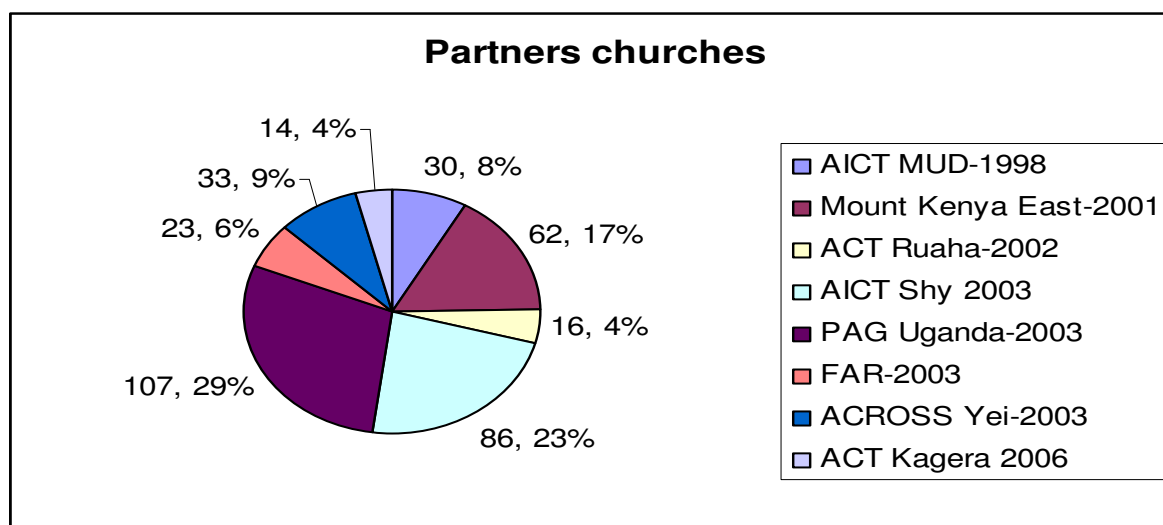
*Source: Jonas Njelango (2012)*

**Figure 23: Partner Churches Initial and Current2**



*Source: Jonas Njelango (2012)*

**Figure 24: Partner Churches**



*Source: Jonas Njelango (2012)*

#### 4.2.9 Partner Communities

Table 14 and figures 25 to 26 provide information on initial communities started when the partner started CCMP to the current number of communities to see the level of scale up.

**Table 14: Partners Communities Initial & Current**

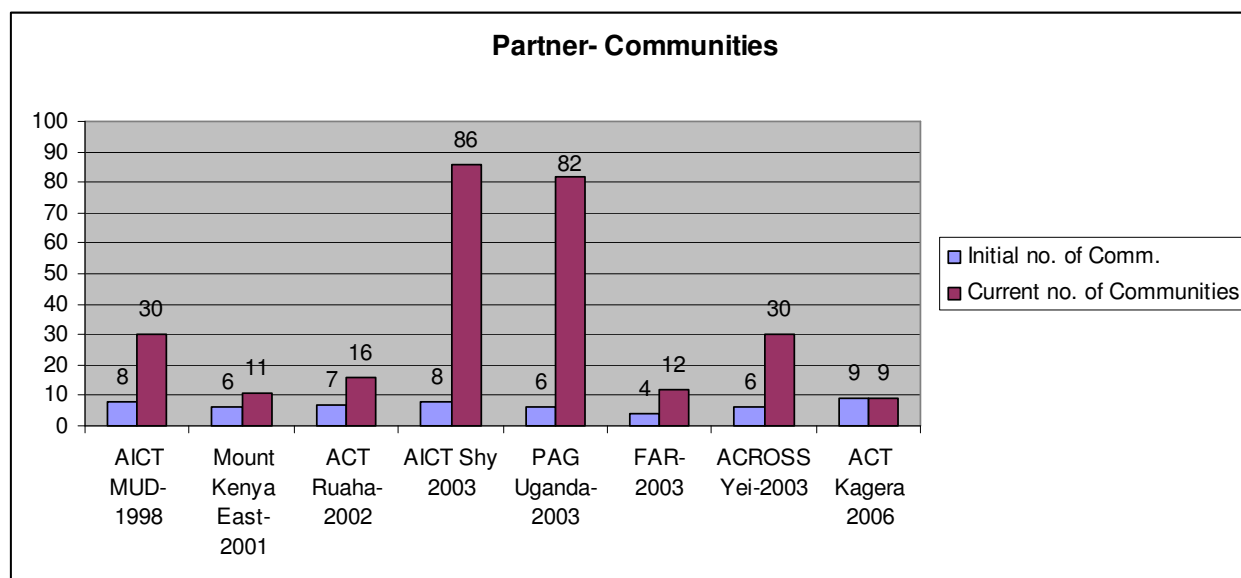
Country/Gen	Initial no. of Comm.	Current no. of Communities	Communities added on
<b>TANZANIA</b>			
AICT MUD-1998	8	30	22
ACT Ruaha-2002-2005	7	16	9
AICT Shy 2003-2005	8	86	78
ACT Kagera 2006-2006	9	9	0
<b>UGANDA</b>			
PAG Uganda-2003	6	82	76
<b>KENYA</b>			
MKE-	6	11	5
<b>SUDAN</b>			
FAR-2003	4	12	7
<b>S SUDAN</b>			
ACROSS Yei-2003	6	30	24

*Source: Jonas Njelango (2012)*

#### **Comments/Observation**

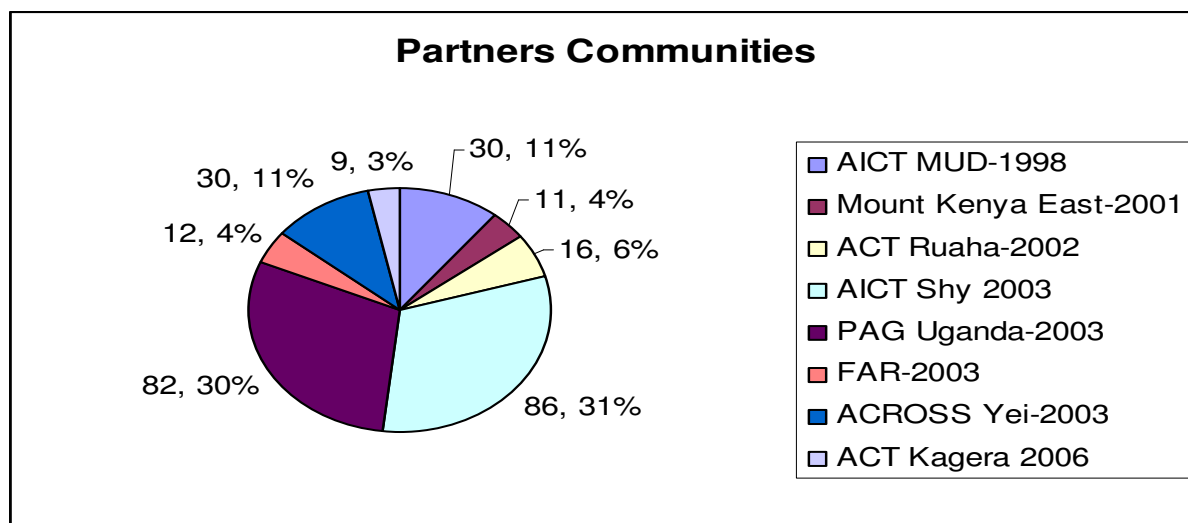
1. AICT Shinyanga has the highest number of mobilised communities (860), followed by PAG Uganda (82); followed by AICT Mara Ukerewe and ACROSS with (30 each); ACT Ruaha (16); FAR (12); Mount Kenya East (11) and lastly ACT Kagera (9)
2. AICT Shinyanga started with 8 mobilised communities and currently has 86. This is ten times
3. PAG Uganda started with 6 mobilised communities and currently there are 82. This is more than thirteen times
4. Mount Kenya East in Kenya started with 6 churches and currently has 62. This is more than ten times
5. ACROSS Yei started with 6 communities and currently has 30. This is five times
6. AICT Mara & Ukerewe started with 8 communities and currently has 30. This is more than three times
7. FAR started with 4 communities and currently has 12. This is three times
8. ACT Ruaha started with 7 communities and currently has 16. This is more than two times

**Figure 25: Partner Communities-Initial and Current**



*Source: Jonas Njelango (2012)*

**Figure 26: Partner Communities Initial and Current2**



*Source: Jonas Njelango (2012)*

#### 4.2.10 Partner CCRPs; IGTS, Envisioned Church Leaders, CDCs

When the church and community agree to carry out CCMP, they each select members into the three groups of Church Community Resource Persons (CCRePs), Information Gathering Teams (IGTs) and Community Development Committees (CDCs). Facilitators train the three groups in their

respective roles as given in the introduction section. They play a critical role in ensuring that communities are working together to address their needs using mainly their local resources.

One partner in Tanzania (AICT Mara and Ukerewe) did not provide information on Community Development Committee members while the other five Tanzania partners did not provide information on Community Development Committees. FAR does not have IGTs and CDCs.

Table 15 and figures 27 to 35 below provides an inventory of the envisioned church leaders and trained CCRPs, IGTs and CDCs

**Table 15: Partners CCRPs; IGTS, Church Leaders Envisioning, CDCs CDC Members**

Country/Gen	Active Facilitators	Envisioned Church Leaders	CCRePs	IGTs	CDCs	No. of CDC Members	No. of Churches	No. of Communities
TANZANIA								
AICT MUD-1998	47	21	114	178	12	-	30	30
ACT Ruaha-2002-2005	33	50	14	28	-	84	16	16
AICT Shy 2003-2005	121	160	354	1,752	-	710	86	86
ACT Kagera 2006-2009	36	16	96	371	-	0	14	9
Uganda-PAG-2003	144	494	377	1,287	69	995	107	82
Kenya-Kenya East-2001	137	269	54	159	63	600	62	11
FAR-2003	72	87	118	-	-	-	23	12
ACROSS-2003	22	26	36	15	6	62	32	30

*Source: Jonas Njelango (2012)*

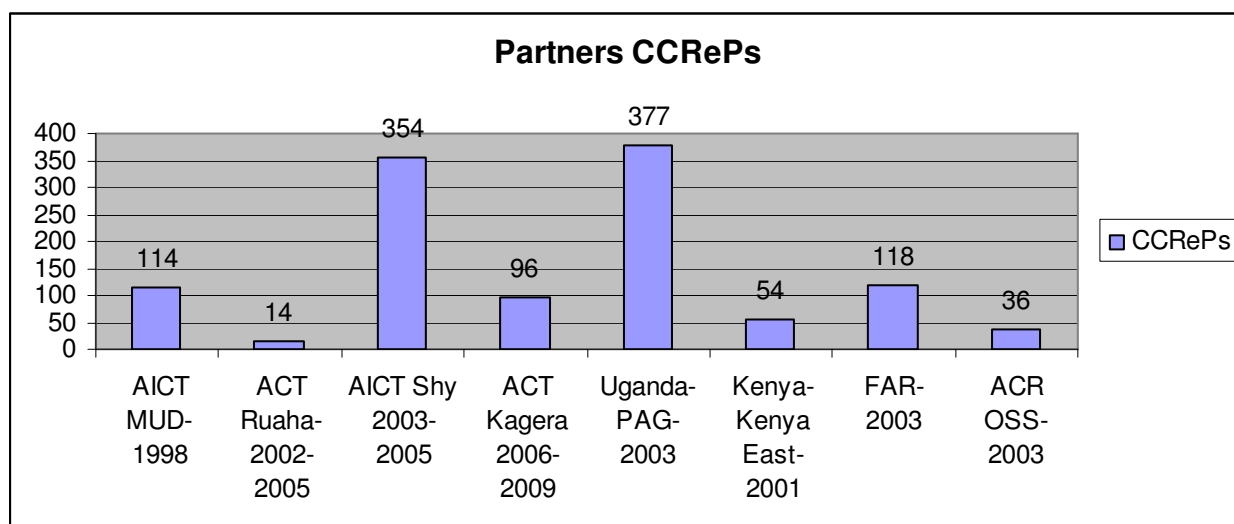
### Comments/Observations

- PAG Uganda has the highest number of CCRPs (377) followed by AICT Shinyanga (354), thirdly FAR (118), AICT MUD (114)
  - ACT Ruaha has the lowest number of CCRPs (14) followed by ACROSS (36)
- AICT Shinyanga has the highest number of IGTs (1,752), followed by PAG Uganda (1,287),
  - FAR does not have IGTs and ACROSS has only 16 and ACT Ruaha 28
- PAG Uganda has the highest number of Envisioned church leaders (494) followed by MKE (269) and thirdly ACT Shinyanga (160)
  - ACT Kagera has the least number of envisioned church leaders (16) and then AICT MUD (21) and ACROSS (26)
- PAG Uganda has the highest number of CDCs (69) followed by MKE (63)



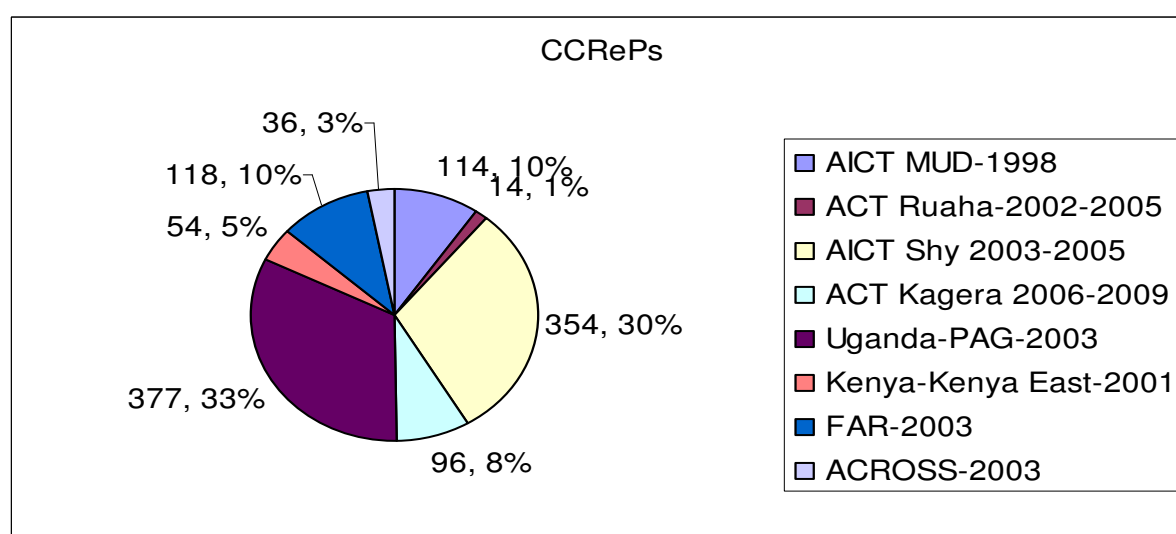
- Tanzania partners did not provide figures for CDCs.
5. PAG Uganda has the highest number of CDC members (995) followed by AICT Shinyanga (710) and MKE (600).
- FAR does not have CDCs. ACT Kagera and AICT MUD did not provide figures for CDC members

**Figure 27: Partners CCRPs**



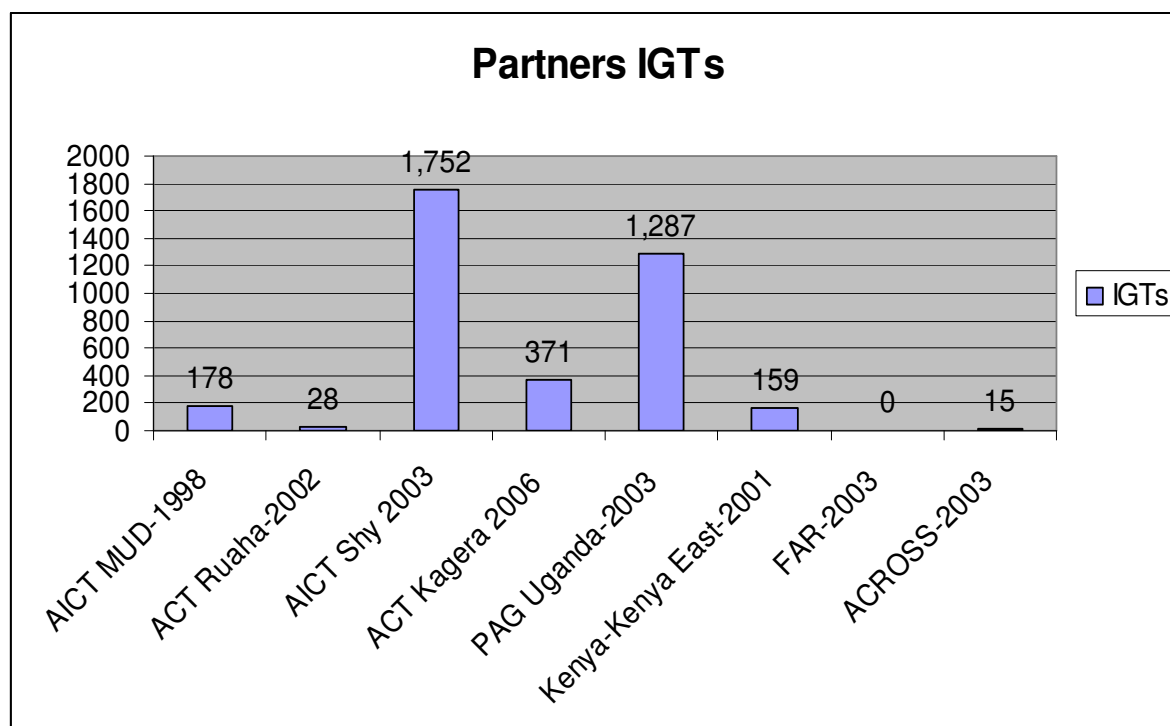
*Source: Jonas Njelango (2012)*

**Figure 28: Partners CCRPs2**



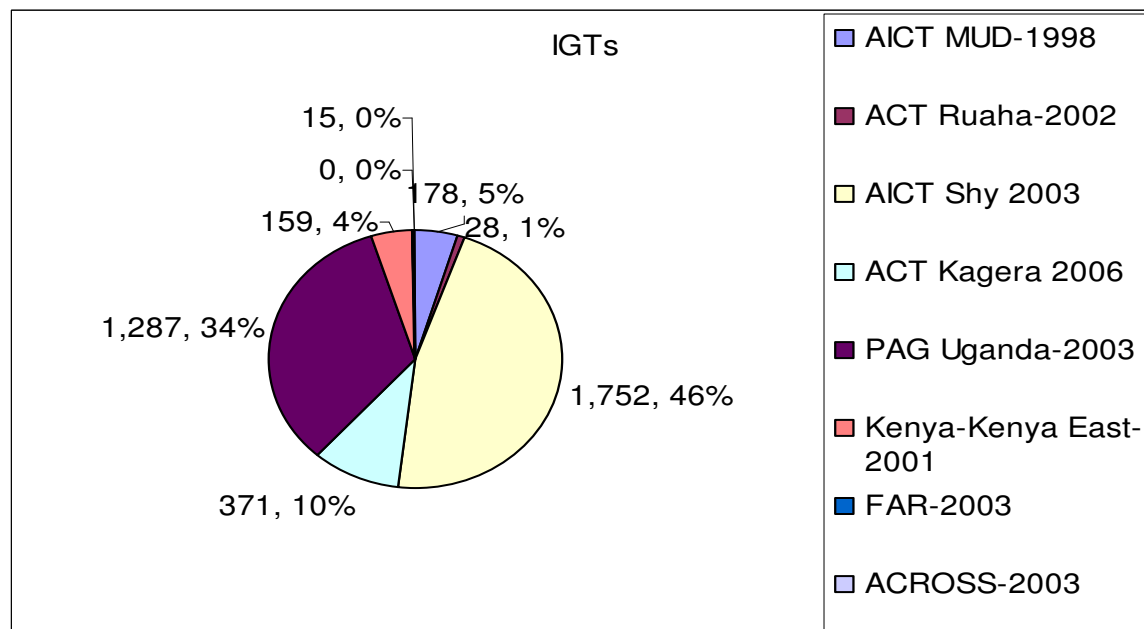
*Source: Jonas Njelango (2012)*

**Figure 29: Partners IGTs**



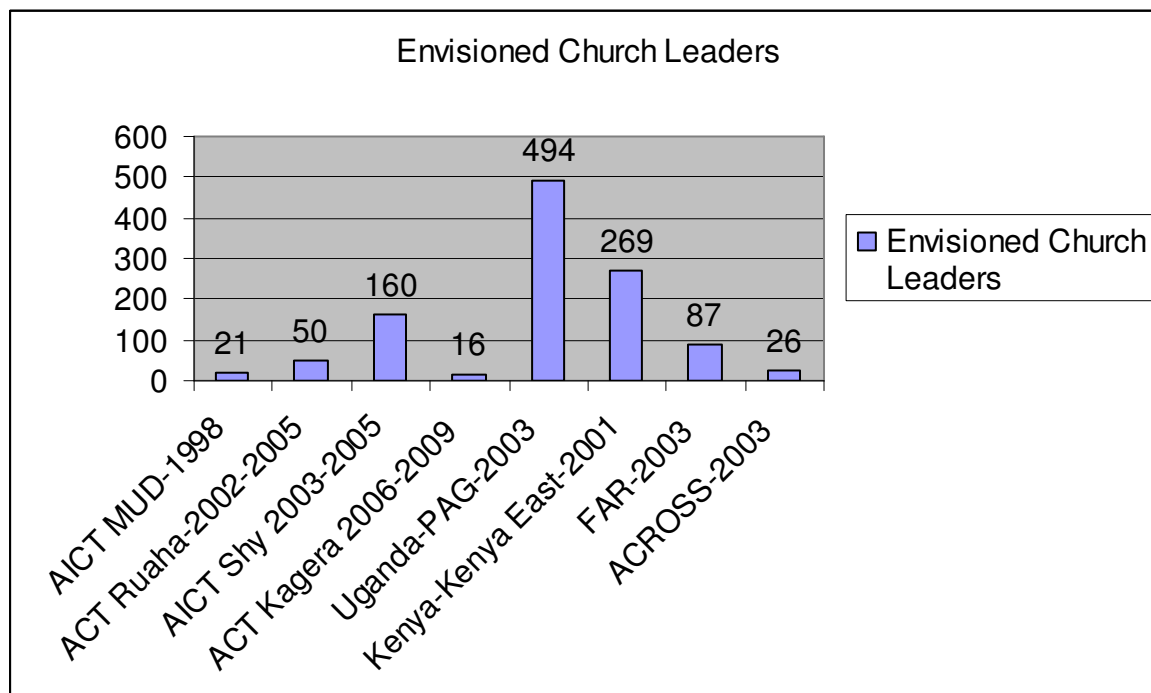
*Source: Jonas Njelango (2012)*

**Figure 30: Partners IGTs2**



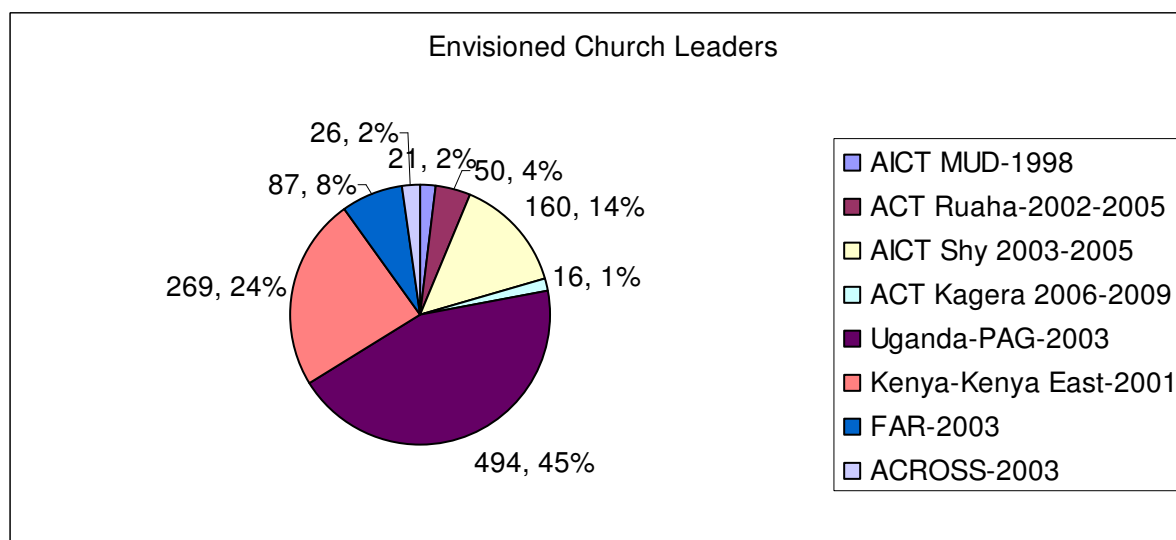
*Source: Jonas Njelango (2012)*

**Figure 31: Partners Church Leaders Envisioning**



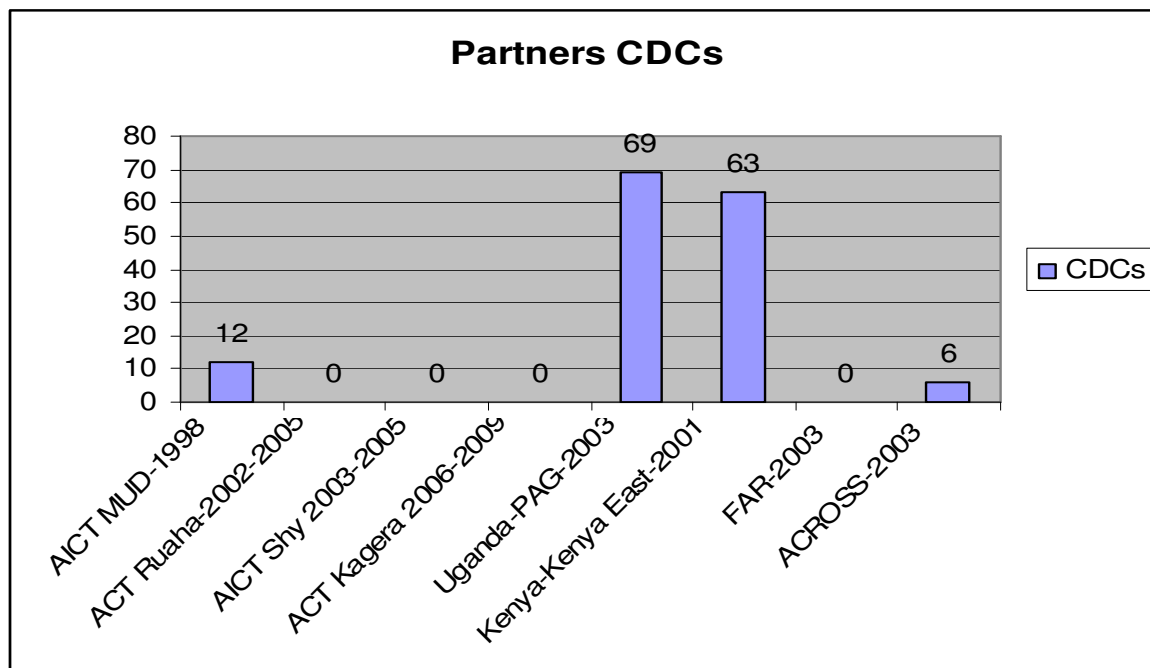
*Source: Jonas Njelango (2012)*

**Figure 32: Partners Church Leaders Envisioning2**



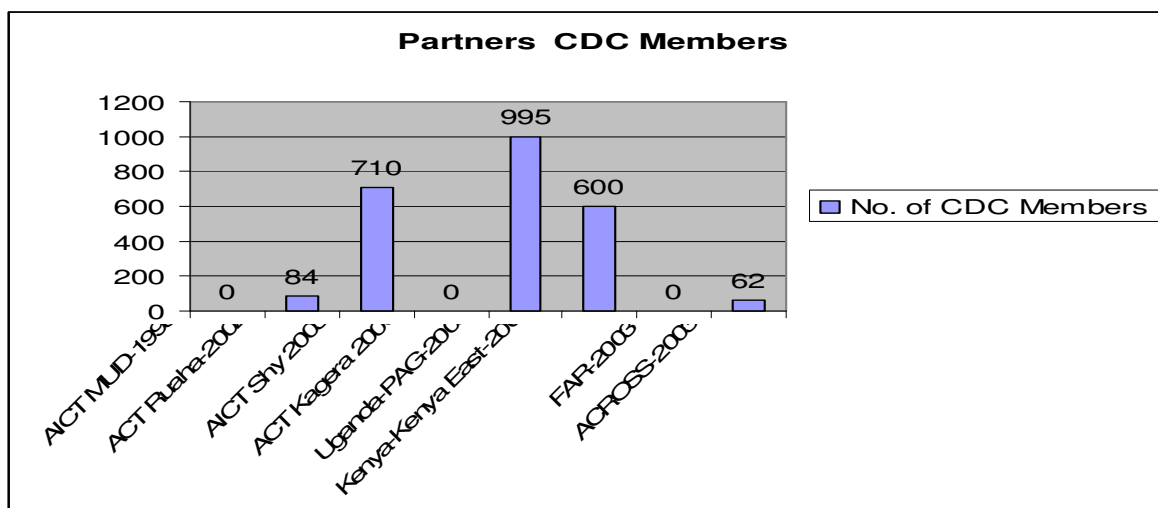
*Source: Jonas Njelango (2012)*

**Figure 33: Partners CDCs**



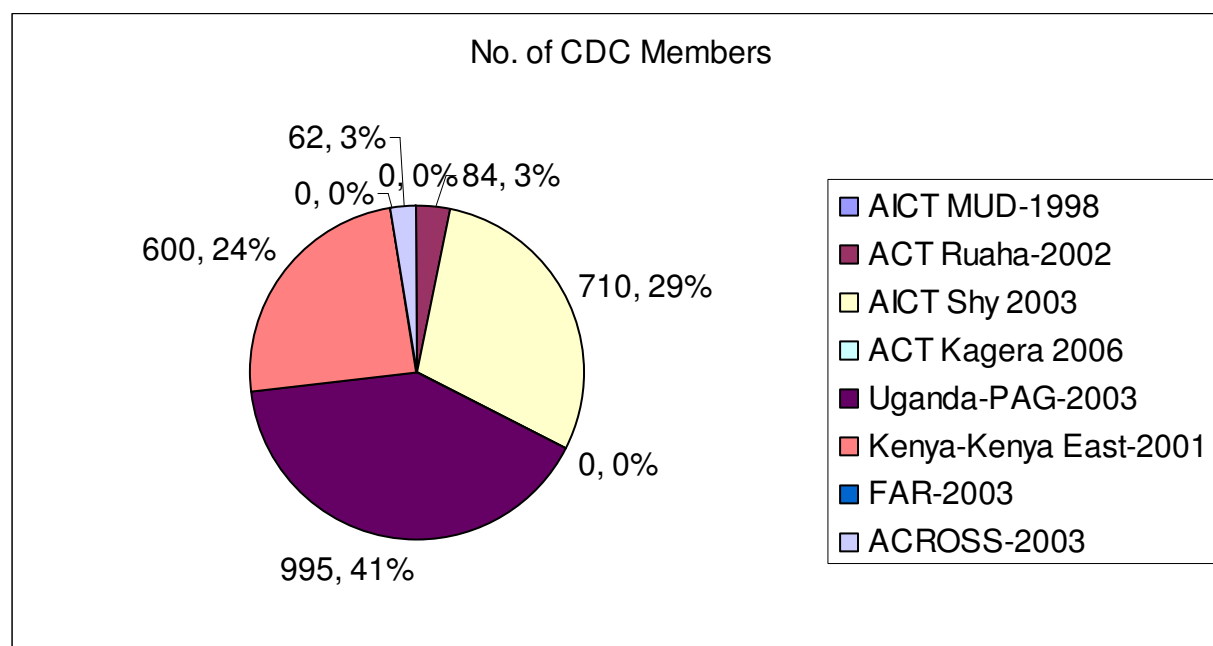
*Source: Jonas Njelango (2012)*

**Figure 33: Partners CDC Members**



*Source: Jonas Njelango (2012)*

**Figure 34: Partners CDC Members2**



*Source: Jonas Njelango (2012)*

#### 4.2.11 Country CCMP Trainers of Trainers (TOT)

CCMP training programme has an in built facilitators TOT training within the facilitation process. The more one facilitates CCMP in many places the more one gains experience in training other facilitators. Through this process the Trainers/coordinators in each country identify those facilitators who can actually train others to facilitate and train other facilitators.

Table 16 and figures 35 to 37 below show the number of facilitators trained, those who can train others within their areas and beyond within their respective countries and those who can train within the region and beyond (Internationally) from the five countries

**Table 16: Country Trainers of Trainers (TOT)**

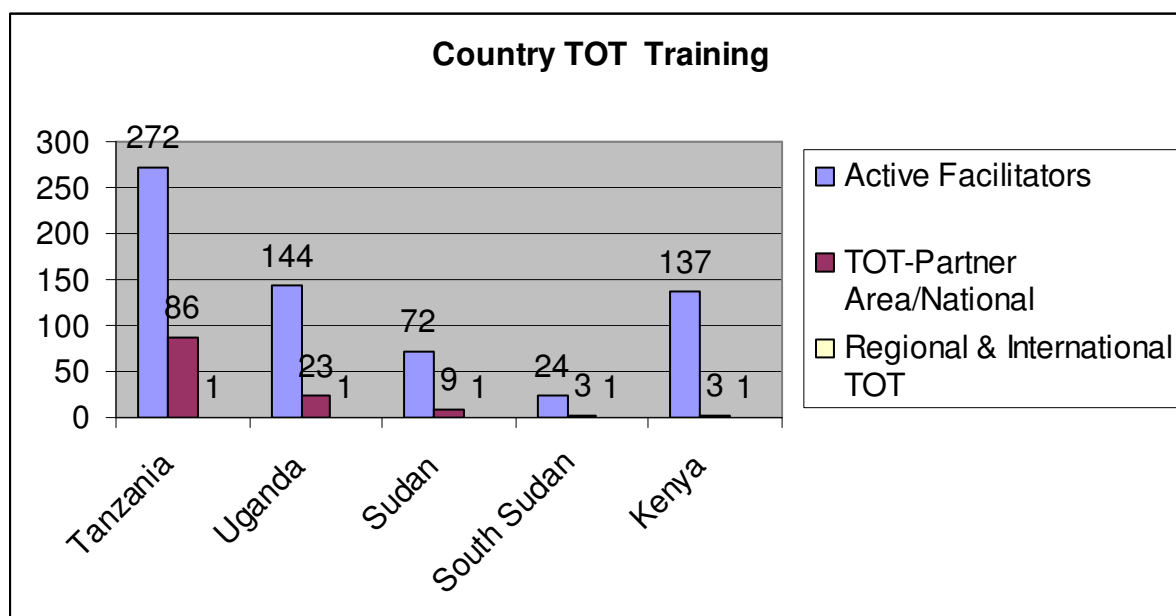
	Partner/coun try	Number of partners for this analysis	Active Facilitators	TOT-Partner Area/National	percent	Regional & International TOT
1.	Tanzania	4	272	86	32%	1
2.	Uganda	1	144	23	16%	1
3.	Sudan	1	72	9	13%	1
4.	South Sudan	1	24	3	13%	
5.	Kenya	1	137	3	2%	1
	Total	8	647	124		4

*Source: Jonas Njelango (2012)*

### **Observation**

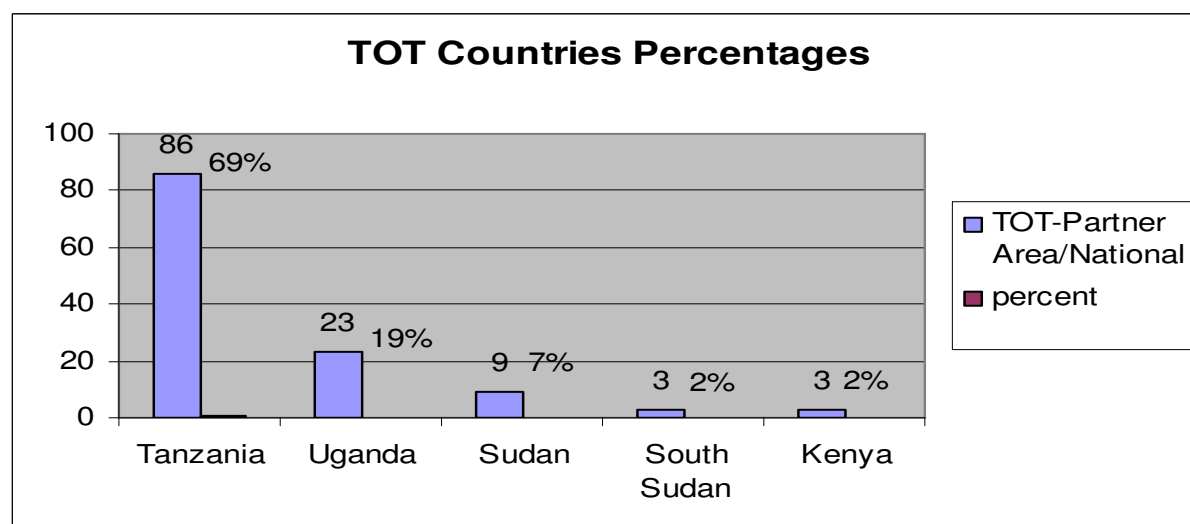
- Tanzania has a National CCMP Coordinator who has been able to identify those facilitators with potential to be trainers of facilitators/trainers. These TOTs have finished training and are training others and some are in training.
- Uganda has a PAG National Coordinator and she also has identified facilitators for TOT and are already training others or undergoing TOT training
- FAR in Sudan has an overall CCMP coordinator who coordinates the work of nine TOTs who have been scaling up CCMP
- Mount Kenya East in Kenya has an overall partner CCMP Coordinator who is training 3 of the Diocesan CCMP Coordinators to be TOTs.
- ACROSS in South Sudan has an over all partner CCMP Coordinator who has 3 TOTs who are training other facilitators as they facilitate the process in local churches and communities
- There are more TOTs in Tanzania 86 (70%); followed by Uganda 23-19%); Sudan 9 (7%), South Sudan 3 (2%) and Kenya with 3 (2%).
- Four countries (Tanzania, Uganda, Kenya and Sudan) have at least one trainer each that has wide experience and can train within the country and beyond
- Though all the five countries need to step up the training of TOTs, Kenya and Sudan would need to step up more the training of TOTs to enable scale up

**Figure 35: Country TOT**



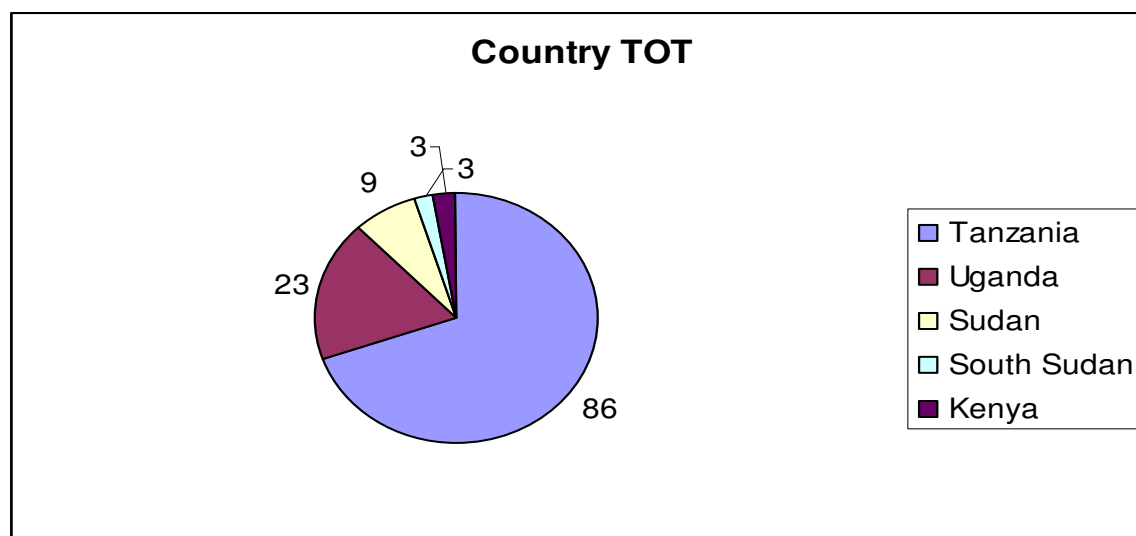
*Source: Jonas Njelu (2012)*

**Figure 36: Country TOT2**



*Source: Jonas Njelu (2012)*

**Figure 37: Country TOT3**



*Source: Jonas Njelango (2012)*

#### 4.2.12 Partner Trainers of Trainers (TOT)

The table 17 and figures 38 and 39 below provides information on TOT for the eight partners selected for analysis

**Table 17: Partners Trainers of Trainers (TOT)**

	Partner/country	Active facilitators	TOT-Partner Area/National	International TOT
1.	AICT Mara & Ukerewe	46	14	
2.	ACT Ruaha	33	8	-
3.	AICT-Shinyanga	121	28	1
4.	ACT Kagera	36	24	-
5.	AICT Geita	22	8	-
6.	AICT Mwanza	13	4	-
7.	PAG-Uganda	144	23	1
8.	FAR	72	9	1
9.	ACROSS	17	3	-
10.	MKE	137	3	1

*Source: Jonas Njelango (2012)*

#### Observations

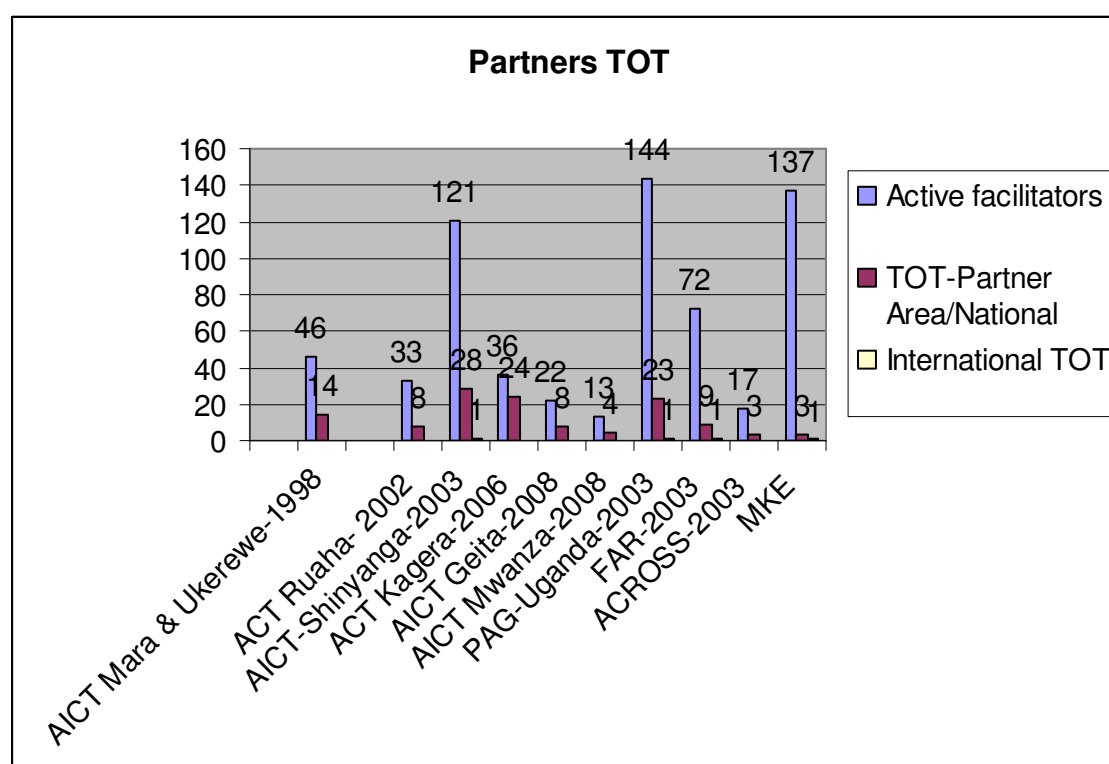
- AICT Shinyanga has the highest number of TOTs (28); followed by ACT Kagera (24); PAG Uganda (230).



- Others that follow are AICT Mara and Ukerewe (14); FAR (9); ACT Ruaha and AICT Geita (8 each)
- The last group is of AICT Mwanza (4); MKE (3); ACROSS (3).
- Though generally all partners need to increase more the numbers of TOTs, the last group of three partners (AICT Mwanza, MKE and ACROSS) need to double their efforts in increasing the numbers of TOTs in their areas.

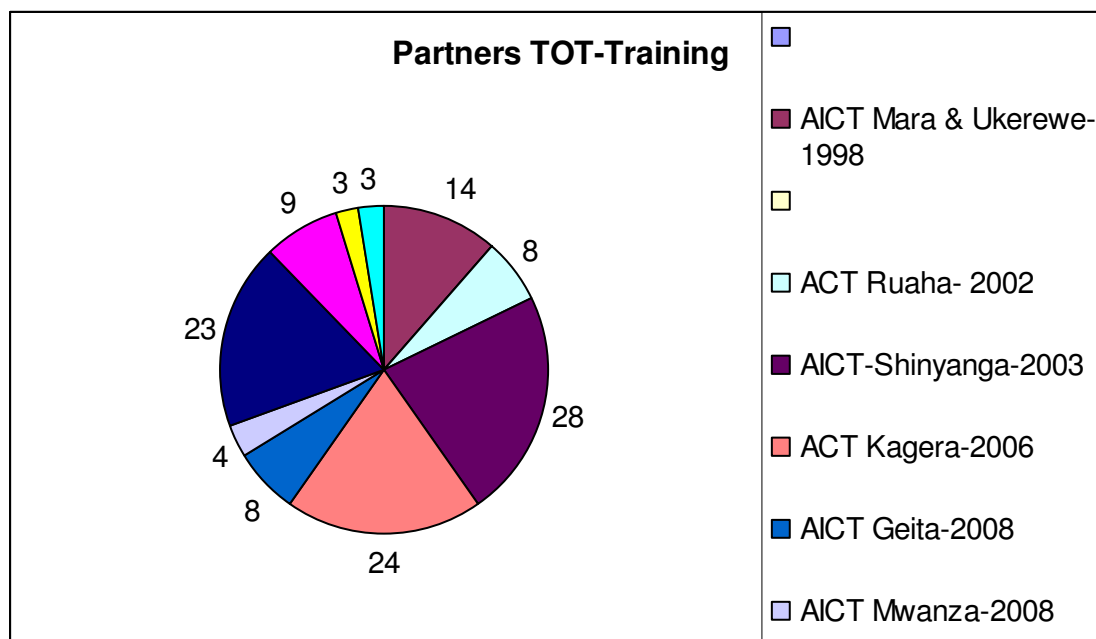
Figures 38 and 39 provide another picture in charts on partners TOT current situation

**Figure 38: Partners TOT**



*Source: Jonas Njelango (2012)*

**Figure 39: Partners TOT2**



*Source: Jonas Njelu (2012)*

#### 4.2.13 CCMP Capacity Building Turn over/Generations/Phases

CCMP growth or scale up means that more facilitators are being trained who in turn are awakening more churches, mobilising more communities and training others (CCRePs, IGTs, and Community Development Committees). CCMP turn over or generation or phase then is the cycles that partners continue to carry out of awakening more churches, mobilising more communities and training more facilitators and others in their respective areas.

The cycles/phases of CCMP vary in the numbers of facilitators being trained, numbers of churches being awakened and numbers of communities being awakened. What is important though is the fact that without having continuing new cycles/phases of training new facilitators and facilitating the process to new local churches and communities, there will be no CCMP growth/scale up. The more the cycles of training and facilitating to new local churches and communities the more the CCMP work scale up. The table below provides information on the CCMP turn over/phases partners have had since they started the process in their areas.

**Table 18: CCMP Scale Up turn over**

	Partner/country	Start year	No. of years	Phase 1-Start up	Phase 2-Scale up	Phase 3 Scale up	Phase 4 Scale up
1.	AICT-Mara/Ukerewe	1998	13	1998 2003 & 2004	2004-06	2009-Ongoing	
2.	ACK-MKE	2001	10	2001-04	2007-10	2010-Ongoing	
3.	ACT Ruaha	2002	9	2002-05	2009-11		
	PAG-Uganda	2002-03	9	2002-03	2006-08	2008-2010	2009-Ongoing
4.	AICT Shinyanga	2003	8	2003-05	2008-09	2009-Ongoing	
5.	Fellowship for Africa Relief (FAR)	2003	8	2003-6	2005-09	2010-Ongoing	
6.	ACROSS Yei	2003	8	2003-06	2008-11	2011-Ongoing	
7.	ACT Kagera	2006	5	2006-11			
8.	AICT Geita	2008	8	2008-11	2010-Ongoing		
9.	AICT Mwanza	2008	3	2008-11	2010-Ongoing		
10.	Korr	2009	2	2009-Ongoing			
11.	Uganda-Women Concern Ministries-Mbale	2009	2	2009-Ongoing			
12.	Here is Life-Anglican Church-Yumbe	2009	2	2009-Ongoing			
13.	ECS Diocese of Kajojeji (DKK)	2009-11	2	2009-Ongoing			
14.	Tearfund partners & others (Umoja)	2011	1	2011-Ongoing			
15.	ACK Kericho	2011	1	2011-Ongoing			
16.	ACK Mombasa	2011	1	2011-Ongoing			
17.	ECS Diocese of Mundri	2011	1	Ongoing			

*Source: Jonas Njelango (2012)*

## Comments/Observations

Partners included in this analysis are those that started the process in 2008 and earlier. This is because those which started in 2009 and later are still at an early stage and have not started scaling up CCMP. Moreover, the demonstration of the scale up turn over will be for the key areas of active facilitators, churches awakened and communities mobilised. There are ten partners included in this CCMP scale up/turn over analysis:

1. Tanzania-All six partners-AICT Ukerewe and Mara, ACT Ruaha, AICT Shinyanga, ACT Kagera, AICT Geita and AICT Mwanza
2. Uganda- PAG Uganda
3. Kenya-MKE
4. Sudan-FAR
5. South Sudan ACROSS.

## Tanzania

Table 19 and figures 40 to 49 show the CCMP turn over for the six Tanzania partners charts

**Table 19: Tanzania CCMP Scale up Turn over**

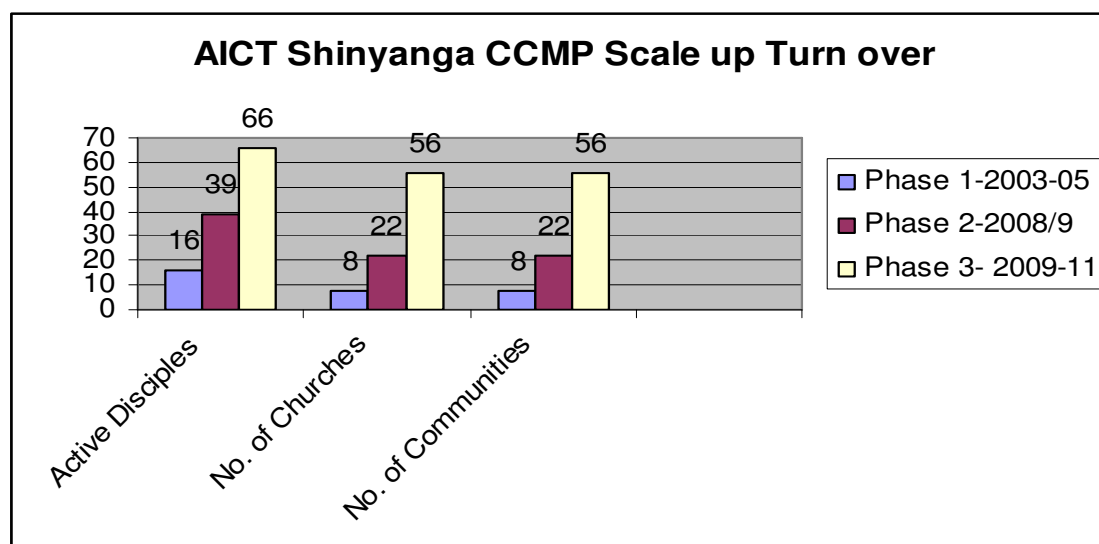
No.	Partners CCMP Phases	Trainers	Active Disciples	No. of Churches	No. of Communi ties
1.	<b>AICT Shinyanga</b>				
	<b>Phase 1-2003-05</b>	2 External trainers	16	8	8
	<b>Phase 2-2008/9</b>	12 Internal	39	22	22
	<b>Phase 3- 2009-11</b>	14 Internal	66	56	56
	<b>Total</b>		<b>121</b>	<b>86</b>	<b>86</b>
2.	<b>AICT Mara &amp; Ukerewe</b>				
	<b>Phase 1- 1998</b>	2 External trainers	2	0	5
	<b>Phase2- 2004-06</b>	2 Internal	13	8	8
	<b>Phase3 2010-11</b>	10 Internal	32	22	17
	<b>Total</b>		<b>47</b>	<b>30</b>	<b>30</b>
3.	<b>ACT Ruaha</b>				
	<b>Phase1-2002-05</b>	2 External trainers	15	7	7
	<b>2009-11</b>	4 Internal	18	9	9
	<b>Total</b>		<b>33</b>	<b>16</b>	<b>16</b>
4.	<b>ACT Kagera</b>				
	<b>Phase1-2006-01</b>	2 External	36	14	9
	<b>Total</b>		<b>36</b>	<b>14</b>	<b>9</b>
5.	<b>AICT Geita</b>				
	<b>Phase1-2008-11</b>	1 External trainers	17	6	6
	<b>Phase2-2010-11</b>	2 Internal	5	5	5
	<b>Total</b>		<b>22</b>	<b>11</b>	<b>11</b>
6.	<b>AICT Mwanza</b>				
	<b>Phase1-2008</b>	2External trainers	13	7	7
	<b>Total</b>		<b>13</b>	<b>7</b>	<b>7</b>

*Source: Rev. Emmanuel Isaya & Tanzania CCMP Coordinators*

## Comments/Observations

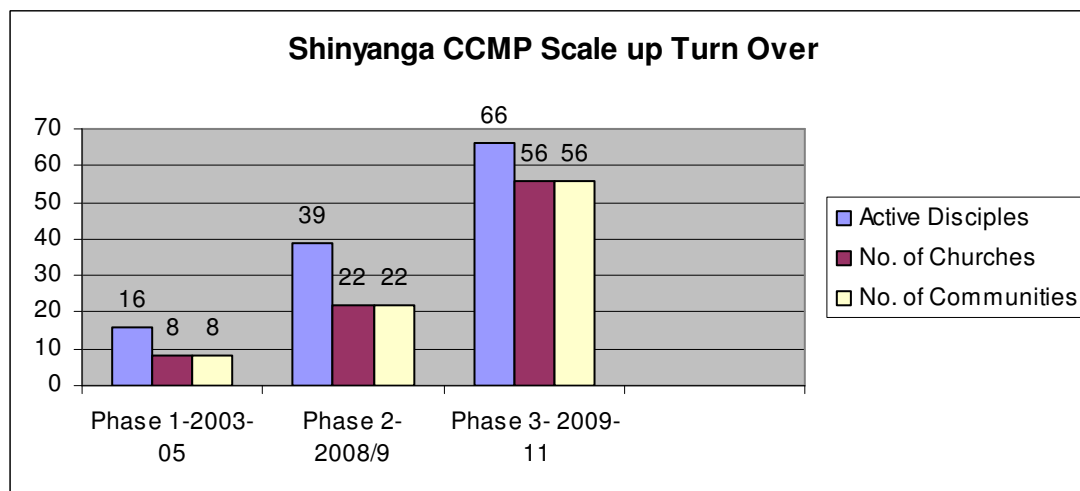
1. AICT Shinyanga started in 2003 has gone three phases: 2003-2005; 2008-2009; 2009-2011
2. AICT Mara & Ukerewe started in 1998 has gone three phases: 1998-2003; 2004-2006; 2010-2011
  - The Bishops in the two partners are very supportive of the process.
  - They did not have any problems of funding
3. AICT Geita started in 2008, has gone to phase two already
4. AICT Mwanza started in 2008, has gone two phases, phase one, 2008 ongoing and phase two, 2010 on going
  - They did not have any problems of funding.
5. ACT Ruaha started in 2001 has gone through two phases-2002-2005; 2009-2011
6. ACT Kagera started in 2006 is still in phase one operating in the same local churches and communities and have not started training any new facilitators
  - ACT Ruaha and ACT Kagera sited lack of funding as the reason for slow scale up or no scale up
  - The development managers in the two partners were not supportive of the process

**Figure 40: AICT Shinyanga CCMP Scale up Turn over**



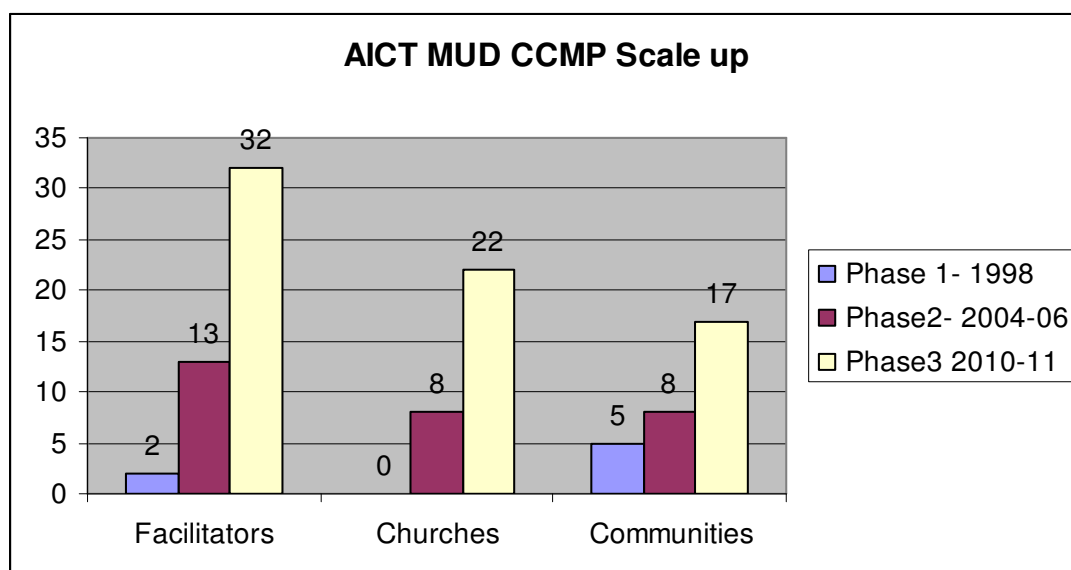
*Source: Jonas Njelango (2012)*

**Figure 41: Shinyanga CCMP Scale up Turn over2**



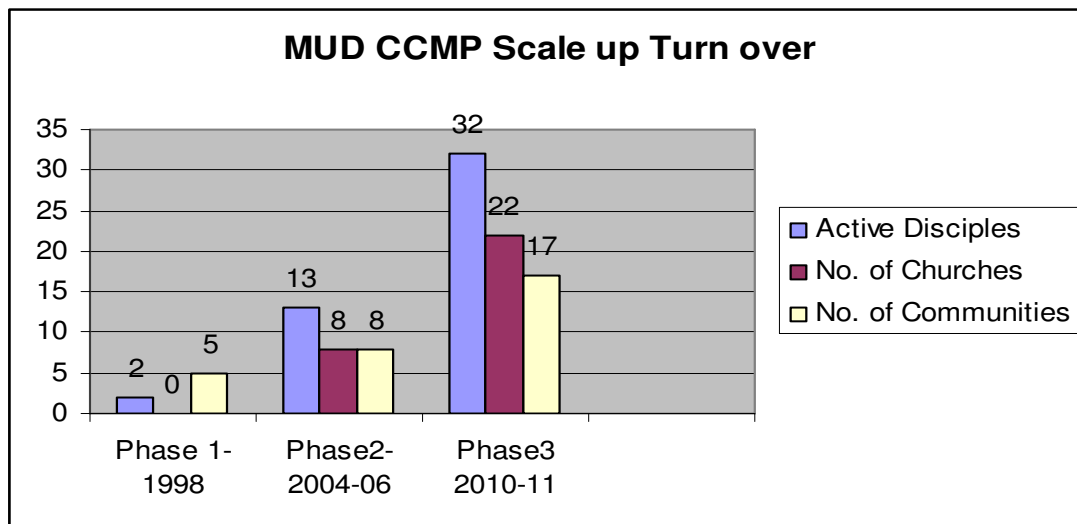
*Source: Jonas Njelango (2012)*

**Figure 42: AICT MUD CCMP Scale up Turn over**



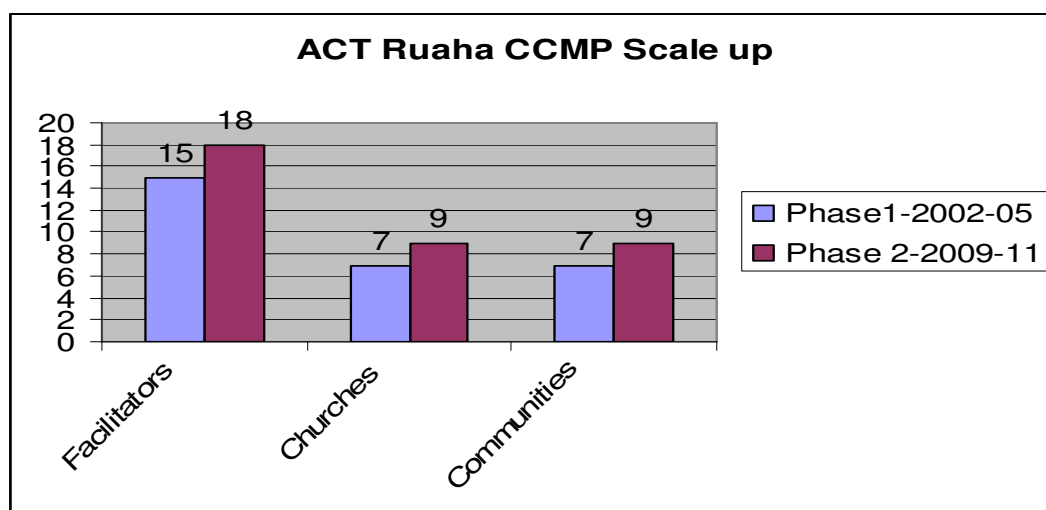
*Source: Jonas Njelango (2012)*

**Figure 43: ACT Ruaha CCMP Scale up turn over2**



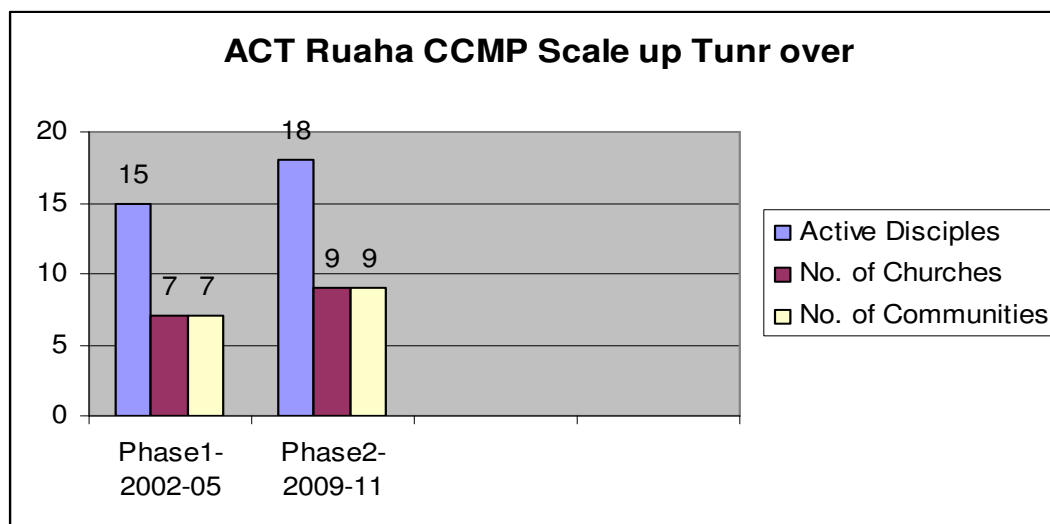
*Source: Jonas Njelango (2012)*

**Figure 44: ACT Ruaha CCMP Scale up turn over**



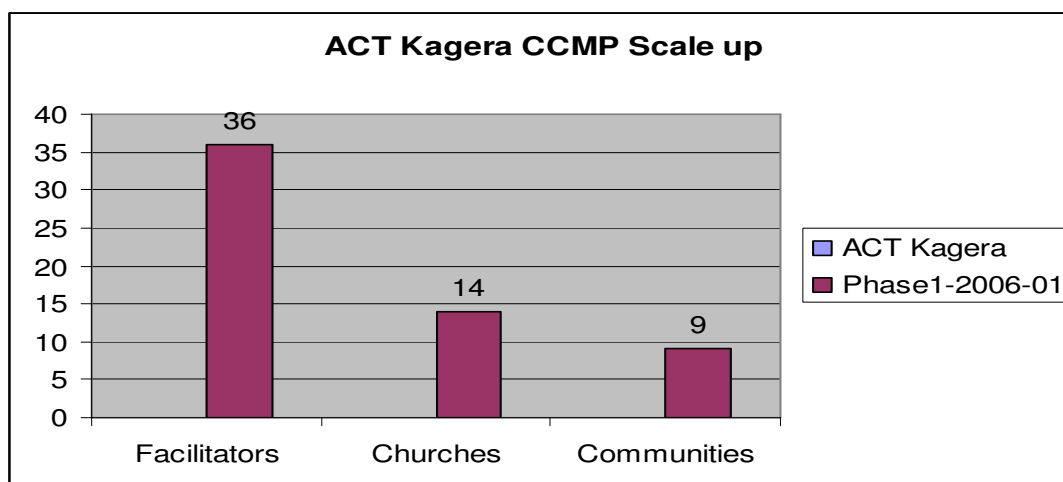
*Source: Jonas Njelango (2012)*

**Figure 45: ACT Ruaha CCMP Scale up turn over2**



*Source: Jonas Njelango (2012)*

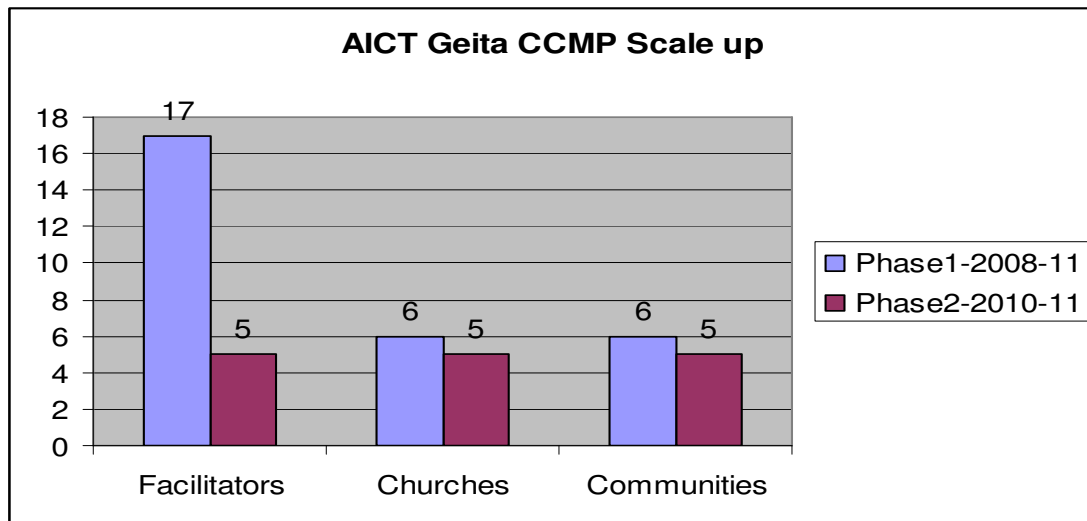
**Figure 46: ACT Kagera CCMP Scale up Turn over**



*Source: Jonas Njelango (2012)*

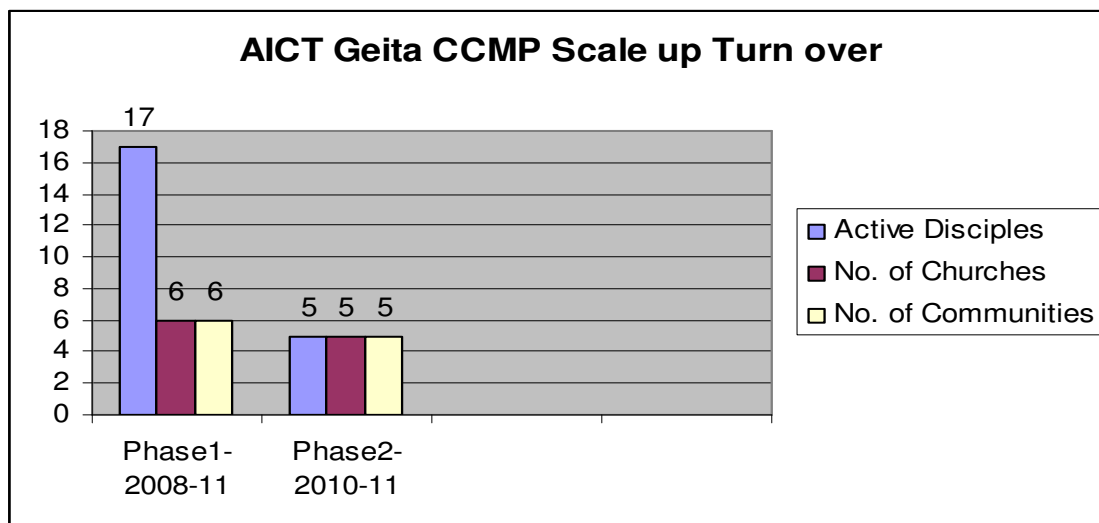


**Figure 47: AICT Geita CCMP scale up Turn Over**



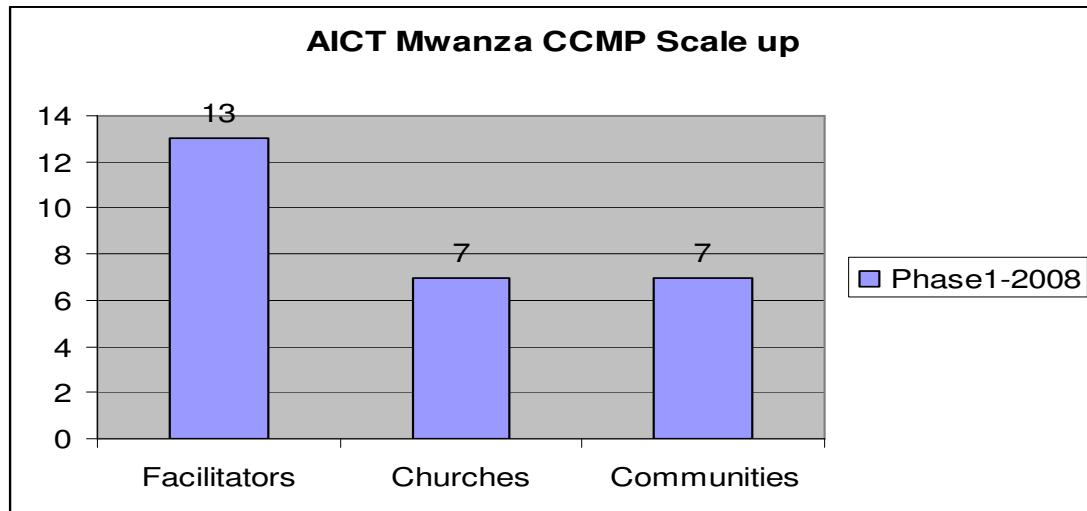
*Source: Jonas Njelango (2012)*

**Figure 48: AICT Geita CCMP scale up Turn Over2**



*Source: Jonas Njelango (2012)*

**Figure 49: AICT Mwanza CCMP Scale up Turn Over**



*Source: Jonas Njelango (2012)*

## Uganda

Table 20 and figures 50 and 51 provide information on CCMP turn over/phases

**Table 20: PAG Uganda CCMP Scale up Turn over**

No.	Partners CCMP Phases	Trainers	Active Disciples	No. of Churches	No. of Communities
1	<b>1<sup>st</sup>.Generation Jan 2002-Aug 2003</b>	<b>Francis</b>	17	6	6
2	<b>2<sup>nd</sup> Generation 2006- 2008 (6 disciples \$ Coordinator in 4 districts</b>	Jane A. Dan E, Annet O <b>Kaberemaido District</b>	13	9	9
		Jane A. Ezra A, Joyce O. <b>Katakwi district</b>	22	16	10
		Jane A, Patrick O, Apollo O. <b>Kumi District</b>	14	14	10
		Disciples in teams of 5s in <b>Soroti</b>	-	3	3
			<b>49</b>	<b>42</b>	<b>32</b>
	<b>3<sup>rd</sup>. Generation 2008/2010</b>	Disciples in teams of 5s <b>Soroti</b>	51	31	31
	<b>2009/2011</b>	NDS in 3 New districts (Jane Judith and Gad) Kabale	12	12	3
		Nebbi	8	8	5
		Moroto	7	8	5
			<b>27</b>	<b>28</b>	<b>13</b>
	<b>PAG-Totals</b>		<b>144</b>	<b>107</b>	<b>82</b>

*Source: Jane Achaloi and Uganda CCMP Coordinators*

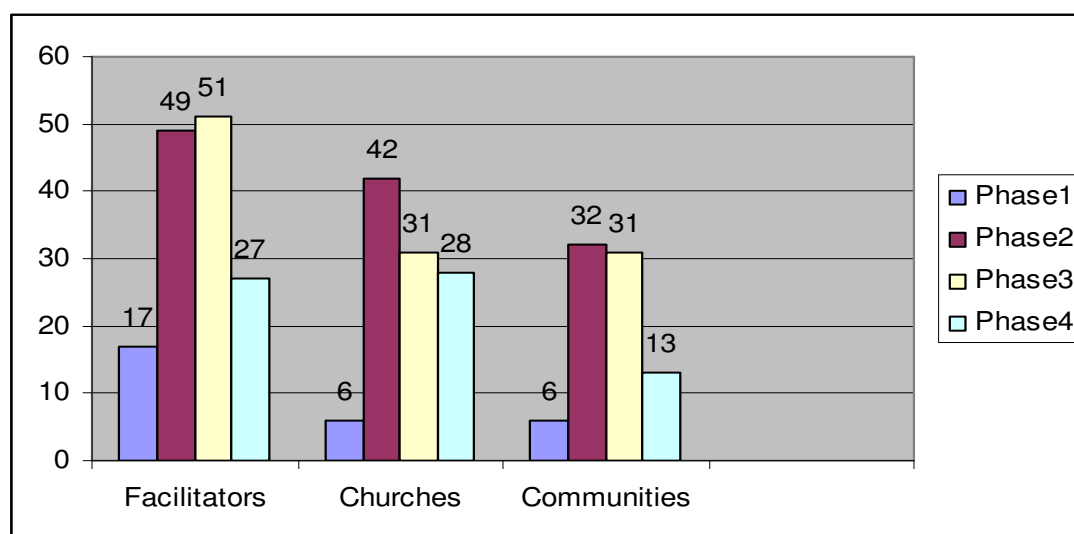
### Comments/Obsevation

1. Pentecostal Assemblies of God started in 2003 has moved four phases

- 2003- PAG Soroti district
- 2006-2008- Kaberemaido district; Katakwi district and Kumi district
- 2008-2010- PAG Soroti phase 2
- 2009-2011- PAG Kabale, Nebbi and Moroto districts
- 20011-

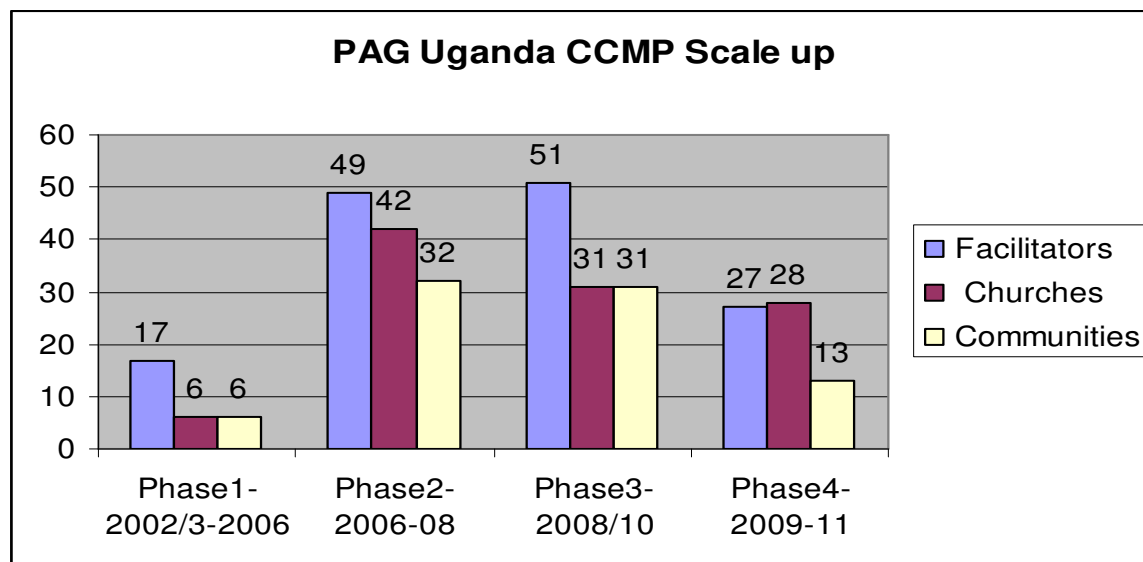
- First phase used external consultants paid by Tearfund and all costs for training facilitators including consultants fee, transport, accomodation and meals and stationary were paid by Tearfund
  - Other phases to other PAG districts have used facilitators that were trained by the external trainers and later on by the in house trainings.
  - Tearfund pays for National Office CCMP staff (3-Coordinator and two assistants) and district coordinators.
  - The partner and local churches and communities and facilitators cover for the scale up training. Facilitators are given transport, accomodation and meals, but are not paid for their time hence they are basically volunteers. Most of them are pastors
2. Women Concern Ministries started 2009 is relatively new CCMP programme and is still in phase one
    - Tearfund requested PAG Uganda trainers to train facilitators for the partner
    - Tearfund funds the partner who in turn pay for the training costs including the trainers' fees
  3. Here is Life started in 2009 and is relative new and still in phase one
    - Tearfund requested PAG Uganda trainers to train facilitators for the partner
    - Tearfund funds the partner who in turn pay for the training costs including the trainers' fees
  4. Other Tearfund partners and associations
    - The training started in 2011 and is still in the phase phase
    - Tearfund funded PAG Uganda and the PAG Uganda CCMP trainers carry out the training

**Figure 50: PAG Uganda CCMP Scale up Turn over**



*Source: Jonas Njelango (2012)*

**Figure 51: PAG Uganda CCMP Scale up Turn over2**



*Source: Jonas Njelango (2012)*

## Kenya

Table 21 and figure 52 and 53 provide information on CCMP turn over/phases for MKE

**Table 21: MKE Kenya CCMP Scale up Turn over**

No.	Partners CCMP Phases	Trainers	Active Disciples	No. of Churches	No. of Communities
	<b>Phase1-2001/4</b>	<b>Francis Njoroge, John Masas &amp; Hilda Mukui</b>			
1.	<b>Kirinyaga</b>		5	1	1
2.	<b>Meru</b>		4	2	2
3.	<b>Mbeere</b>		3	1	1
4.	<b>Marsabit</b>		1	1	1
5.	<b>Embu</b>		6	1	1
			<b>19</b>	<b>6</b>	<b>6</b>
	<b>Phase2-2007/10</b>	<b>Fedis, Diocesan Coordinators</b>			
1.	<b>Kirinyaga</b>		2	1	1
2.	<b>Meru</b>		4	2	2
3.	<b>Mbeere</b>		2	1	1
4.	<b>Marsabit</b>		21	14	-
5.	<b>Embu</b>		2	1	1
~			<b>31</b>	<b>19</b>	<b>5</b>

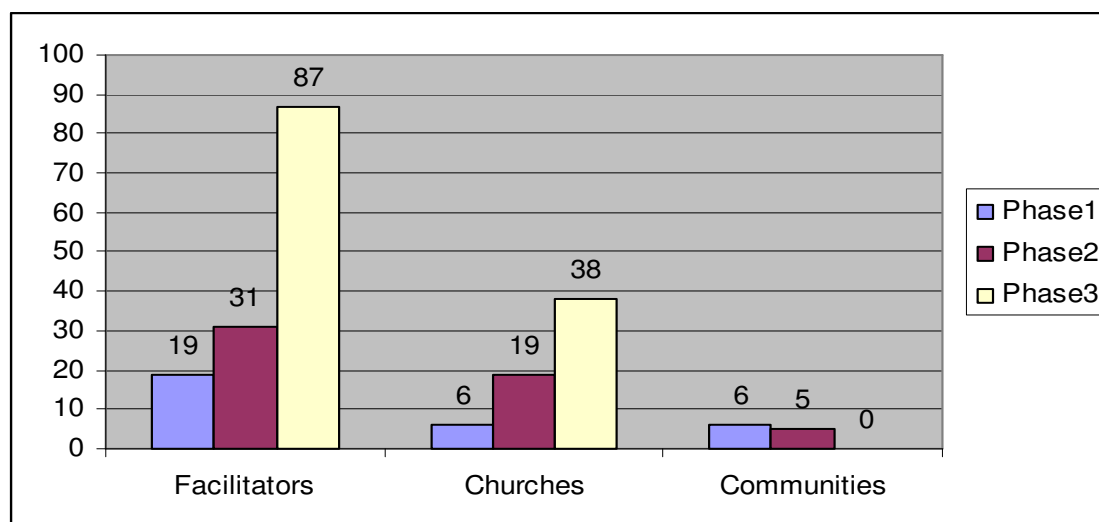
No.	Partners CCMP Phases	Trainers	Active Disciples	No. of Churches	No. of Communi- ties
	<b>Phase3-2010/On going</b>	Fides, Diocesan – Coordinators			
1.	<b>Kirinyaga</b>		22	9	-
2.	<b>Meru</b>		23	9	-
3.	<b>Mbeere</b>		20	10	-
4.	<b>Marsabit</b>		-	-	-
5.	<b>Embu</b>		22	10	-
			<b>87</b>	<b>38</b>	<b>-</b>
			<b>137</b>	<b>63</b>	<b>11</b>

*Source: Rev. Fedis Nyaga and MKE CCMP Coordinators*

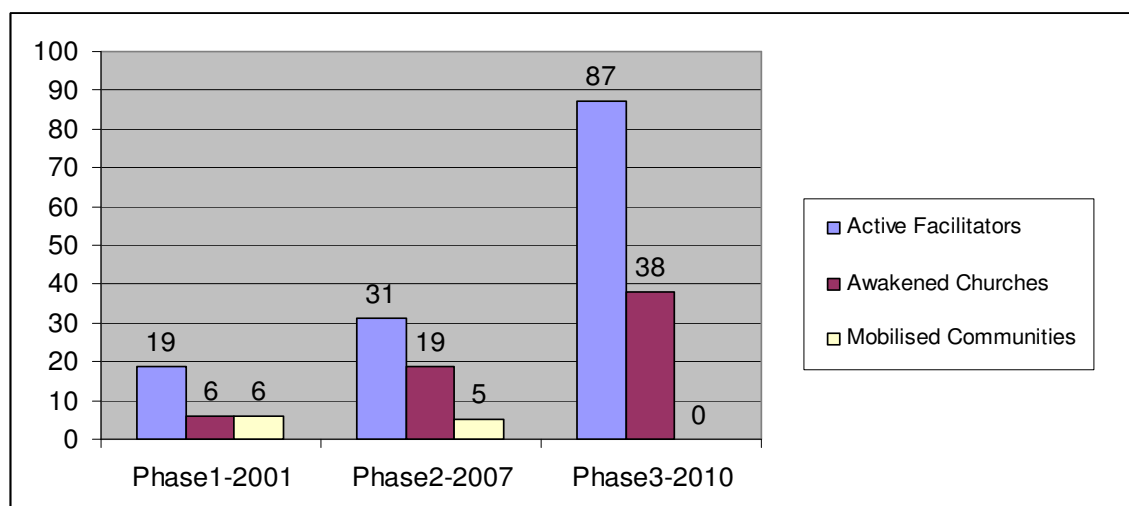
### Comments/Observations

1. Mount Kenya East covers five Anglican Dioceses namely Kirinyaga, Meru, Mbeere, Marsabit and Embu. The project started in 2001
2. The process in four dioceses of Kirinyaga, Meru, Mbeere and Embu has gone three phases: 2001-2004; 2007-2010 and 2010-2011-still ongoing
3. For the third phase in the four dioceses mentioned above, the process has reached new churches but not yet in communities and hence no CCRPs, IGTs and CDCs have been trained
4. For Marsabit diocese the process is in phase two. The process has reached 14 churches and training 21 facilitators. The process has not yet reached the communities and hence no CCRPs, IGTs and CDCs trained yet.
5. Tearfund provided the funding for the first phase to cover the CCMP trainings and used an external trainer to carry out the training of the first facilitators.
6. The external facilitator is partnering with the CCMP Coordinator who was among the first trained facilitators in training facilitators for the second phase in Marsabit.
7. Tearfund paid for the training costs for the first phase including paying for the external trainer fees.
8. The other phases for the four dioceses, the training is done by the CCMP Coordinator assisted by three of the Diocesan CCMP Coordinators. They work for the diocese and they are pastors who volunteer to carry out the trainings. However, where the distances are long, transport, accommodation and meals are paid for them.
9. MKE plans to carry out training in every Arch deaconry bringing in all the priests in the area. This will help to reduce/remove the travel and accommodation costs as the facilitators will be coming from the local church and community area.

**Figure 52: MKE CCMP Scale up Turn over**



**Figure 53: MKE CCMP Scale up Turn over2**



*Source: Jonas Njelango (2012)*

## Sudan

Table 22 and figure 54 provide information on CCMP turn over/phases for FAR

**Table 22: FAR Sudan CCMP Scale up Turn over**

No.	Partners CCMP Phases	Active Facilitators	Churches	Communities
<b>Phase1</b>				
FAR Khartoum-2003-6	Francis Njoroge & John Masas	12	7	7
<b>Phase2</b>				
Kosti White Nile-2005-9	North Sudan CTs	20	6	4
<b>Phase 3</b>				
Nuba Mountains-2010-ongoing	North Sudan CTs	20*	5	-
Upper Nile State Renk-2010	North Sudan CTs	20*	5	-
		40	10	-
		72	23	11

*Source: Stephen Wani Sudan CCMP Coordinator*

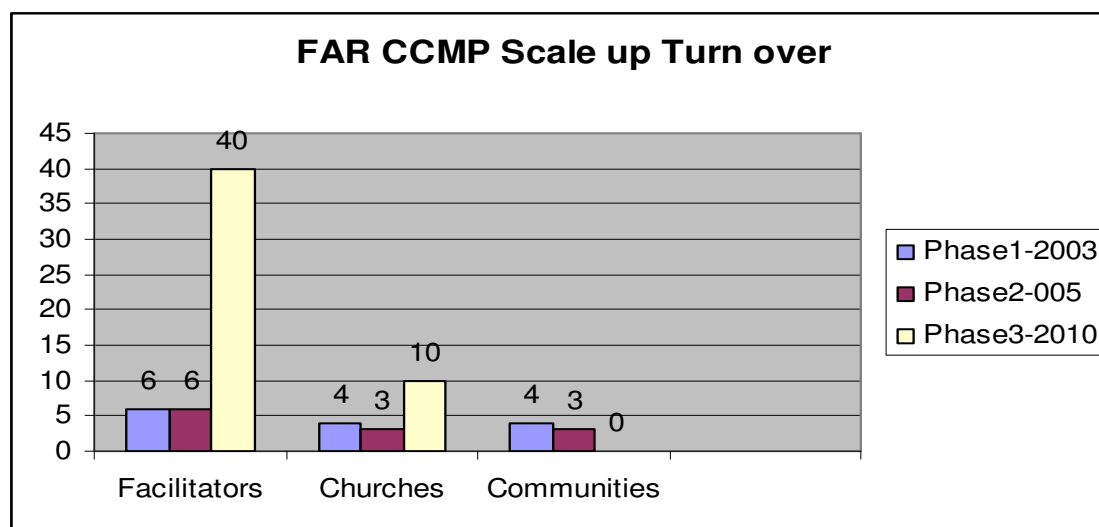
### Comments/Observations

FAR in Sudan started in 2003 and has four phases as follows

1. Phase one-2003- Khartoum State using an external trainer
2. Phase two: 2004- Red Sea State-Prot Sudan; Kassala and River Nile State-Shendi
3. Phase three: 2005- White Nile-Kosti
4. Phase four-2010-2011 ongoing- Nuba Mountains and Upper Nile-Renk
5. Tearfund and the partner used an external trainer
6. Tearfund funded the trainings for the phase first of the process including the external trainer
7. For the other phases after the first, the partner uses the facilitators that were trained first by the external trainer.
8. Tearfund continues to pay for the costs of the trainings including an incentive of about USD 50 per day which cover transport, accommodation and meals

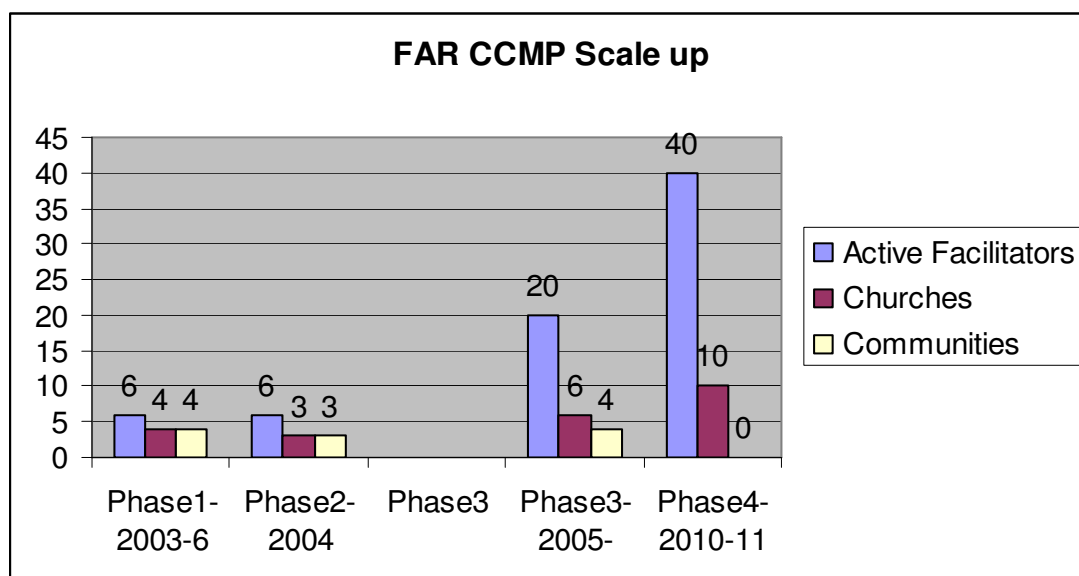


**Figure 54: FAR CCMP Scale up Turn over**



Source: Jonas Njelango (2012)

**Figure 55: FAR CCMP Scale up Turn Over2**



Source: Jonas Njelango (2012)

## South Sudan

Table 23 and figure 56 and 57 provide information on CCMP turn over/phases for ACROSS

**Table 23: ACROSS South Sudan CCMP Scale up Turn over**

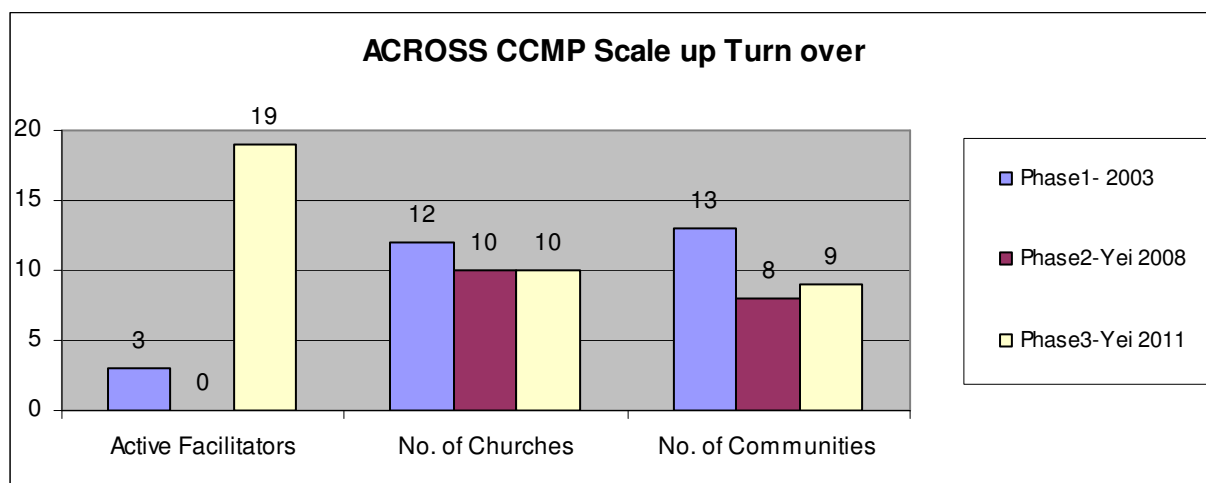
No.	Partners CCMP Phases	Trainers	Active Disciples	No. of Churches	No. of Communities
1.	ACROSS-Yei 2003	Francis Njoroge & Jane	3	12	13
2.	ACROSS-Yei 2008	Komi/Mawa/Felix	-	10	8
3.	ACROSS-Yei 2011	Komi/Mawa/Felix	19	10	9
			<b>22</b>	<b>32</b>	<b>30</b>

*Source: Jonas Njelango (2012)*

### **ACROSS-South Sudan**

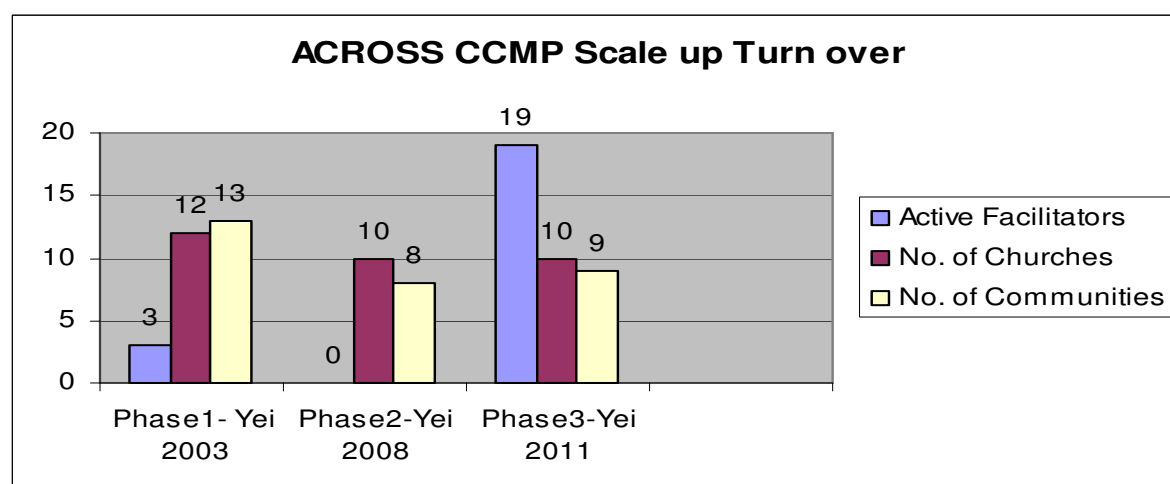
1. ACROSS CCMP started in 2003
2. Phase one: 2003
  - Training done by external trainers
  - Tearfund funded the trainings including the external trainers fees
3. Phase two: 2008
  - Training is done by the facilitators trained by external trainers in 2003
  - Trainers are paid incentives or hired by the partner and paid by Tearfund funding
4. Phase three: 2011
  - Issues of trainers and payments is the same as phase one

**Figure 56: ACROSS CCMP Scale up Turn Over**



*Source: Jonas Njelango (2012)*

**Figure 57: ACROSS CCMP Scale up Turn Over2**



*Source: Jonas Njelango (2012)*

## **4.3 CCMP Results/Outcomes**

### **4.3.1 CCMP Emerged Projects/Outcomes**

The recommended CCMP results (Outcomes/impact) tool/form was given to CCMP overall Coordinators. Supported by their respective CCMP Coordinators they provided the information on CCMP results/Outcomes. This exercise was much harder than the output tracking because the process had been going on for a very long time and CCMP practitioners did not have a comprehensive tracking system to document the results/outcomes that were taking place. Moreover, the information obtained is more in general terms such as number of food security projects without specification such as what kind of food project, what type of food produced, amount produced e.g. in tons. Some partners did not provide information on numbers of beneficiaries.

An analysis of the information given by those partners who were able to provide information on emerging projects was carried out despite the deficiencies mentioned above. Some of the outcomes in terms of emerging projects from the analysis are as follows:

1. Health for children, women, vulnerable people and indeed the whole communities is improving through the availability of health facilities including buildings and medicines
  - 99 health facilities were constructed in communities supported by seven partners as follows:
  - 33 health centres were supported by seven partners. Five out of the seven partners facilitated community members construct a total number of 27 health centres benefiting a total number of 67,631 people.
  - 67 health clinics/dispensaries were constructed supported by five partners. Four out of the five partners facilitated community members carry out a total number of 66 projects benefitting a total of 42,961 people.
2. Education is improving (more school facilities-schools, desks, books) leading to more children going to school both girls and boys
  - 19 Secondary Schools were constructed in communities supported by five partners benefiting a total number of 19 secondary schools benefiting 13,764 people.
  - 49 Primary Schools were constructed supported by eight partners. Six out of the eight partners with a total of 40 schools benefited a total of 23,115 pupils.
  - 3 Nursery Schools were constructed by one partner (ACT Kagera) benefiting 984 people
3. Food security and livelihoods projects are helping reduce poverty in families and communities at large

- 1,077 food production projects were carried out in communities supported by nine partners. Eight partners with a total of 466 projects benefiting a total of 46,597 people.
  - 217 livestock keeping projects were carried out supported by seven partners. The seven partners with the 217 projects benefited a total number of 31,154 people.
  - 1,114 self supporting groups' initiatives (Income Generation Activities) were started supported by nine partners. Eight out of the nine supported 1,095 projects benefiting about 24,017 people.
  - 118 Grinding machines were established/constructed/started supported by six partners. Five out of the six partners facilitated community members have a total number of 117 grinding mills benefitting a total of 24,445 people.
4. Water Hygiene and Sanitation (WASH) has greatly improved in communities
- 201 shallow wells supported by four partners were constructed. Three partners amongst the four facilitated communities start a total of 89 projects benefitting a total of 17,561 people.
  - 48 deep wells/boreholes were constructed supported by five partners. Four of the five partners facilitated community members construct/improve a total of 45 deep wells/boreholes benefitting a total number of 24,125 people.
  - 69 earth dams were constructed supported by three partners. The three partners facilitated community members construct a total of 69 dams benefitting a total of 18,713 people.
  - 9,802 toilets were constructed supported by eight partners. Seven out of the eight partners facilitated community members construct a total number of 9,800 toilets benefitting a total of 98,020 people.
5. Vulnerable people are supported to be engaged/involved in their own development
- 84 projects supporting People Living with HIV were started supported by five partners. Four out of the five partners have facilitated community members start a total number of 80 projects benefitting a total of 430 people.
  - 12 HIV support groups supported by ACROSS benefiting 7,422 people
  - 218 Orphan groups were started supported by seven partners. Six out of the seven partners have facilitated community members start a total of 215 groups benefitting a total of 822 people.
6. Church building have been constructed/improved
- 228 churches were constructed or improved supported by all partners. Eight out of the ten (10) partners' facilitated churches construct/improve a total of 208 churches benefitting a total of 18,078 people.

Transformation Stories from the Diocese of Kajokeji CCMP project:

### **Attitudes are changing**

4. In Leikor parish in the Diocese of Kajokeji South Sudan, a Lay Reader Priscilla Kabang has this to say:
  - *“At first I thought that things like developing oneself are only meant for the world because they will end here – the only thing people should be engaged with is to repent and go to heaven. The bible studies taught me that God is interested in our whole being”. Now Priscilla has started a small hotel where she sells tea, pancakes and local bread. As a result, she is now able to pay school fees for her children and to meet other domestic needs.*
5. In Andasire parish in Kajokeji a church elder had this to say:
  - *“Prior to the CCMP we used to go to visit the sick empty handed, always expecting that the sick being visiting is expected to provide for the visitors. Following the bible studies we realized that we as the believers are the ones to support the sick. We therefore decided to contribute to a small fund that we will use when we visit the sick. This is working very well now. When one teacher got sick the other day, we all raised Ush 6,000.00, which we took to him when we visited and prayed with him”*

### **Relationships are improving**

6. Testimonies from Andasire Church in the Diocese of Kajokeji in South Sudan
  - *“When the Baptist church was introduced in the area, there was always discord among the members and those from the Episcopal Church of Sudan (ECS). Following the bible studies the situation is different. The Christians from the ECS and the Baptists now study the word of God together, and have organized a conference together”,* reported one Christian.
  - Rev Rufus Sobe planted 200 heaps of sweet potatoes which after selling managed to pay school fees and the rest is for home. *“I used to be a soldier with Sudan Peoples Liberation Army (SPLA). Then I used to do things alone without involving anybody, including my wife. CCMP has helped me. For the first time I sat with my wife and we together agreed how to plan our land so as to make the maximum benefit. We agreed to divide the land, and calculated how many potato heaps we must grow in order to really meet our need. Now we know what to do each term in order to meet the school fees needed”.* said Rufus.

Table 24 below provides more information on the various projects that emerged due to CCMP and table 25 provides the numbers of beneficiaries for those partners who indicated the number of beneficiaries for the various projects mentioned.

**Table 24: Emerged Projects**

Projects/Partners	AICT-Mwanza	AICT-Geita	ACT-Diocese Kagera	AIC-MUD	ACT Ruaha	AICT-Shy	ACROSS – YEI	Sudan-FAR	PAG Uganda	Mt Kenya	Total
<b>1. No of churches Mobilized</b>	7	9	14	30	16	86	32	24	107	62	<b>357</b>
<b>2. No of communities Mobilized</b>	7	11	9	30	16	86	30	12	82	11	<b>294</b>
<b>HEALTH</b>											
3. Health centres initiated projects	0	1	3	1	0	19	3		2	3	<b>32</b>
4. Dispensaries projects	0	6	2	3	0	55	1				<b>67</b>
<b>EDUCATION</b>											
5. Primary Schools projects	0	1	4	6	4	15	10	7	2		<b>49</b>
6. Secondary Schools projects	0	0	2	1	2	13	1				<b>19</b>
7. Adult Education								7			<b>7</b>
8. Children Education								3			<b>3</b>
9. Children Education Orphan								1			<b>1</b>
10. Nursery School projects	0		3		0						<b>3</b>
<b>IMPROVING LIVELIHOODS</b>											
11. Food Production projects	10	11	6	5	1	207	91		135	611	<b>1,077</b>
12. livestock keeping projects	14	11	8	4	0	110	37		33		<b>217</b>
13. Fish Farming							3				<b>3</b>
14. Self supporting groups initiatives (IGAs)	9	39	6	178	9	818		1	19		<b>1,079</b>
15. Social savings groups started and operating							17			19	<b>36</b>
16. Rotating Loan groups									92		<b>92</b>
17. Rotating Iron Sheet Construction									36		<b>36</b>
18. Brick Making and Laying Project									96		<b>96</b>
19. Motor Cycles buying projects									70		<b>70</b>
20. Carpentry and Joinery											<b>0</b>
21. Confrence For Rent								1			<b>1</b>
22. Grinding milling machine projects	1	0	0	14	10	89	3		1		<b>118</b>
<b>WASH</b>											

Projects/Partners	AICT-Mwanza	AICT-Geita	ACT-Dioecese Kagera	AIC-MUD	ACT Ruaha	AICT-Shy	ACROSS – YEI	Sudan-FAR	PAG Uganda	Mt Kenya	Total
23. Shallow well constructions	0	0	0	7	0	66	16		112		201
24. Deep well or boreholes constructions	0	0	2	2	0	38	3			3	48
25. Pipe Water Project								1		7	8
26. Earth water dams constructions	0	0	0	3	1	65	0				69
27. Rain water harvesting tanks/Roof catchment Technologies projects/	0	0	0	1	0	40	5		50	32	128
28. Toilets construction or renovation	2	2	60	75	830	268	8,525		40		9,802
29. Hygiene Promotion							4				4
<b>INFRASTRUCTURE IMPROVEMENT</b>											
30. Renovating/improving Roads	0	1	2	2	0	40	4		34		83
31. Construction of bridges	-	-	-	-	-	-	4				4
32. Electricity								2			2
33. Land Survey								2			2
<b>ENVIRONMENT IMPROVEMENT</b>											
34. Tree planting projects	1	10	4	12	1	45	87		5	14	179
<b>SUPPORT TO VULNERABLE PEOPLE</b>											
35. Supporting PLWHA projects	0	4	2	4	0	65	0		9		84
36. HIV Groups							12				12
37. Supporting orphans projects	3	4	1	2	0	60	0		44	104	218
<b>CHURCH RELATED</b>											
38. Construction/Improving church building projects	7	4	12	16	10	23	15	7	121	13	228
39. Established evangelism programs	7	7	0	7	0	60	23		45	24	173
40. Purchased worship or choir equipments	4	4	3	3	3	45	1		9		72
41. Initiated church income projects	0	4	4	6	4	60	9				87
42. Income Generating Activities-Groups								3			3
43. Income Generating Activities-Families											
<b>CONSTRUCTION/IMPROVED HOUSING</b>											
44. Construction of permanent home									107		107

Source: Jonas Njelango (2012)



**Table 25: Emerged Project: Number of Beneficiaries**

Projects/Partners	AICT-Mwanza	AICT-Gelita	ACT-Dioecese Kagera	AICT-MUD	AICT-Shy	AICT Ruaha	ACROSS - YEI	Sudan-FAR	PAG Uganda	Mt Kenya	Total Beneficiaries
1. No of churches Mobilized	685	1,525	9,520	2,634	8,426	24,216	5,833	11,155	1,310		65,304
2. No of communities Mobilized	867	38,559	49,779	85,004	139,574	24,216	4,341	112,800	570		455,710
<b>HEALTH</b>											-
3. Health centres initiated projects	-	6,130	17,848	3,813	35,,170	-	4,670				32,461
4. dispensaries projects	-	6,740	3,887	9,934	22,400	-					42,961
<b>EDUCATION</b>											-
5. Primary Schools projects	-	4,112	865	2,400	8,450	1,600	5,565		123		23,115
6. Secondary Schools projects	-	-	612	2,061	9,628	818	645				13,764
7. Adult Education											-
8. Children Education											-
9. Children Education Orphan											-
10. Nursery School projects	-	-	983	-	-	-					983
<b>IMPROVING LIVELIHOOD</b>											-
11. Food Production projects	1,350	412	3,458	12,595	15,074	440	12,909		359		46,597
12. livestock keeping projects	14	273	29,855	625	186	-	4		198		31,155
13. Fish Farming							2				2
14. Self supporting groups initiatives (IGAs)	2,014	278	1,565	3,973	8,976	3,903	754		488		21,951
15. Social savings groups started and operating							1,312				1,312
16. Rotating Loan groups											
17. Rotating Iron Sheet Construction											
18. Brick Making and Laying Project											
19. Motor Cycles buying projects											
20. Carpentry and Joinery											
21. Posho milling machine projects	-	-	-	14,279	3,200	1,769	4,797		400		24,445
22. Confrence For Rent											
<b>WASH</b>											-
23. Shallow well constructions	-	-	-	10,440	1,566	-	5,555				17,561
24. Deep											

Projects/Partners	AICT-Mwanza	AICT-Gelta	ACT-Diocese Kagera	AICT-MUD	AICT-Shy	AICT Ruaha	ACROSS - YEI	Sudan-FAR	PAG Uganda	Mt Kenya	Total Beneficiaries
well/Borehole constructions	-	-	4,755	7,796	8,000	-	3,574				24,125
25. Piped Water											-
26. Earth water dams constructions	-	-	-	12,410	2,400	3,903					18,713
27. Rain water harvesting tanks /Roof Catchment Technology Projects/	-	-	-	4,949	1,000	-	3,673				9,622
28. Toilets construction/renovation	-	390	540	17,900	5,611	22,065	51,150		280		97,936
29. Hygiene Promotion Groups							30,021				30,021
<b>INFRASTRUCTURE IMPROVEMENT</b>											-
30. Renovating/improving Roads	-	6,130	4,052	9,878	4,740	-	3,181				27,981
31. Construction of bridges							11,476				11,476
32. Electricity											
33. Land Survey											
<b>ENVIRONMENT IMPROVEMENT</b>											-
34. Tree planting projects	-	-	12,449	-	4,800	32	5,544		30		22,855
<b>SUPPORT TO VULNERABLE PEOPLE</b>											
35. Supporting PLWHA projects	-	37	152	101	-	-			140		430
36. HIV/AIDs Groups							7,422				7,422
37. supporting orphans projects	10	67	105	23	150	O			467		
<b>CHURCH RELATED PROJECTS</b>											-
38. Construction/Improving church building projects	685	836	3,680	1,856	206	4,579	5,781		455		
39. Established evangelism programs	685	1,735	-	1,856	960	-	2,332		123		7,691
40. purchased worship or choir equipments	979	920	2,381	818	190	2,482	1,806		123		
41. Initiated church income projects	-	894	782	503	8,426	2,626	5,043		333		18,607
42. Income Generating Activities-Groups							3				
43. Income Generating Activities-Families											
<b>CONSTRUCTION/ IMPROVED HOUSING</b>											

Projects/Partners	AICT-Mwanza	AICT-Geita	ACT-Diocese Kagera	AICT-MUD	AICT-Shy	AICT Ruaha	ACROSS - YEI	Sudan-FAR	PAG Uganda	Mt Kenya	Total Beneficiaries
44. Construction of permanent home									107		

*Source: Jonas Njelango (2012)*

### 4.3.2 CCMP Emerged Projects Portfolio

From the emerged projects summary of ten partners that have been operating since 2008 and before, there are nine main areas that CCMP in the five countries has played major part in improving:

1. Health improvement
2. Education improvement
3. Livelihood improvement-Food security and Income generation
4. WASH improvement
5. Vulnerable people lives improvement-HIV and Orphans
6. Infrastructure improvement
7. Environment improvement
8. Construction-Churches and individual/family houses
9. Spiritual improvement-Evangelistic outreaches

Table 26 provides information on the intervention portfolio of CCMP in the five countries and for each of the ten partners.

**Table 26: CCMP Interventions Portfolio**

No.	Partner Name	Health	Education	Livelihoods	WASH	Vulnerable	Infrastructure.	Construction	Environment.	Spiritual	No.
	Tanzania										
1.	AICT Mara & Ukerewe	√	√	√	√	√	√	√	√	√	9
2.	ACT Ruaha	X	√	√	√	X	X	√	√	√	6
3.	AICT Shinyanga	√	√	√	√	√	√	√	√	√	9
4.	ACT Kagera	√	√	√	√	√	√	√	√	√	9
5.	AICT Geita	√	√	√	√	√	X	√	√	√	8

No.	Partner Name	Health	Education	Livelihoods	WASH	Vulnerable	Infrastructure.	Construction	Environment.	Spiritual	No.
6.	AICT Mwanza	X	X	√	√	√	X	√	√	√	6
	Kenya										
7.	MKE	√	X	√	√	√	√	√	√	√	9
	Uganda										
8.	PAG Uganda	√	√	√	√	√	√	√	√	√	9
	Sudan										
9.	FAR	X	√	√	√	X	√	√	X	√	6
	South Sudan										
10.	ACROSS	√	√	√	√	√	√	√	√	√	9
	Total	7	8	10	10	8	7	10	10	10	

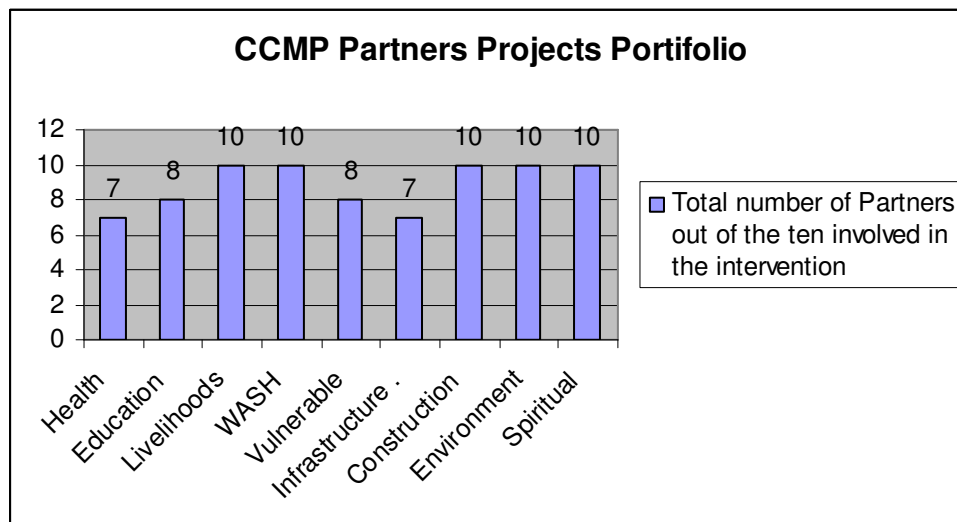
*Source: Jonas Njelango (2012)*

### Observation

- All ten (10) partners are supporting local churches and communities carry out interventions related to livelihoods, Construction, WASH, Environment and Spiritual improvement
- Eight partners are supporting local churches and communities carry out interventions related to education and support to vulnerable groups/people
- Seven partners out of the ten are carrying out interventions related to health and infrastructure
- Partners' portfolio is as follows:
- Six partners support local churches and communities carry all nine interventions. These partners are: AICT Mara and Ukerewe; AICT Shinyanga; MKE Kenya; PAG Uganda and ACROSS
- AICT Geita supports eight interventions of the nine missing only infrastructure
- ACT Ruaha and AICT Mwanza supports six of the nine missing only three namely; health, education and infrastructure
- FAR Sudan supports six of the nine interventions missing only health, support to vulnerable groups/people and environment

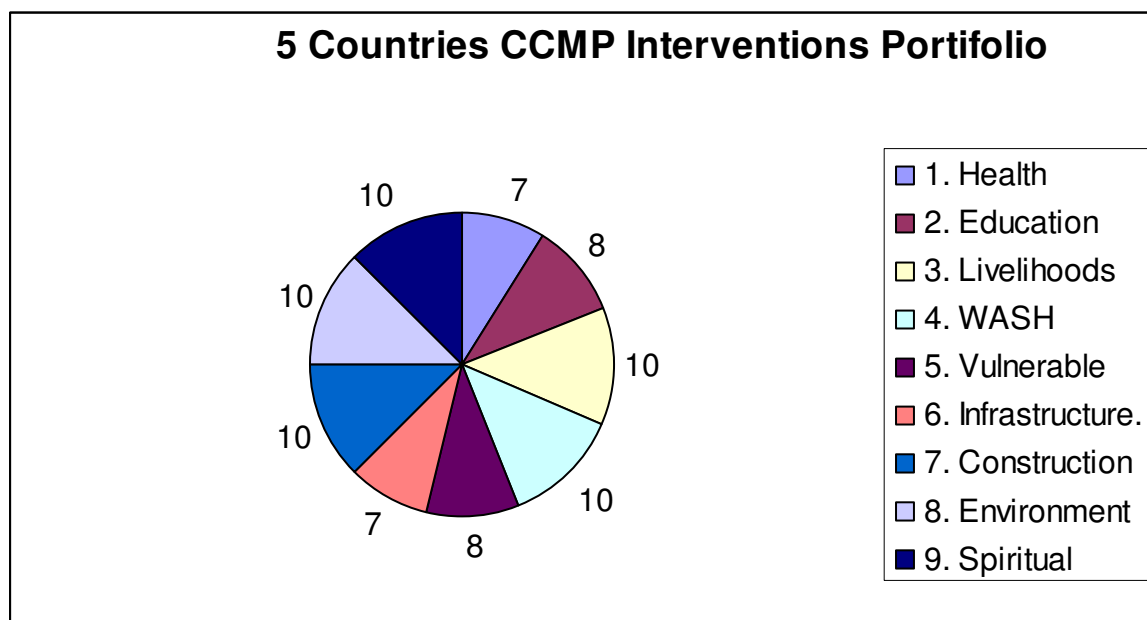
Figure 52 and 69 shows the CCMP portfolio in the five countries in both column and pie chart forms. Figures 58 to 64 show the interventions portfolio for each of the ten partners in pie chart form.

**Figure 58: CCMP Interventions Portfolio**



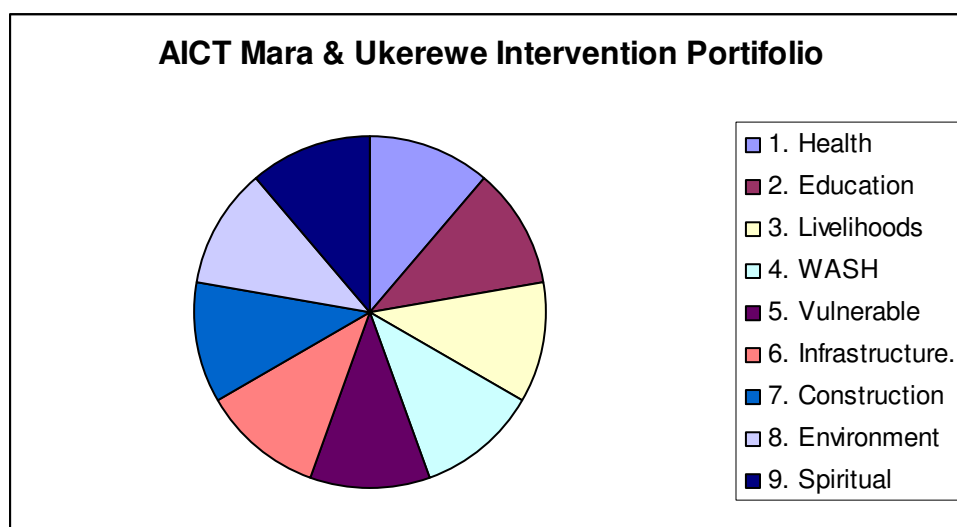
*Source: Jonas Njelango (2012)*

**Figure 59: CCMP Interventions Portfolio2**



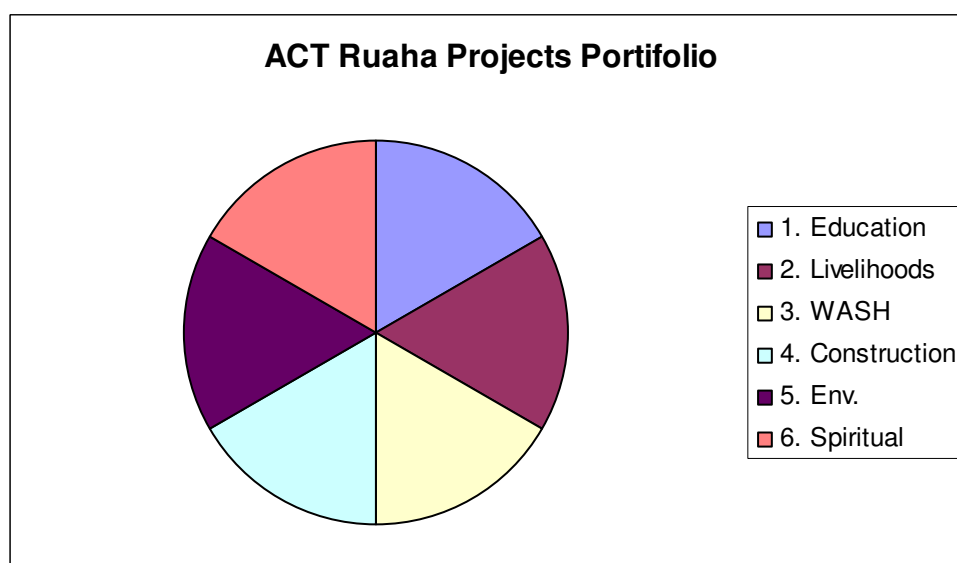
*Source: Jonas Njelango (2012)*

**Figure 60: AICT MUD Intervention Portfolio**



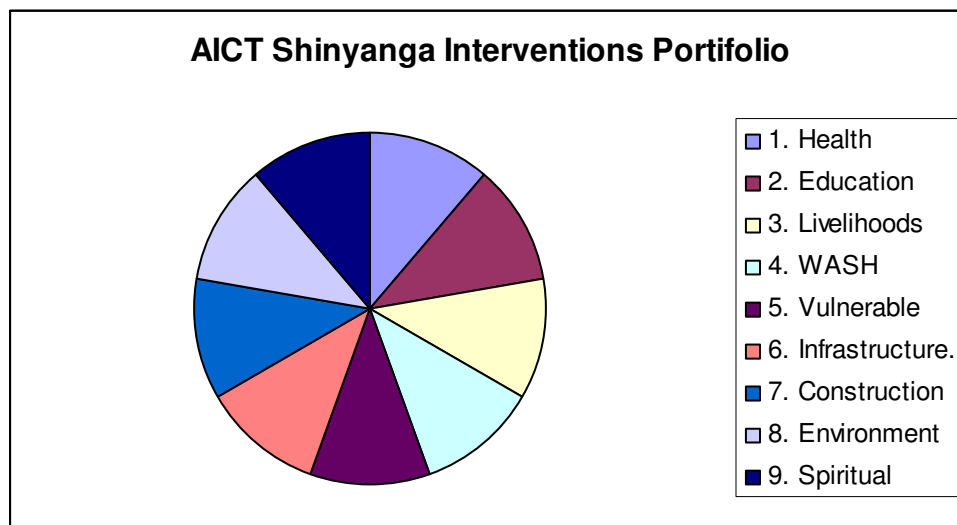
*Source: Jonas Njelango (2012)*

**Figure 61: ACT Ruaha Interventions Portfolio**



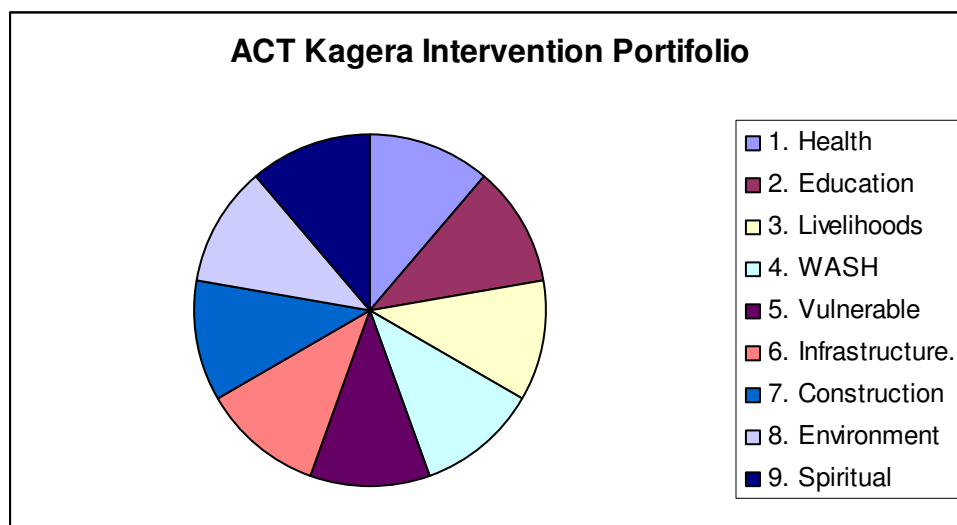
*Source: Jonas Njelango (2012)*

**Figure 62: AICT Shinyanga Intervention Portfolio**



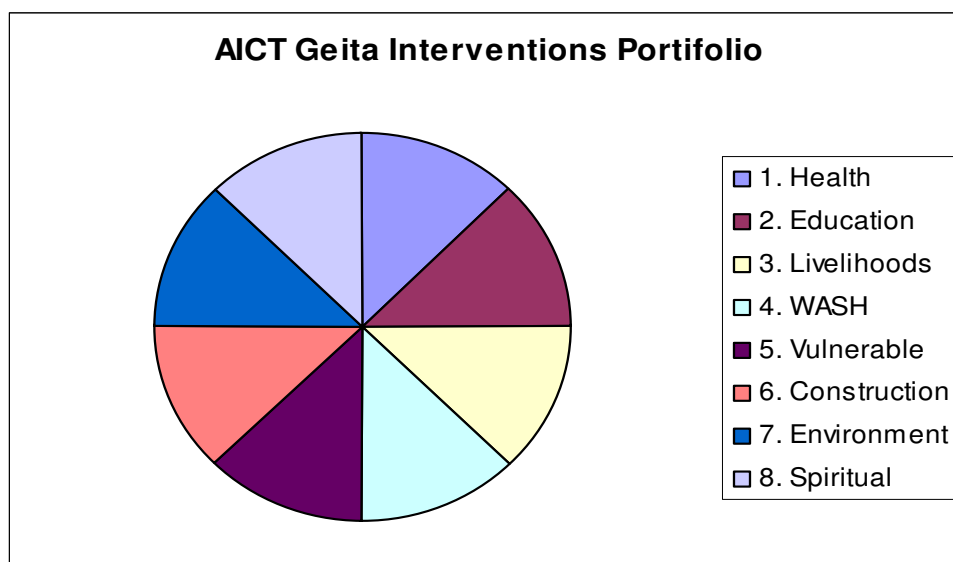
*Source: Jonas Njelango (2012)*

**Figure 63: ACT Kagera Interventions Portfolio**



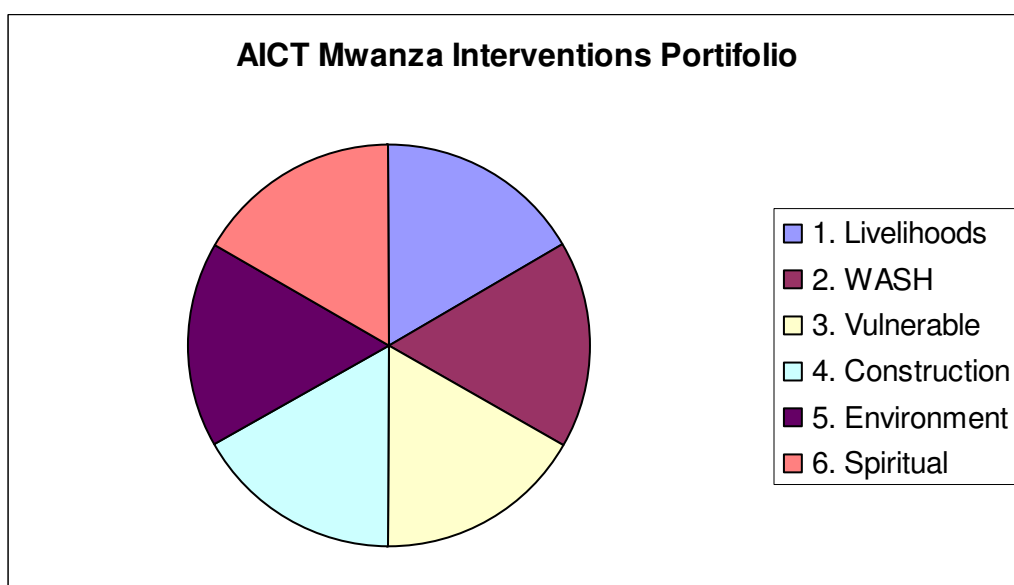
*Source: Jonas Njelango (2012)*

**Figure 64: AICT Geita Interventions Portfolio**



*Source: Jonas Njelango (2012)*

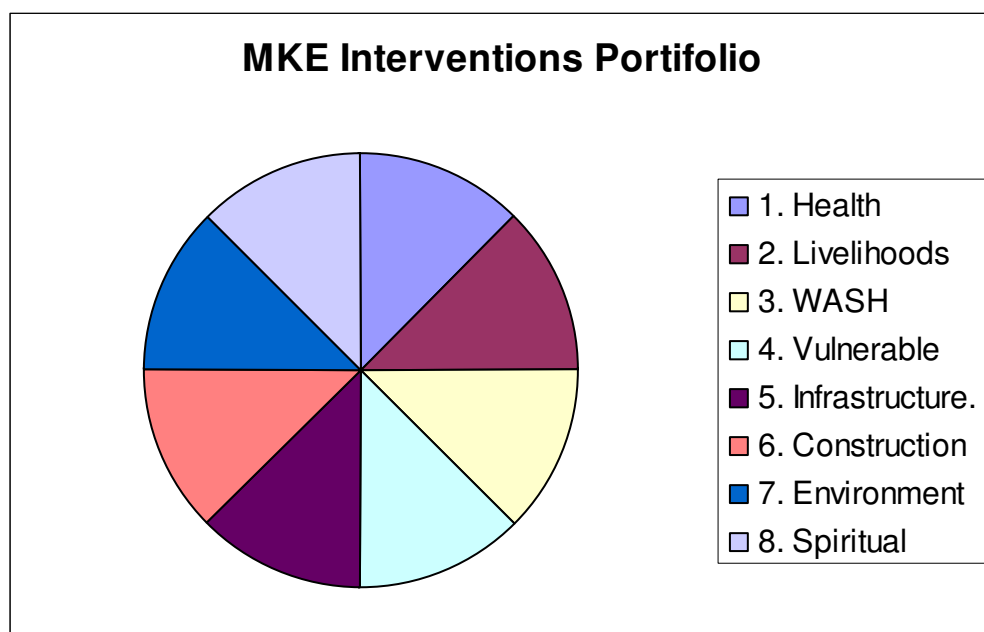
**Figure 65: AICT Mwanza Interventions Portfolio**



*Source: Jonas Njelango (2012)*

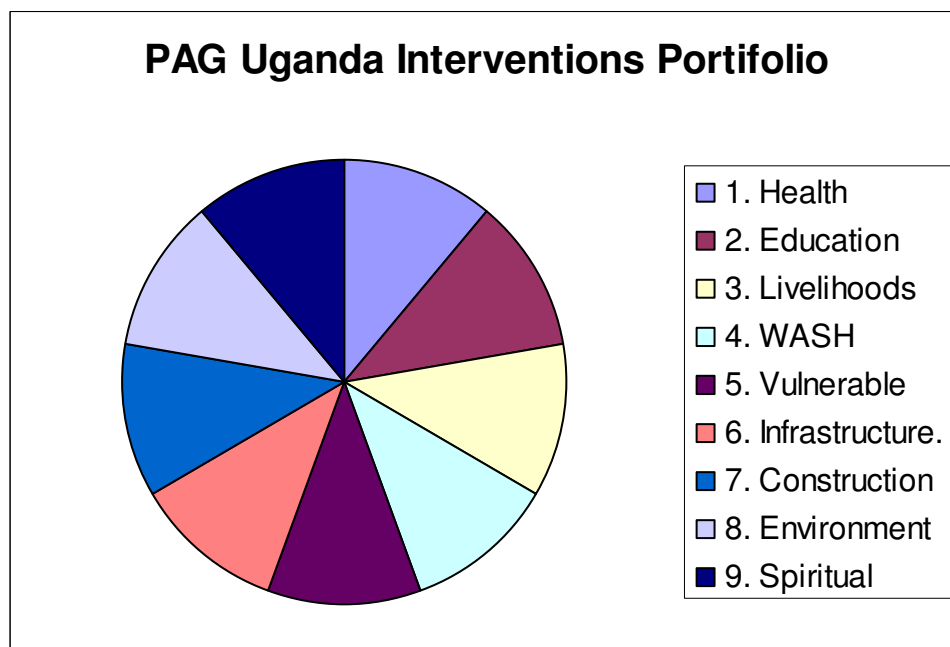


**Figure 66: MKE Interventions Portfolio**

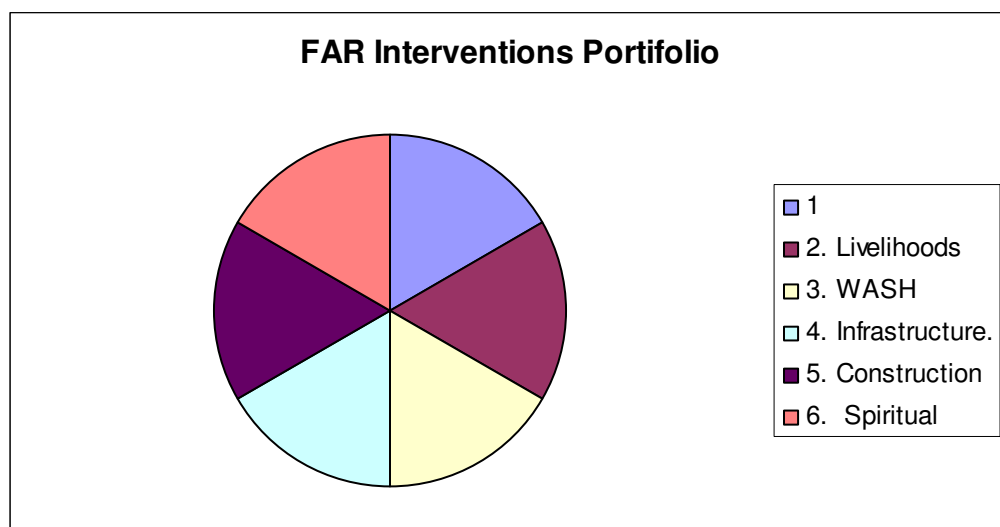


*Source: Jonas Njelango (2012)*

**Figure 67: Uganda Interventions Portfolio**

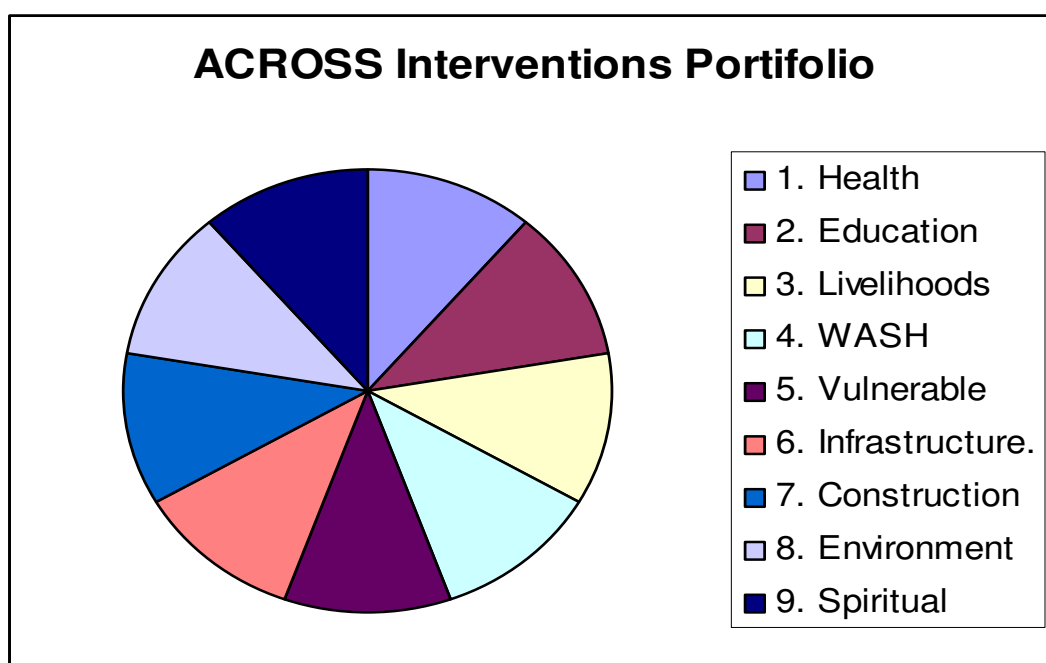


**Figure 68: FAR Interventions Portfolio**



*Source: Jonas Njelango (2012)*

**Figure 69: ACROSS Interventions Portfolio**



*Source: Jonas Njelango (2012)*

## **CHAPTER FIVE**

### **DISCUSSION, CONCLUSION AND RECOMMENDATION**

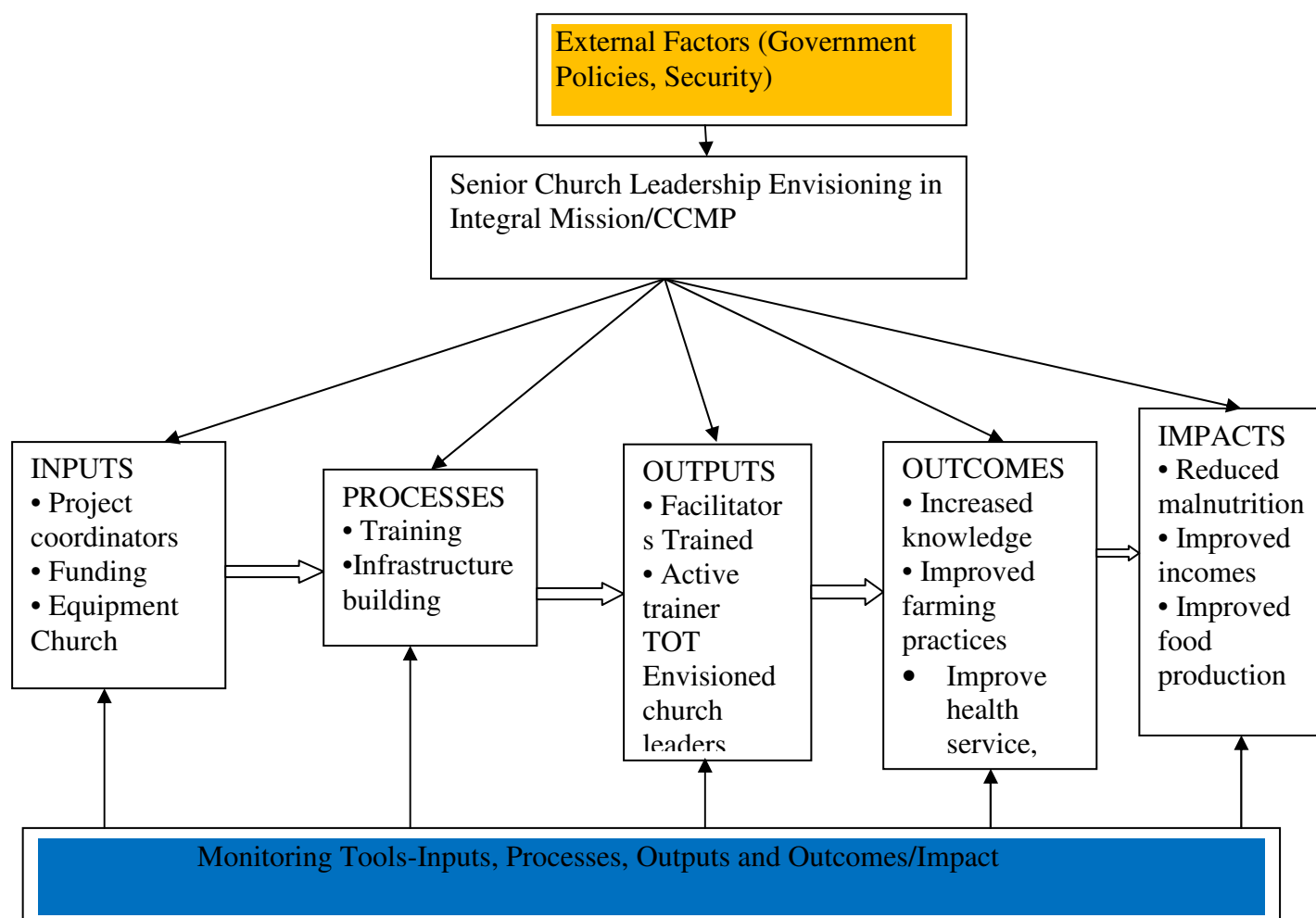
#### **5.1 DISCUSSION**

##### **5.1.1 CCMP Return on Investment Tracking System/tools**

Broadly, monitoring in this study is defined as the regular collection of information to assess progress in the implementation of the project work plan and evaluation as the periodic collection of information to assess progress in changing the practices and well being of the community. It is the inputs and processes that create outputs and results (outcomes/impact). For monitoring of inputs/outputs and outcomes/impact to be comprehensive enough to provide the information needed for a detailed cost benefit analysis of CCMP work to determine the value/benefit of CCMP the tracking system has to include the tracking of inputs, processes, outputs, outcomes and impact among others.

For the tracking to be effective it has to be done regularly (For Monitoring it can be monthly, quarterly and annually and for evaluation the regularity can be every three or five years). Monitoring has to be done continuously and consistently. Though the subject in this study is the tracking system for determination of the value/benefit of CCMP, the effective monitoring is also important for quality and sustainable scale up/growth. The CCMP return on investment tracking model developed here in figure 70 below is to help provide a visual picture of the elements/areas to be monitored/evaluated.

**Figure 70: The CCMP Return on investment ‘Tracking Model**



*Source: Jonas Njelango (2012)*

The areas of inputs, processes, outputs and outcomes/impact have been explained earlier. The areas of external factors or environment and Envisioned senior leaders are actually key prerequisites for successful CCMP work. It is important that the Senior Church Leadership as the gate keeper for local churches, blesses and embraces the process for it to succeed. Otherwise resources will be poured and may not get the expected results. CCMP Sustainability also requires the local churches carrying out the process to be well supported by the higher church leadership. The external factors include rainfall, government policies and market prices to mitigate the possible negative influence of such factors on local conditions and help put the project into context when explaining results. A generic CCMP Logical Framework is included in the Annexes to help as a guiding tool in the process of tracking CCMP work.

### **5.1.2 CCMP Lessons Learnt and Best Practices from the Five Countries**

From the findings, CCMP has been scaled up with all partners in the five countries albeit at different levels, some at a higher pace than others. As partners trained more facilitators the more local churches were awakened and more communities mobilized and consequently the more the outcomes/impact of the process. Some of the best practices that helped in the scale up are shared here below:

#### **CCMP Facilitation and Coordination/Management**

In all five countries, the initial/start up CCMP facilitators training was carried out by external trainers. The CCMP facilitators in each country form facilitation teams of two or so facilitators. They facilitate CCMP in local churches and communities beyond the pilot and practice churches and also train CCRPs, IGTs, CDCs and other facilitators.

In each country the overall CCMP Coordinator is among the trained CCMP facilitators. Moreover, most of the CCMP coordinators at the different levels are trained in CCMP facilitation.

The overall CCMP Coordinators have done a great job in bringing partners' senior leadership to support the process in their respective organisations. Facilitators working in teams have ensured quality CCMP scale up.

#### **Supporting Partner (Tearfund)**

CCMP scale up in the five countries has been supported by Tearfund. The Country Representatives and previously Regional Advisors and Desk Officers in the five countries have shown great passion, commitment and made great efforts in scaling up CCMP in their respective countries. Tearfund staff (CR/Advisors) ensured that the top leadership of the partners had buy in of CCMP process and supported the process.

1. Kenya Regional Team (RT) started CCMP with one partner ACK Mount Kenya East Diocese (MKE). Currently CCMP has been scaled up to three more partners-AIC Korr, ACK Kericho and ACT Mombasa. Furthermore in collaboration with ECA office in Teddington, MKE RT organized an envisioning workshop for Anglican Bishops from different Dioceses in Africa IN April 2011.
2. Tanzania Regional Team started CCMP with one partner, the ACT Diocese of Ruaha in 2002. Currently CCMP has been scaled up to five more partners-AICT Diocese of Shinyanga, AICT Diocese of Mara and Ukerewe, ACT Diocese of Kagera, AICT Diocese of Geita and AICT Diocese of Mwanza. Moreover, Tanzania RT has already envisioned four other new partners

awaiting budget availability to start the process with them. Furthermore, Tanzania RT recruited a National CCMP Coordinator. One partner seconded the staff to Tearfund for this role. The CCMP National Coordinator help other partners that were struggling a bit in scaling up CCMP.

3. Uganda RT started CCMP with one partner PAG in 2003. Currently CCMP has been scaled up to two more partners-Women Concern Ministry and 'Here is Life' organisation. Moreover, currently the CR is using PAG Uganda who was the first partner to scale up CCMP to other partners.
4. Sudan/South Sudan RT started CCMP with two partners-FAR in Sudan (2003) and ACROSS in South Sudan (2003). Currently CCMP has been scaled up to two more partners-ECS Diocese of Kajokeji and ECS Diocese of Mundri. Moreover, envisioning has been done to eight other ECS Dioceses which included Bishops and senior leaders. Furthermore, through the ECS Diocese of Mundri, facilitators from four more Dioceses neighboring the Diocese of Mundri will be trained beginning this year 2012/13.

### **Implementing Partners (Tearfund Partners)**

Partners' scale up depends on the partners' top leadership and other senior staff support. Bishops from AICT Shinyanga, PAG Uganda, AICT Mara Ukerewe, ACT Kagera and ECS Diocese of Kajokeji visit CCMP project sites regularly. This provides motivation to the local churches and communities as well as to the CCMP staff-Coordination and facilitators. The role implementing partners play was explained in detail in the introduction and findings chapters. Bishops from partners who have shown passion and support to CCMP work, they received GULL recognition (Honorary Doctorate<sup>0</sup> in January 2012.

### **5.1.3 Challenges and Actions taken**

#### **Implementing Partners' Senior Leaders/Managers**

While generally the top leadership of our partners support the process, however, other senior leaders within implementing partners are busy with what they do and it has been quite a challenge for CCMP practitioners to get sufficient of their needed support. With CCMP being a new way of carrying out development, it naturally comes that some of the senior management team members find it difficult to understand what CCMP does and achieves and what kind of future the process will have in the organisation. This was among the major challenges for slow scale up with some partners. Some CCMP Coordinators/practitioners have used different ways to ensure the senior leadership is on board and supporting CCMP work. Some CCMP Coordinators have taken various steps to ensure

that partners' senior leaders/managers understood CCMP work and provided the support required from them:

- ACROSS CCMP team ensured that they took the whole ACROSS senior leadership for a field visit of Yei CCMP. Moreover, the CCMP practitioners have ensured that they give strong presentations on CCMP work during ACROSS senior leadership/management meetings and during ACROSS supporting partners' meetings. This led to ACROSS management team deciding to adopt CCMP as the approach to use for their programmes. Moreover, the area coordinator who is a CCMP practitioner and the CCMP Coordinator have liaised with other sectors and now agriculture, Community Managed Micro Finance, WASH and Adult literacy through radio have come in to support the awakened churches and mobilized community resulting in more effective holistic development. It should be understood that CCMP is not a silver or golden bullet that alone solves all problems communities have. Local churches and communities would still benefit from other specialized fields that can build further the capacities of people such as improved farming methods.
- PAG Uganda with the support of Tearfund CR in Uganda included PAG Managers and coordinators who had not gone through CCMP training in the CCMP training going on in Kampala together with other Tearfund partners.
- Mount Kenya East ensures that development department officers join during reflections meetings.
- AICT Shinyanga, AICT Mara and Ukerewe, PAG Uganda, Mount Kenya East, FAR and ACROSS ensure that CCMP reports are provided to management teams and the CCMP Coordinators make presentations on CCMP work to the management teams.

### **CCMP Training and Facilitation Costs and Funding**

New partners as well as current CCMP partners continue to require Tearfund support both in funding and envisioning, encouraging and build their capacities to be able to scale up CCMP. However funding has basically remained stagnant. This has had negative impact on CCMP scale up as follows:

1. Tanzania for example has six partners where envisioning has been done but there is no funding to enable those potential partners train facilitators in their respective organisations to start the CCMP work.
2. Kenya and Uganda wanted to scale up CCMP to more new partners but there was no enough funding to increase Tearfund staffing capacity and other resources for effective support to more partners.

3. Sudan and South Sudan would also like to scale up CCMP to more new partners but funding is the major limiting factor

Tearfund Country Representatives and their teams in the five countries are making various efforts to ensure CCMP scale up is going on to some extent within the limited funding available. The efforts made by Tearfund CRs in the five countries have been given in the section on Best practices under Supporting Partner/Tearfund heading. Some partners also are using various strategies to reduce CCMP facilitation and training costs as follows:

- Mount Kenya East is currently training all pastors in each Archdeaconry so that there will be facilitators available within the local churches and communities. This will reduce the training costs. There will be no transport and accommodation as the trainings will be carried out within the community and facilitators will also come from within the community.
- PAG Uganda, Mount Kenya East and Tanzania partners have pastors as the majority of the trained facilitators. This has made it possible for training costs not to come from Tearfund, except for CCMP Coordinators and other related costs to support their work at headquarters levels.
- Some local churches and communities do contribute and ensure there is food when needed during the facilitation meetings. This is very important sign that if further encouraged, local churches will take more responsibility to support facilitators and other costs to support their own development.



### **Other Christian International Organisation as Implementing Partners**

In Sudan and South Sudan there two key CCMP partners FAR and ACROSS. The challenge has been that of facilitators expecting to be paid for the facilitation work because these are International organisations. Moreover, though the two organisations work through the church as well, still some of the respective senior church leaders for those local churches implementing CCMP do not see as part of their projects and do not provide much support. This poses the challenge of future sustainability and scale up of CCMP.

- FAR and ACROSS make efforts to involve the senior leadership of the respective local churches that they are supporting the process. Some of the denominations' senior leadership are now supporting the process in their respective local churches and are scaling up CCMP others are not providing sufficient support still.

### **Other Local churches' Denominations**

The leaderships of other Christian denominations that are not partnering in CCMP are never sufficiently envisioned. Though some of their members are active participants in the process as it touches the whole community, the denomination Church leaders are not as awakened as the local church that is implementing CCMP in the area.

- ACROSS in South Sudan is currently ensuring that during envisioning, other denominational leaders are also invited and envisioned.

### **Conflict**

For Sudan/South Sudan, the conflict that has been going on and still is to some level has had negative impact on development activities in general and this includes CCMP work as well. For South Sudan because the process started before the peace agreement had been reached, when it came, many of the facilitators left to work with government and other organisations. It is recently that partners in South Sudan are having a bit of a stable situation and intensifying efforts to train more facilitators

## **5.2 CONCLUSION**

From the study findings three major concluding remarks are drawn:

1. There is lack of sufficient tracking system to effectively track the CCMP return on Investment.
2. CCMP started about ten years in the five countries, has continued and is being scaled up in all the five countries albeit at different rate/levels. There is sufficient evidence of significant outcomes/impact in the local churches and communities resulting from CCMP.
3. The scale up of CCMP though has been rather slow

### **5.3 RECOMMENDATIONS**

Minimum tracking tools for tracking CCMP return on investment are recommended to enable comprehensive/detailed analysis of CCMP return on investment and improvement of CCMP work. This in turn will help stakeholders see the value/benefit of CCMP and provide support including funding for the fast tracking of CCMP scale up.

Other recommendations mainly based on the lessons learnt and best practices from partners in the five countries are given to further help the fast tracking of CCMP scale up.

#### **5.3.1 Minimum tracking system for CCMP returns on investment**

The recommended tracking system is to serve as a broad guideline rather than a specified prescription. This means, practitioners and stake holders at large can add on or adjust the tracking system to suit their specific situation and circumstances.

The minimum recommended tracking tools/form are as follows:

1. Finance Report form-Micah Reporting Template-3.1
2. Trainees Attendance List (3.2 a)
  - An example of DDK CCMP training is given
3. CCMP Reflection Report guiding questions (3.3 a)
  - An example of Lire Parish DKK facilitators reflection report is given in form (3.3 b)
4. CCMP Facilitators statistical report form (3.3 c)
  - An example of DKK Romogi & Gederu Cluster is given
5. Transformation stories tracking form (3.4 a)
  - An examples of transformation stories for DKK are given
6. CCMP/GULL graduates Reporting form (3.4 b)
7. CCMP Trainees Consolidated Attendance list form (3.5)
  - An example of DKK CCMP is given
8. CCMP Activities Tracking form (3.6 a)
  - An example of DKK CCMP facilitators activities
9. CCMP consolidated Capacity building Tracking form (3.6 b)
  - An example of MKE is given
10. CCMP Outcomes tracking form (3.7 a)
  - An example of DKK CCMP is given
11. Emerging Projects tracking form (3.7 b)
  - An example of AICT Mwanza is given
12. Emerging Projects Tracking form (3. 7 c)

- An example of Tanzania partners is given

The forms are found in the Annex section. Table 27 below provides explanation on the purpose and use of the recommended forms

**Table 27: CCMP Recommended Tracking Forms**

<b>The form</b>	<b>From</b>	<b>To</b>	<b>Purpose</b>
1. CCMP Finance Report (3.1)	<ul style="list-style-type: none"> <li>• CCMP Coordinators</li> </ul>	<ul style="list-style-type: none"> <li>• CCMP Implementing Partner Management</li> <li>• Funding Partner/Tearfund-CR</li> </ul>	<ul style="list-style-type: none"> <li>• Provides information on the cost of inputs and process such as trainers/consultants' costs, training costs-materials such as paper and pens, accommodation, conference room, food and transport</li> <li>• It is vital information for costing CCMP inputs</li> </ul>
2. CCMP trainees attendance list (3.2 a)	<ul style="list-style-type: none"> <li>• CCMP Trainers</li> <li>• CCMP Coordinators</li> </ul>	<ul style="list-style-type: none"> <li>• CCMP Implementing Partner management</li> <li>• Supporting Partner/Tearfund-CR</li> </ul>	<ul style="list-style-type: none"> <li>• Keeps record of the people who attended CCMP trainees and the sessions and times they attended</li> </ul>
3. CCMP Facilitators reflection report-guiding questions(3.3 a)	<ul style="list-style-type: none"> <li>• Facilitators</li> <li>• CCRPs</li> <li>• IGTs</li> <li>• CDCs</li> </ul>	<ul style="list-style-type: none"> <li>• CCMP Trainers</li> <li>• CCMP coordinators at the relevant level</li> </ul>	<ul style="list-style-type: none"> <li>• Tracks the work done by the concerned CCMP practitioner (Facilitator, CCRP, IGT, CDC)</li> <li>• This is vital information which when analysed provide information on inputs, processes, outputs and outcomes taking place in the local churches and communities</li> </ul>
4. CCMP Facilitators work statistical report (3.3 c)	<ul style="list-style-type: none"> <li>• Facilitators</li> <li>• CCRPs</li> <li>• IGTs</li> <li>• CDCs</li> </ul>	<ul style="list-style-type: none"> <li>• CCMP Trainers</li> <li>• CCMP Coordinators at different levels</li> </ul>	<ul style="list-style-type: none"> <li>• Provides information on the facilitation work done (key facilitation activities), by the concerned CCMP practitioner (Facilitator, CCRP, IGT, CDC).</li> <li>• Provides information on the work the practitioners are doing, including the</li> </ul>

The form	From	To	Purpose
			<p>amount of time they spend doing the work, the people they have been facilitating (male, female, youths-boys and girls).</p> <ul style="list-style-type: none"> <li>This information is vital to know the inputs and processes given/carried out by the CCMP practitioners and be able to cost the inputs given by the CCMP practitioners and know the beneficiaries (people the CCMP practitioners facilitated)</li> </ul>
5. Transformation Stories (3.4 a)	<ul style="list-style-type: none"> <li>CCMP Facilitators</li> <li>CDCs</li> </ul>	<ul style="list-style-type: none"> <li>CCMP Coordinators</li> <li>Supporting Partner(Tearfund)-CR</li> </ul>	Transformation stories provide the qualitative outcomes/impact of CCMP. This also helps to provide information on the value and benefit of CCMP to local churches and communities. Out of the stories of transformation, even some level of quantification on the outcomes/impact on the people in the local churches and communities can be done.
6. CCMP/GUL L graduates Report form (3.4 b)	<ul style="list-style-type: none"> <li>Graduating CCMP practitioners reports</li> </ul>	<ul style="list-style-type: none"> <li>To their respective CCMP Coordinators</li> </ul>	<ul style="list-style-type: none"> <li>This is the transformation journey of trained CCMP facilitators which provides information on what they learnt and the outcomes they have caused for themselves and local churches and communities.</li> <li>It is another important source of information on CCMP outputs, outcomes and impact</li> </ul>
7. CCMP trainees consolidated attendance list form (5	<ul style="list-style-type: none"> <li>CCMP Trainers</li> <li>CCMP Coordinators</li> </ul>	<ul style="list-style-type: none"> <li>CCMP Implementing Partners management</li> <li>Supporting Partner (Tearfund)-CR</li> </ul>	<ul style="list-style-type: none"> <li>Consolidated information at each stage/phase of CCMP training is vital in determining whether the time attended by a participant was enough to acquire the skills and knowledge for effective CCMP facilitation</li> </ul>
8. CCMP	<ul style="list-style-type: none"> <li>CCMP</li> </ul>	<ul style="list-style-type: none"> <li>Implementing</li> </ul>	<ul style="list-style-type: none"> <li>The form is used at different levels and the</li> </ul>

The form	From	To	Purpose
Facilitators Activities consolidated tracking form (6 a)	<ul style="list-style-type: none"> <li>Trainers</li> <li>• CCMP Coordinators at different levels</li> <li>• Country Representatives (CR)</li> </ul>	<ul style="list-style-type: none"> <li>Partners' management</li> <li>• Supporting Partner (Tearfund)-CR</li> </ul>	consolidation is carried out at each level. When it is at the partner level, the information goes to the partner management and Tearfund-CR/CBC
9. CCMP Consolidated Capacity Building tracking form (6 b)	<ul style="list-style-type: none"> <li>• CCMP Coordinators at different levels</li> </ul>	<ul style="list-style-type: none"> <li>• Implementing Partners' Management</li> <li>• Funding Partner/Tearfund-CR</li> </ul>	The inputs and processes create Outputs that in turn create results-outcomes/impact. This form provides information on outputs that when compared with the results it can be possible to determine the quality and relevance of CCMP in the local churches and communities
10. CCMP Outcomes tracking form (7 a)	<ul style="list-style-type: none"> <li>• CCMP trainers</li> <li>• CCMP Coordinators</li> </ul>	<ul style="list-style-type: none"> <li>• Partner management and Tearfund</li> </ul>	<ul style="list-style-type: none"> <li>• Provides information on CCMP outcomes during the reporting period. Could be done quarterly or annually</li> </ul>
11. CCMP Emerging Projects partner consolidated tracking form (3.7 b)	<ul style="list-style-type: none"> <li>• Country/National CCMP Coordinator</li> </ul>	<ul style="list-style-type: none"> <li>• Tearfund</li> </ul>	<ul style="list-style-type: none"> <li>• Provides information on emerging projects with respective numbers of beneficiaries for those projects</li> <li>• This is a consolidation of emerging projects from various local churches and communities.</li> <li>• This form is work in progress. More specification of the projects needs to be made</li> </ul>
12. Emerging Projects Country Consolidated Report (3.7	<ul style="list-style-type: none"> <li>• CCMP Coordinators at different levels</li> </ul>	<ul style="list-style-type: none"> <li>• Implementing Partners' Management</li> <li>• Funding Partner/Tearfund</li> </ul>	<ul style="list-style-type: none"> <li>• Provides information on CCMP results (Outcomes/Impact) with respective beneficiary numbers at any given period- quarterly annually and so on</li> <li>• The form is still work in progress and there</li> </ul>

The form	From	To	Purpose
c)		nd-CR	needs to be more specification on the emerging projects to enable costing of those projects to be done. This will enable a detailed cost benefit analysis to be done to determine the value/benefit of CCMP

*Source: Jonas Njelango (2012)*

The Baseline survey tools/forms used by Information Gathering Teams at the start of CCMP should be used regularly for evaluation (every three to five years).

### 5.3.2 Sharing and Learning

**Reflections Forums:** CCMP practitioners hold reflection meetings during the CCMP training and thereafter within their respective organisations continue to meet for reflections to share learning and best practices for further improvement of CCMP facilitation/work for quality and sustainable CCMP scale up.

- It is recommended that CCMP practitioners which include partners' CCMP Coordinators, Tearfund RT staff (CRs and any other key staff such as Capacity building coordinators) from the five countries/region create a learning reflection forum where they would meet to share learning and best practices for the further improvement of the process.
- **Learning Visits:** It is also recommended for purposes of sharing learning and best practices, there should be learning visits. The visits to be at all levels-local church/community visiting the neighbouring local church/community within a partner and between partners in a country as well as visits between countries in the five countries/region and even beyond
- **CCMP Practitioners Action Learning:** Tearfund to encourage and support Action Learning through GULL to enable CCMP practitioners develop their skills and professionalism and make effective contribution in improving the process for quality and sustainable CCMP scale up.
- **CCMP Practitioners Website establishment:** Tearfund and partners to encourage and support CCMP practitioners establish a website that they own if possible, manage/control rather than just be invited in other established website which they were not part in establishing and cannot control.

### **5.3.3 Training of TOTs**

Facilitating CCMP in local churches and communities requires specialised skills acquired through classroom and field practice learning. CCMP basically uses Action Learning whereby the trainees must practice what they learn and internalise more the skills of facilitating. It is important therefore that CCMP facilitators attend proper training to ensure fast tracking of quality and sustainable CCMP scale up. There are manuals for CCMP/Umoja facilitators and Coordinators. These are meant to be resources for facilitators in training or already facilitating beyond pilot and practice churches and communities. This is the case in all professions such as medicine, engineering Psychology and others. Manuals are there as resources for the respective professionals in training or already practicing, they do not replace the training required. There is great danger if one would assume that one can effectively facilitate CCMP by just getting the manuals, reading it and facilitating. This may result in fast tracking CCMP scale up but very unlikely this will result into quality and sustainable CCMP scale up.

CCMP has inbuilt facilitators training as said in this study. However, the numbers of TOTs to date are very low. It is only 124 out of the 836 active trained facilitators are trained or currently being trained in TOT. This is only 15% of the trained facilitators.

- There needs to be deliberate efforts and clear Strategic planning for Tearfund and partners to increase the numbers of CCMP of trained TOTs.

### **5.3.4 Technical Support**

From the CCMP portfolio analysis in 4.2, there are nine interventions that basically all local churches and communities are carrying out. These are Health; Education; livelihoods including agriculture and income generating activities; WASH; supporting Vulnerable groups/people including HIV and Orphans; infrastructure, construction of family houses, churches and other institutions such as schools and health centre; environment improvement and spiritual improvement. Moreover there are the cross cutting issues such as gender and children protection and development that need to be mainstreamed in the CCMP work. These are important interventions for local churches and communities.

- It is important therefore for implementing partners and the supporting partner (Tearfund), to review their own capacities and align them with the reality of what the local churches and communities are engaged in/carrying out.

### **5.3.5 Management, Coordination, Monitoring and Evaluation**

CCMP Coordinators come from different backgrounds, but most importantly most of them got the positions because they are trained in CCMP facilitation. However the work CCMP Coordinators do is more than CCMP facilitation. It is about the management, coordination, monitoring and reporting/communication of CCMP work. These are varied and equally important specialisations that one needs to have or develop skills in. Moreover, CCMP coordinators seem to be overstretched with the heavy workload of carrying out these multifaceted functions.

- It is recommended that implementing partners and the supporting partner, Tearfund, review the backgrounds of CCMP Coordinators and have clear plans to ensure capacity of CCMP Coordinators is built where capacity gaps in those other key areas of their functions are discovered.
- Furthermore, it is recommended that implementing partners and Tearfund, review the work load of CCMP Coordinators and see whether other staff can be added on and especially if staff with monitoring and evaluation skills can be recruited to support the CCMP Coordinators.
- Succession planning for CCMP Coordinators/trainers is important. Otherwise there will be gaps difficult to fill in when current coordinators have to leave. Moreover, succession planning will also relieve current coordinators/trainers to participate in regional and global CCMP scale up.

### **5.3.6 Senior Church Leaders envisioning**

As mentioned in the study, senior leaders have a key role in CCMP scale up and sustainability. It is not enough to have only one envisioning workshop at the beginning of CCMP. Leaders change and need to be refreshed on the process.

- There needs to be regular senior church leaders envisioning forums-annual or bi annually.
- It is also important to regularly take senior church/organisation leaders for familiarisation/learning visits to CCMP projects within the organisation and even visit other partners CCMP programmes within the country and even outside.

### **5.3.7 Funding**

Tearfund and partners would like to fast track CCMP but one of the major limiting factors is limited funding.



- CCMP return on Investment tracking system will help provide inventory of CCMP capacity building aspects of inputs, process, outputs and outcomes. This will allow the cost benefit analysis of CCMP to be able to show the value/benefit of CCMP to various interested parties to solicit support including financial for CCMP scale up
- There various best practices that have been shared in chapter five from the five countries. These contribute to quality and sustainable CCMP scale up which in turn should significantly in motivating stakeholders to continue and even increase their support to the process including increasing funding

### **5.3.8 Next Steps/Assignment/Project for CCMP Practitioners**

1. The CCMP return on investment tracking system/tools development is work in progress. What was achieved using the two recommended forms is only the general picture of CCMP return on investment. Many partners have had the process going on for quite a long time. This coupled with lack of systematic and continuous tracking tools, it was very difficult for CCMP Coordinators to gather all the information on CCMP work especially the CCMP results (Outcomes and Impact) within the time of the study. For those reasons, the information gathered was an under estimation of what has been achieved since CCMP started.
  - It is recommended that the CCMP practitioners continue the process of gathering information on CCMP work using the recommended forms among other tracking systems to be able to give a more complete inventory for detailed CCMP return on investment analysis.
  - It is also recommended that more specification of the outcomes is also done by CCMP Coordinators to enable detailed analysis of CCMP return on investment to be able to show the value/benefit of CCMP to stakeholders
2. Action Learning by CCMP practitioners through GULL to be encouraged and supported by the Supporting Partner (Tearfund) as it is already embraced by the partners in the five countries. The exercise of refining the tracking tools among other areas CCMP practitioners' may want to learn can be undertaken under the GULL Action/Self Learning. This will support CCMP practitioners' skills and knowledge development and enable them contribute significantly into the improvement of CCMP in their respective countries and globally
3. CCMP Coordinators need to monitor the impact of GULL by documenting stories from CCMP/GULL graduates and any evidence of GULL action learning impact that will emerge.

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## **ANNEX 1: INTERVIEW SCHEDULE/QUESTIONNAIRE**

### **Questions to CCMP Coordinators**

1. What has been the process for CCMP start up and scale up in your area/organisation?
  - How are facilitators and local churches selected for start up and scale up?
  - How do you carry out training of facilitators, CCRéPS, IGTs, CDCs?-Do you bring them at a central place for training or as the facilitators facilitate, they carry along the trainee
  - Facilitators, CCRéPS, IGTs and CDCs?
  - How long does the training of the various groups take?
  - After the training, how do these carry out their work?
2. Where is CCMP located in the partner organisation(s)?
  - Why was CCMP located there?
  - Any challenges and if so what are they and how are they being addressed?
3. What is the CCMP coordination structure? E.g. National Coordinator, Assistant(s), Area Coordinators, Sub Area Coordinators
4. Why was that staffing and structure adopted?
5. Any challenges and if so what solutions are being carried out or proposed?
6. How is monitoring and Evaluation documentation and reporting done? Any M & E and documentation staff?; who writes reports for CCMP work?
7. What costs are incurred for start and scaling up CCMP?
  - Any payment of facilitators' incentives/salaries-Who pays?
  - Any payment of facilitation sessions-travel of participants, food and accommodation (if applicable)-Who pays?
  - Any costs for travel, food and accommodation for facilitators-Who pays?
  - Any other payments e.g. flip charts and stationery?
8. What are the success factors have enabled the start up and scale up of CCMP in your area? Or what are you happy with/about the pace of CCMP start up and scale up in your area?
  - Why has the drop out been very low?
9. What challenges have hindered the CCMP start up and scale up? Or what are not happy with/about the pace of CCMP start up and scale up in your area?
  - Why is the facilitators drop out very high?
10. What strategies does T.F. in country and the partner has in scale up CCMP?



## ANNEX 2: CCMP LOGICAL FRAMEWORK

CCMP Goal/Purposes Outcomes /Outputs Activities	Objectives	Key tools (for CCMP Activities)	Verifiable indicators	Suggested Tracking tools/forms
<b>GOAL</b>				
Empowered people holistically transforming their situation using local resources through the use of Bible Studies and mobilisation tools	Alleviate physical and spiritual poverty in communities through CCMP enabling people to deeply analyse their situation and desire to transform it by taking full responsibility and joining hands to actually transform their situations	Not Applicable (N/A). This is for the section on Activities	<b>The Pillars of CCMP</b> <ul style="list-style-type: none"> <li>• Smooth relationships within families, the church, denominations and community</li> <li>• Sustainability-People owned, people driven development</li> <li>• Empowered people-people discovering for themselves and taking charging of their situation</li> <li>• People using locally available resources properly to bring wellbeing to the people and reduce poverty</li> <li>• Local church stirring community to take charge and change their situation</li> <li>• Change of the total person-spiritually, socially, economically/physically, mentally</li> <li>• Walking with the people and not dragging them along and going by the people pace though this may take long</li> </ul>	<ul style="list-style-type: none"> <li>• Emerging projects form/Transformation tracking form-3.7 a,b,c)</li> <li>• CCMP graduates' reports-3.4 b)</li> <li>• Facilitators' reflections reports-3.3 a)</li> <li>• Transformation-Stories- 3.4 a)</li> </ul>
<b>PURPOSE 1 Church Awakening</b>				
Awakened local churches stirring the communities to change and each believer playing a role in personal, family, church and community change	<ul style="list-style-type: none"> <li>• Church discovering what they can become</li> <li>• Local</li> </ul>	N/A	<ul style="list-style-type: none"> <li>• No. of churches that are stirring up their respective communities to change</li> <li>• No. of church members that are transforming their lives</li> </ul>	<ul style="list-style-type: none"> <li>• Facilitators Reflection Report-3.3 a)</li> <li>• CCMP Emerging projects tracking form-3.7 a, b, c)</li> </ul>

CCMP Goal/Purposes Outcomes /Outputs Activities	Objectives	Key tools (for CCMP Activities)	Verifiable indicators	Suggested Tracking tools/forms
	church taking action to transform their situation <ul style="list-style-type: none"> <li>Local church going out to the community to stir them to change their situation</li> </ul>		<ul style="list-style-type: none"> <li></li> </ul>	<ul style="list-style-type: none"> <li>Transformation Stories-3.4 a)</li> <li>CCMP/GULL graduates reports-3.4 b)</li> </ul>
<b>PURPOSE II Church &amp; Community Mobilisation</b>	<ul style="list-style-type: none"> <li></li> </ul>			
Mobilised local churches & communities transforming their individual, groups and community lives using mainly their local resources	<ul style="list-style-type: none"> <li>Church and Community discovering what they can become</li> <li>Community taking action to transform their situation</li> </ul>	N/A	<ul style="list-style-type: none"> <li>No of communities that are transforming their situation holistically using mainly local resources</li> <li>No. of local church and communities members that are transforming their lives</li> </ul>	<ul style="list-style-type: none"> <li>Facilitators Reflection Report-3.3 a)</li> <li>CCMP Emerging projects tracking form-3.7 a, b, c)</li> <li>Transformation Stories-3.4 a)</li> <li>CCMP/GULL graduates reports</li> </ul>
<b>Outcomes (Purpose 1 &amp; 11)</b>				
<b>Stronger family, inter denominational, interfaith &amp; community relationships created bringing greater harmony &amp; unity</b>			<ul style="list-style-type: none"> <li>Improved relationships within families, churches and denominations and community at large</li> <li>Families-husband &amp; father planning with his wife and children and doing things together for their wellbeing</li> <li>Interdenominational harmony leading to doing things together</li> <li>Interfaith harmony leading to doing things</li> </ul>	<ul style="list-style-type: none"> <li>Information gathering– Annex 4</li> <li>Facilitators reflection reports-3.3 a)</li> <li>Transformation stories-3.4 a)</li> <li>CCMP emerging projects-3.7 a, b, c)</li> </ul>

<b>CCMP Goal/Purposes Outcomes /Outputs Activities</b>	<b>Objectives</b>	<b>Key tools (for CCMP Activities)</b>	<b>Verifiable indicators</b>	<b>Suggested Tracking tools/forms</b>
			together • Church and Community planning and carrying out development activities together •	
<b>Increased ability of church &amp; community setting and realising common goals in the action plan</b>	•	•	• No. of church based projects • No. of family based projects • No. of groups based projects • No. of Community based projects • No. of improved livelihood of families • No. of farming families with increased food production • No. of children going to school • No. of people able to access health services	• Information gathering – Annex 4 • Facilitators reflection reports-3.3 a) • Transformation stories-3.4 a) • CCMP emerging projects-3.7 a, b, c)
<b>Increased faith &amp; church growth</b>			• Increased offering/giving • Increased church attendance • No. of people coming to the Lord and/or renewing their faith	• Information gathering– Annex 4 • Facilitators reflection reports-3.3 a) • Transformation stories-3.4 a) • CCMP emerging projects-3.7 a) & 3.7 b)
<b>OUTPUTS</b>				
• Envisioned Senior church leadership blessing, embracing and supporting CCMP implementation in Local churches and communities		N/A	• No. of envisioned leaders • No. of selected pilot/practice churches • No. of selected facilitators for training	• Attendance list- 3.2 • Attendance list (Consolidated) -3.5 • Facilitators CCMP reflection reports-3.3 a)

<b>CCMP Goal/Purposes Outcomes /Outputs Activities</b>	<b>Objectives</b>	<b>Key tools (for CCMP Activities)</b>	<b>Verifiable indicators</b>	<b>Suggested Tracking tools/forms</b>
				<ul style="list-style-type: none"> <li>Facilitators CCMP Activities reports-3.6 a)</li> <li>CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>
<ul style="list-style-type: none"> <li>Facilitators trained in Bible Studies facilitation in local churches and communities mobilisation</li> </ul>		N/A	<ul style="list-style-type: none"> <li>No. of facilitators trained</li> </ul>	<ul style="list-style-type: none"> <li>Attendance list- 3.2</li> <li>Attendance list (Consolidated) -3.5</li> <li>Facilitators CCMP reflection reports-3.3 a)</li> <li>Facilitators CCMP Activities reports-3.6 a)</li> <li>CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>
<ul style="list-style-type: none"> <li>CCRePs trained in local church and community mobilisation</li> </ul>		N/A	<ul style="list-style-type: none"> <li>No. of Church and Community Resource Persons (CCReP) trained</li> </ul>	<ul style="list-style-type: none"> <li>Attendance list- 3.2</li> <li>Attendance list (Consolidated) -3.5</li> <li>Facilitators CCMP reflection reports-3.3 a)</li> <li>Facilitators CCMP Activities reports-3.6 a)</li> <li>CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>
<ul style="list-style-type: none"> <li>Information</li> </ul>		N/A	<ul style="list-style-type: none"> <li>No. of Information</li> </ul>	<ul style="list-style-type: none"> <li>Attendance</li> </ul>

<b>CCMP Goal/Purposes Outcomes /Outputs Activities</b>	<b>Objectives</b>	<b>Key tools (for CCMP Activities)</b>	<b>Verifiable indicators</b>	<b>Suggested Tracking tools/forms</b>
Gathering Teams trained			Gathering Team (IGTs) trained	list- 3.2 <ul style="list-style-type: none"> <li>• Attendance list (Consolidated) -3.5</li> <li>• Facilitators CCMP reflection reports-3.3 a)</li> <li>• Facilitators CCMP Activities reports-3.6 a)</li> <li>• CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>
<ul style="list-style-type: none"> <li>• Community Development Committees trained</li> </ul>		N/A	<ul style="list-style-type: none"> <li>• No. of Community Development Committees (CDCs)</li> <li>• No. of CDC members trained</li> </ul>	<ul style="list-style-type: none"> <li>• Attendance list- 3.2</li> <li>• Attendance list (Consolidated) -3.5</li> <li>• Facilitators CCMP reflection reports-3.3 a)</li> <li>• Facilitators CCMP Activities reports-3.6 a)</li> <li>• CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>
<ul style="list-style-type: none"> <li>• Awakened Churches</li> </ul>		N/A	<ul style="list-style-type: none"> <li>• No. of churches the trainee facilitators' facilitated the two Bible Studies</li> <li>• No. of church members who attended the Bible Studies</li> <li>• % of men, women and youth attending the Bible Studies</li> <li>• Church clear vision for</li> </ul>	<ul style="list-style-type: none"> <li>• Facilitators CCMP reflection reports-3.3 a)</li> <li>• Facilitators Statistical report-3.3.c)</li> <li>• Facilitators CCMP Activities reports-3.6 a)</li> </ul>

CCMP Goal/Purposes Outcomes /Outputs Activities	Objectives	Key tools (for CCMP Activities)	Verifiable indicators	Suggested Tracking tools/forms
			holistic ministry written/developed	
<ul style="list-style-type: none"> <li>Mobilised Communities</li> </ul>			<ul style="list-style-type: none"> <li>No. of communities the trainee facilitators' facilitated in sessions of 'community description, information gathering and analysis etc.</li> <li>No. of community members who attended the sessions on tools for community mobilisation/empowerment</li> <li>% of men, women and youth attending the sessions for equipping communities with the tools for carrying out effective holistic development</li> <li>Community clear vision for holistic ministry written/developed</li> </ul>	<ul style="list-style-type: none"> <li>Facilitators CCMP reflection reports-3.3 a)</li> <li>Facilitators Statistical report-3.3.c)</li> <li>Facilitators CCMP Activities reports-3.6 a)</li> </ul>
<b>INPUTS/ACTIVITIES- CHURCH AWAKENING &amp; MOBILISATION</b>				
<p>Phase 1</p> <p>4 days with the church leaders</p> <p>Enable the church leadership to understand the role of the church as being the salt and light of the community</p>	<p>The church leadership increases its understanding of the need of the church to engage in holistic ministry</p> <p>The church leadership understands the process and perceive it to contribute to the mission of</p>	<p>Defining Holistic ministry</p> <p>Two Bible studies: Creation and the Fall New heavens and earth</p> <p>Overview of the process</p>	<ul style="list-style-type: none"> <li>No. of envisioned leaders</li> <li>No. of selected pilot/practice churches</li> <li>No. of selected facilitators for training</li> </ul>	<ul style="list-style-type: none"> <li>Attendance list- 3.2</li> <li>Attendance list (Consolidated) -3.5</li> </ul>

CCMP Goal/Purposes Outcomes /Outputs Activities	Objectives	Key tools (for CCMP Activities)	Verifiable indicators	Suggested Tracking tools/forms
	<p>the church</p> <p>The church leadership blesses the process</p> <p>The church leadership develops a clear vision for holistic ministry</p> <p>The church leadership develops criteria for selecting the core team and pilot and practice churches</p> <p>The church leadership positions the church to become salt and light to the community</p>			
<p>Phase 2 -2 weeks (1 week with the Team and with the pilot churches</p> <p>Train Team in facilitation skills</p> <p>Train Team to facilitate the church to conduct two Bible studies on holistic ministry</p> <p>Train Team to develop their own Bible studies and apply them with their congregations</p> <p>Facilitate the pilot churches to conduct foundational Bible studies and to envision holistic ministry</p>	<p>Team gains confidence in facilitating the church through Bible studies</p> <p>The core team develops new Bible studies and use them with the church</p> <p>The church develops a clear vision for holistic ministry</p>	<p>Bible studies on holistic ministry</p> <ul style="list-style-type: none"> <li>• Creation and the Fall</li> <li>• Foundational Bible studies Skills in facilitation</li> </ul>	<ul style="list-style-type: none"> <li>• No. of facilitators trained in facilitation skills and facilitation of the first two of the nine Foundational Bible Studies</li> <li>• No. of churches the trainee facilitators' facilitated the two Bible Studies</li> <li>• No. of church members who attended the Bible Studies</li> <li>• % of men, women and youth attending the Bible Studies</li> </ul> <p>Church clear vision for holistic ministry written/developed</p>	<ul style="list-style-type: none"> <li>• Attendance list- 3.2</li> <li>• Attendance list (Consolidated) -3.5</li> <li>• Facilitators CCMP reflection reports-3.3 a)</li> <li>• Facilitators Statistical report-3.3.c)</li> <li>• Facilitators CCMP Activities reports-3.6 a)</li> <li>• CCMP Consolidated Capacity</li> </ul>

CCMP Goal/Purposes Outcomes /Outputs Activities	Objectives	Key tools (for CCMP Activities)	Verifiable indicators	Suggested Tracking tools/forms
				building reports-3.6 b)
<p>Phase 3 (2 weeks)</p> <p>Train the Team on Biblical basis for resource mobilization Conduct 2 Bible studies on resource mobilization with the pilot churches</p>	<p>Team confidently facilitates the pilot churches to understand the Biblical basis for resource mobilization The church understands the basic principles regarding the Biblical basis for resources mobilization The church identifies her resources and needs The church initiates projects using her own resources</p>	<p>Three Bible studies</p> <ul style="list-style-type: none"> <li>• Feeding 5000</li> <li>• Raising of Lazarus</li> <li>• Elisha, the widow and jars of oil</li> </ul>	<ul style="list-style-type: none"> <li>• No. of facilitators trained in facilitation skills and facilitation of the first two of the nine Foundational Bible Studies</li> <li>• No. of churches the trainee facilitators' facilitated the two Bible Studies</li> <li>• No. of church members who attended the Bible Studies</li> <li>• % of men, women and youth attending the Bible Studies</li> <li>• Church clear vision for holistic ministry written/developed</li> </ul>	<ul style="list-style-type: none"> <li>• Attendance list- 3.2</li> <li>• Attendance list (Consolidated) -3.5</li> <li>• Facilitators CCMP reflection reports-3.3 a)</li> <li>• Facilitators Statistical report-3.3 c)</li> <li>• Facilitators CCMP Activities reports-3.6 a)</li> <li>• CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>
<p>Phase 4 (1 Week)</p> <p>Train Team with skills for relationship building Conduct at least 1 Bible study on relationship building Prepare the church leadership in the pilot churches to begin relationship building</p>	<p>The church is willing to out and engage her immediate community in holistic ministry The church leadership spends time interacting with and preparing the community leadership for mobilization Way forward for the mobilization</p>	<p>Two bible studies</p> <ul style="list-style-type: none"> <li>• The Good Samaritan</li> </ul> <p>Analysis of roles and responsibilities of all stakeholders</p>	<ul style="list-style-type: none"> <li>• No. of facilitators trained in facilitation skills and facilitation of the first two of the nine Foundational Bible Studies</li> <li>• No. of churches the trainee facilitators' facilitated the two Bible Studies</li> <li>• No. of church members who attended the Bible Studies</li> <li>• % of men, women and youth attending the Bible Studies</li> <li>• No. of CCRaPs selected</li> </ul>	<ul style="list-style-type: none"> <li>• Attendance list- 3.2</li> <li>• Attendance list (Consolidated) -3.5</li> <li>• Facilitators CCMP reflection reports-3.3 a)</li> <li>• Facilitators Statistical report-3.3.c)</li> <li>• Facilitators CCMP Activities reports-3.6 a)</li> <li>• CCMP Consolidated Capacity</li> </ul>



CCMP Goal/Purposes Outcomes /Outputs Activities	Objectives	Key tools (for CCMP Activities)	Verifiable indicators	Suggested Tracking tools/forms
	process Criteria for selecting resource persons			building reports-3.6 b) •
<b>INPUTS/ACTIVITIES- COMMUNITY MOBILISATION</b>				
Phase 4 (2 weeks) time with the community  Train the Team with theoretical perspectives Team facilitates community description Determine specific information to be gathered for baseline Facilitate the community to start actual gathering of information	The community and church articulate their situation Information describing the general situation of the community and the church Community and church needs, resources and potential identified Information gathering committees formed	Participatory tools e.g. Mapping Seasonal calendar Historical trends Charts for information gathering Etc	<ul style="list-style-type: none"> <li>• No. of facilitators trained in facilitation skills and facilitation of the 'Participatory tools e.g Mapping, Seasonal calendar, Historical trends and charts for information gathering'</li> <li>• No. of communities the trainee facilitators' facilitated the community description exercise</li> <li>• No. of community members who attended community description exercise</li> <li>• % of men, women and youth attending community description</li> </ul>	<ul style="list-style-type: none"> <li>• Attendance list- 3.2</li> <li>• Attendance list (Consolidated) -3.5</li> <li>• Facilitators CCMP reflection reports-3.3 a)</li> <li>• Facilitators Statistical report-3.3.c)</li> <li>• Facilitators CCMP Activities reports-3.6 a)</li> <li>• CCMP Consolidated Capacity building reports-3.6 b)</li> <li>• Facilitators CCMP reflection reports-3.3 a)</li> <li>• Facilitators Statistical report-3.3.c)</li> <li>• Facilitators CCMP Activities reports-3.6 a)</li> <li>• CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>

<b>CCMP Goal/Purposes Outcomes /Outputs Activities</b>	<b>Objectives</b>	<b>Key tools (for CCMP Activities)</b>	<b>Verifiable indicators</b>	<b>Suggested Tracking tools/forms</b>
<p>Phases 5, 6, 7, 8, of 1 week each)</p> <p>Train the Team to facilitate information gathering and analysis and to write simple baselines</p> <p>Facilitate communities and the church to start analyzing information gathered</p>	<p>The church and community have comprehensive information that they can use to make decisions</p>	<p>Analysis tool</p> <p>1 Bible study with the church</p>	<ul style="list-style-type: none"> <li>• No. of facilitators trained in facilitation skills and facilitation of the first two of the nine Foundational Bible Studies</li> <li>• No. of churches the trainee facilitators' facilitated the Bible Studies with the church</li> <li>• No. of church members who attended the Bible Studies</li> <li>• % of men, women and youth attending the Bible Studies</li> <li>• No. of communities that have been facilitated to carry out information gathering and analysis</li> <li>• No. of community members who attended the information gathering and analysis exercise</li> <li>• % of men, women and youth attending information gathering and analysis sessions</li> </ul>	<ul style="list-style-type: none"> <li>• Attendance list- 3.2</li> <li>• Attendance list (Consolidated) -3.5</li> <li>• Facilitators CCMP reflection reports-3.3 a)</li> <li>• Facilitators Statistical report-3.3.c)</li> <li>• Facilitators CCMP Activities reports-3.6 a)</li> <li>• CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>
<p>Phase 9 (2 weeks)</p> <p>Train the Team with skills for community visioning, prioritization and action planning</p> <p>Facilitate communities to envision a better future</p>	<p>The community has a clear vision for the future and a clear way forward (action plan)</p> <p>Community and church priorities</p> <p>Criteria for selecting committees</p>	<p>Envisioning maps, tools for prioritization and action planning</p>	<ul style="list-style-type: none"> <li>• No. of facilitators trained in facilitation skills and facilitation of the 'Envisioning, maps, tools for prioritisation and action planning</li> <li>• No. of communities the trainee facilitators' facilitated for phase 9</li> <li>• No. of community members who attended phase 9 sessions</li> <li>• % of men, women and youth attending phase 9 sessions</li> </ul>	<ul style="list-style-type: none"> <li>• Attendance list- 3.2</li> <li>• Attendance list (Consolidated) -3.5</li> <li>• Facilitators CCMP reflection reports-3.3 a)</li> <li>• Facilitators Statistical report-3.3.c)</li> <li>• Facilitators CCMP Activities</li> </ul>

<b>CCMP Goal/Purposes Outcomes /Outputs Activities</b>	<b>Objectives</b>	<b>Key tools (for CCMP Activities)</b>	<b>Verifiable indicators</b>	<b>Suggested Tracking tools/forms</b>
			<ul style="list-style-type: none"> <li>Community vision written clear</li> </ul>	<ul style="list-style-type: none"> <li>reports-3.6 a)</li> <li>CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>
<p>Phase 10 (2 weeks) – time with the selected committees</p> <p>Train the Team to facilitate the community to set up systems to monitor</p> <p>Facilitate committees to design community based monitoring systems</p>	<p>Committees selected to oversee implementation of community and church plans</p> <p>Clear roles and responsibilities for the committees</p> <p>Clear indicators and a system to monitor progress toward the goals</p>	<p>Sample indicators</p> <p>Monitoring systems</p>	<ul style="list-style-type: none"> <li>No. of facilitators trained in facilitation skills and facilitation of developing ‘Sample indicators’</li> <li>No. of communities the trainee facilitators’ facilitated phase 10 session</li> <li>No. of community members who phase 10 session</li> <li>% of men, women and youth attending phase 10 session</li> <li>No. and names of Church and Community Development Committee members selected</li> </ul>	<ul style="list-style-type: none"> <li>Attendance list- 3.2</li> <li>Attendance list (Consolidated) -3.5</li> <li>Facilitators CCMP reflection reports-3.3 a)</li> <li>Facilitators Statistical report-3.3.c)</li> <li>Facilitators CCMP Activities reports-3.6 a)</li> <li>CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>
<p>Phase 11 2 weeks</p> <p>Train the team with simple project management skills that they will use in helping the church and community set up their projects</p>	<p>The community and church have measurable targets towards their goals</p>	<p>Simple project cycle management tools</p>	<ul style="list-style-type: none"> <li>Church and Community Holistic Development Plans developed</li> </ul>	<ul style="list-style-type: none"> <li>Attendance list- 3.2</li> <li>Attendance list (Consolidated) -3.5</li> <li>Facilitators CCMP reflection reports-3.3 a)</li> <li>Facilitators Statistical report-3.3.c)</li> <li>Facilitators CCMP Activities reports-3.6 a)</li> </ul>

<b>CCMP Goal/Purposes Outcomes /Outputs Activities</b>	<b>Objectives</b>	<b>Key tools (for CCMP Activities)</b>	<b>Verifiable indicators</b>	<b>Suggested Tracking tools/forms</b>
				<ul style="list-style-type: none"> <li>• CCMP Consolidated Capacity building reports-3.6 b)</li> </ul>

*Source: Jonas Njelango & Francis Njoroge (2012)*

## ANNEX 3: RECOMMENDED TRACKING FORMS

### 3.1 CCMP FINANCE REPORT FORM

Operational/Programme Costs	Units	Unit cost	No of units	Total	Notes and explanations
Direct Costs					
Indirect Costs					
<b>Total Operational/Programme Costs</b>					
Capital Costs					
<b>Total Capital Costs</b>					
<b>Grand Total Costs Operational/Programme + Capital</b>					

*Source: Micah Reporting Template*

## **Comment**

- The template gives line items that finance the CCMP project or any other project for that matter.
- It is therefore possible to segregate lines that are direct CCMP financing to those that are for indirect costs financing. This helps one to decide which line items to use in calculating the CCMP return on investment
- It is possible therefore to consolidate these costs for a period of time e.g. two years, three years etc.

### 3.2 a) DKK TRAINEES ATTENDANCE TRACKING FORM (Source Document)

#### DKK CCMP Workshop: List of Participants-September 2009

Location	Name	Role
Canon Benaiah Poggo College	1. John Mono	Academic Dean
Gederu Archdeaconry	2. Elinama R. Sebong	Pastor (Mondi)
	3. Emmanuel Bonsuk Isaiah	Layreader
Logu Archdeaconry	4. John Dwoki Bigga	“
	5. Stanely Ruriba	“
Leikor Archdeaconry	6. Rufus Sobe Isaiah	“
	7. Mary Sadia Kiden	Mothers' Union Secretary
Romogi Archdeaconry	8. Apolo Wadile Wadoli	Deacon
	9. Silvano Duku Lisak	Layready
	10. Tom Ezron Lumana	Pastor
Kala Archdeaconry	11. William Nyoma Amos	“
	12. Iga Alex William	Youth Secretary
Liwolo Archdeaconry	13. Cicilia Kiden	Pastor
	14. Simaya Patia Gideon	Deacon
	15. Agostino Loboka	Layreader
Kiri Archdeaconry	16. Lubajo Francis	Youth Secretary
	17. Emmanuel Diliga	Pastor
Diocesan Headquarters	18. Emmanuel Murge Mati	Diocesan Secretary
	19. Fred Taban	Director, KADRA
	20. Wudu Ezbon Moggsuro	PAP Facilitator
	21. Winnie Kabba	HIV/AIDS Counselor
Baptist Church	22. Moi Moses John	Pastor (Kiri)
	23. Alfred Waran	Pastor (Pamoju)
Across	24. Elly Kajaminyo	Coordinator
	25. Mary Mbuki	PAP Manager
	26. Santino Joseph	Stem (PAP) Boma
	27. Jacob Kuju Lokine	ALP teacher, Boma
BATC	28. Joseph Deng	Stem (PAP)
	29. Seme Nigo	Alumni Chairman

*Source: Francis Njoroge & Jane Achaloi*

### 3.3 a) CCMP REFLECTION REPORTING GUIDING QUESTIONS

No.	Question	Comment
1.	What did you plan to do? And/or What did you expect to get?	<ul style="list-style-type: none"> <li>This for CCMP is the listing of the things the facilitator and group planned to do in the last planning meeting</li> </ul>
2. a)	Actually what did you do?	<ul style="list-style-type: none"> <li>This information is given briefly in the main presentation report.</li> <li>It is being proposed to use the form that was developed</li> </ul>

No.	Question	Comment
		by the trainees in the Diocese of Kajokeji which is included in the Annex section
2. b)	What results did you get?	<ol style="list-style-type: none"> <li>1. This section include transformation stories from some of the local church and community members</li> <li>2. It includes the things that local church members and community members have done during the period of work being reported on.</li> <li>3. It is important those reporting to try to be as specific as possible on the results they are reporting on. For example if it is being reported on a widow farming. <ul style="list-style-type: none"> <li>• It should be clear what crop(s) is she farming, what is the size of the farm.</li> </ul> </li> <li>4. If it is being reported on harvesting. <ul style="list-style-type: none"> <li>• It should be said what kind of crops and how much was harvested in kilos or tons</li> </ul> </li> <li>5. If it is on selling some of the produce of property like cattle <ul style="list-style-type: none"> <li>• How much/many was/were sold and for how much?</li> </ul> </li> <li>6. This is very important information which later will help in estimating the value of the process in a local church and community</li> </ol>
2. c)	What did you plan to do and did not do?	
3.	What challenges did you meet and how did you handle them?	
4.	As a facilitator:	
	a) What did you do well?	
	b) What mistakes did you make?	
	c) Where did you need help	
5.	What lessons did you learn?	
6.	What will you do differently?	
7.	What recommendations do you make to the team, leaders etc.	

**Source:** Francis Njoroge format with Jonas Njelango Commentary

**Format designer:** Francis Njoroge

### **Comment**

- The report in 3.3 b) is for a local church in DDK called Lire for Dec 2011 given as an example on how to use the format given above in 3.3.a)

### **3.3 b) LIRE CHURCH FACILITATOR(S) REPORT**

Lire Church-DDK, South Sudan: Facilitators' Report: December 2011



The team had started description with the church. It planned to:

- Rehearse as a team, including translating the materials to be used in the church and community.
- Train the three church CCRéPs already selected.
- Meet and plan with the church leaders.
- Meet the entire church and plan for the CCMP.
- Facilitate church to continue description on the remaining tools.
- Facilitate the church and community to write a general baseline.
- Compile a report to share during the December CCMP workshop.

The team reports that it spent a total of 14 days where it managed to:

- Rehearse as a team and translate the materials.
- Train the three Church CCRéPs selected before the last workshop.
- Meet the church leadership to plan with them so that they could mobilize the church.
- Prepare the church for the continuation of description.
- Reflect with the church on the two tools already covered.
- Continue with the church description – all the remaining eight tools were covered.
- Facilitate the church to write a general baseline.
- Compile the report as a team, ready to share during the December workshop.

As a result of the process, the following outcomes are emerging:

- People are meeting their basis needs; Grace Kuyang had this to say, “ *Before CCMP I used to cultivate on my garden just to grow enough for my children. However, CCMP challenged my mind, that I can expand so that I’m not just growing food for home use but also for sale to raise income to meet my home needs. This year, I harvested two bags of groundnuts – I sold one bag for 200 SSP, which I have used to pay school fees for my children and purchase medicine for them*”.
- Mary Konga testified about the change CCMP has made in her life, “*I have been a widow for 15 years. Before CCMP I used to question myself and God as to why I have to carry this heavy burden of five children alone, and I would blame Him often for this. CCMP bible studies have really helped me, especially the concept about what God’s will is for his people. This year I and my children cultivated two fedans of groundnuts and harvested 14 bags, which has given me Ush 1.2m (US\$500) – I used the money to pay school fees for my two children in secondary school and three children in the primary school. Now, instead of blaming God, I lift my hands up to praise Him for all the blessings He has given me*”.

- James Konyo is a commandant of police in Kajokeji. He testifies thus, *“During one of the CCMP sessions they talked about farming God’s way, and that challenged me. I tried it out, and from a very small plot of land I harvested five 100 kg bags of maize. This has reduced my expenditure in food by 800SPP. I want to be a part of the team that will go to mobilize our immediate community”*.
- Emelda Poni said she would always attend the CCMP activities in the church but her husband never came. Each time she would go back she would share what she had gained from the CCMP activities in the church. This has changed the husband significantly. *“Now he sits with me and together with the children we plan our family activities together. Last season we cultivated together and raised extra three bags of groundnuts, which we sold for 600SPP. With this money we have bought a goat, paid school fees for our children, and also met some basic home needs. My husband and I now also relate very well”*.
- Rev Timayo Moga is an elderly, retired pastor. He says, *“CCMP helped me to listen to God more and obey each time He commands me. I listen for the time He tells me to plow or plant seed, and I trust Him to provide the right weather that will make the crop to grow”*. He has harvested over 25 bags of maize, which is more than enough to last the family a long time; he has also set aside some of the produce to tithe in the church.
- Silvano Duku is one of the CCMP facilitators under training. His testimony is amazing, *“Before CCMP I was ignorant about thinking about my future. As we went through the process I was awakened. One thing I begun doing is to think about my future and that of my family. Now I involve my wife and children to plan and work to meet the needs. This year alone we worked together and cultivated our land where we harvested seven bags of maize and sold four bags, raising 600SSP. He harvested 15 bags of cassava which he sold for 2,250SSP (I still have two fedans of cassava not yet harvested), and harvested 15 bags of groundnuts, selling 10 of them for 2,000SSP. I sat down with my family to plan what to do with the money. Through CCMP, I have learned that change must begin with me. So as a family, we decided to improve our house, by changing the roof to a GCI one. When we invited the contractor to construct the new house, it was my wife who was directing where the house should be built. I had already molded 16,000 bricks, which we have used to construct the house – four rooms now up to lintel level. We have bought 30 iron sheets and all roofing timber. I have also paid the contractor all the money he has asked – Ush 700,000.00. I may not have understood every English word as I attended the workshop, but God has helped me understand every step of CCMP. As my immediate community saw this, they were amazed that it is possible to achieve so much. They immediately decided to form three groups and are now united together to work to meet their needs. One group of 10 is*

*farming cassava, the second group 12 is farming groundnuts, while the third group of 14 is preparing to plant trees – the group has already cleared the land where it will plant the trees”.*

- Francis Loku is changing his life. *“I am a pastor, receiving so many people, including the very needy in my church and in the community. Between September and now, I acquired six fedans of land. My plan is to plant it with cassava and groundnuts. I will use this food to provide the neediest in the church and community”.*
- Ezbon Wudu and his wife Jane have raised enough cash to begin constructing their commercial building in the town of Wudu. The family is also working closely with a few youths to empower them to meet their needs without having to depend on other people.

The church has also changed:

- On 4<sup>th</sup> Dec 2011 the church raised funds to construct a three-roomed house for the church guests – 22 iron sheets, 150 SSP, and Ush 84,000 were collected that day for this project.
- Giving in the church has increased from 30 SSP to 50SPP per Sunday.
- Unity among Christians has improved; people are working more closely together and people help one another in their activities. In addition, conflicting Christians have reconciled.
- The Christians and community are bearing one another’s burden, e.g. during cases of serious sickness or funerals.
- Church attendance has increased in both the English service (from 20 to 120) and Bari service (from 80 to 150).
- The church members now openly and freely share the progress they are making, as opposed to the past, when they would be afraid to talk for fear of witchcraft.

The challenges that the team faced include frequent facilitators and church members getting sick, many funerals that kept the church too preoccupied to engage the CCMP activities, death of one prominent church leader who the church considered the guide in the church, and many other official duties for the facilitators.

## **Comments**

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- This is a report by CCMP trainees in DKK. Though they did not follow the complete format given in 3.3 a) above the trainee facilitators have made a great effort in providing important information on the work (process/capacity building) they did in the community and the observed outcomes from CCMP work for the period of the report.

With more guidance and coaching the facilitators and Community Development committees should be able to provide more solid and comprehensive quantitative and qualitative data that can be consolidated and used for working out the return on investment of CCMP work.

### 3.3 c) FACILITATORS' WORK K-STATISTICAL TRACKING FORM

CONGREGATION/CHURCH: DKK MUTONGO CCMP FACILITATION:  
 PERIOD: AUG-NOV 2010  
 FACILITATORS: JOHN DWOKI (JD);

No .	Activity	Date	Duration/time	Facilitators	Male	Female	Boys	Girls	Total	Comments-Reason for variance
1.	Team Rehearsal	Friday - 6/11/10	12:30-16:00	JD;	4				4	Facilitators only
2.	Prepare Church leaders	Sat-12/9/10	13:30-15:30		9	12	7	5	33	Good attendance
3.	Reflection- Foundation B/studies-1 & 2	Friday - 24/9/10	13:30-16:00		4	5	-	-	9	Poor attendance
4.	Reflection- B/Studies 3 & 4	Sat-25/9/10	1:30-17:00		4	7	1	-	12	Poor attendance
5.	Reflection- B/Study 5	Sun-26/9/10	1:35-16:30		8	14	6	9	37	Good attendance
6.	Summary Foundation B/Studies- 1, 2 & 3	Friday - 22/10/10	12:00-16:00		4	6	-	-	10	Poor attendance
7.	Summary Foundation B/S-4 & 5	Sat-23/10/10	13:00-16:30		3	5	1	-	9	Poor attendance
8.	Church vision development	Sun-24/10/10	13:00-15:00		10	13	7	11	41	Good attendance
9.	Translate Resource	Sat-30/10/10	11:00-5:00		4	-	-	-	4	Facilitators meeting

No.	Activity	Date	Duration/time	Facilitators	Male	Female	Boys	Girls	Total	Comments-Reason for variance
	/Mobilisation B/S Materials									
10.	Conduct R/M B/S1- Jesus raises Lazarus from death	Frid-5/11/10	12:00-16:00		9	11	-	-	20	Average attendance
11.	Reflect /Summary B/S 1	Sat-6/11/10	12:30-16:00		8	9	1	-	18	Average attendance
12.	B/S2- Feeding of 5,000	Sun-7/11/10	13:30-16:00		6	11	5	7	29	Good attendance
13.	Reflection/Summary B/S2	Sat-13/11/10	12:00-15:00		3	5	-	-	8	Poor attendance
14.	Repeating B/S2- Reflection/Summary	Sun-14/11/10	13:30-16:30		9	14	6	8	37	Good attendance
15.	R/M B/S3- Elisha & Widow's oil	Sat-20/11/10	12:00-16:30		9	5	3	1	19	Average attendance
16.	Reflection/Summary B/S3	Sun-21/11/10	13:20-16:30		7	13	4	7	31	Good attendance
17.	Church Priority project & proposal development	Sun-28/11/10	13:00-16:00		8	12	6	6	32	Good attendance
					<b>100</b>	<b>162</b>	<b>47</b>	<b>54</b>	<b>363</b>	
					<b>6</b>	<b>11</b>	<b>3</b>	<b>4</b>	<b>24</b>	

*Source: John Dwoki and cluster group (DKK CCMP Trainees-2010)*

*Form Designer: John Dwoki and cluster group(DKK CCMP Trainees-2010)*

**Comments:**

1. This form is an important source document for CCMP trainers and Coordinators. From this information consolidation forms such as 3.6 (Capacity building monitoring form-Consolidated)
2. The form can be used for various other purposes such as:
  - Can calculate facilitators' man hours/days spent facilitating the process in local churches. This can be used to calculate the labour contribution of facilitators in the process
  - Know the percentage of attendees whether it reaches a significant number to influence the church and community
  - Know the percentage of men, women, boys and girls to see if the process is reaching all gender in the church

Know whether the facilitation was done by all team members all the time or most of the time so that this will go into the facilitators' days/time for practical training. This helps in determining whether the facilitators got enough time to learn in the field.

### 3.4 a) TRANSFORMATION STORIES CONTENT GUIDELINE FORM

When?	What was the CCMP input/challenge in the understanding of holistic development and what decisions were made?	What were the decisions and results/Action taken due to the CCMP envisioning?	Any further plans?

*Designer of the form: Jonas Njelango*

#### Comments

Transformation story should at least have the following key contents to be accredited as transformation story resulting from CCMP

- When was the story recorded
- The CCMP input that resulted by the concerned to change their attitudes and/ decide and act differently leading to the transformation being referred to/reported on
- Other additions could include any further decisions and/or actions for the future
- The outcomes can be at different levels such as in the example given of Rev. Timayo below. He decided to cultivate cassava, then he sold the cassava and with the money he built a poultry house. This can go on from the poultry to another level.
- The transformation stories of Rev. Timayo Mogga and Rev. Waran Alfred have been given below and the above given format to ensure the story meets the standard to be a CCMP transformation story is given in 3.2 a) and 3.2 b) below



### **3. 4 b) DDK TRANSFORMATION STORIES (Source Document)- Narrative May 2010**

#### **1. Rev. Timayo Moga-Transformation StoryNarrative**

Rev.Timayo Mogga is a retired pastor of the episcopal church of the the sudan Diocese of kajokeji South Sudan.He was envision by CCMP/PAP in May 2009 in Lire practice church.He concieved ccmp knowledge and translate it into actual deeds.Rev Mogga 68 years ,cultivated four acres of cassava last year in june 2009.In march 2010,Rev Mogga uprooted only one acre from the four acre where he harvested 12 bags of dry cassava for posho.Community have been buying posho from him .out of the one acre he was able to raise 308,000/= uganda shillings.He did not yet up rooted the balance of three acres of cassava.He is hopeful that when he up rooted all the four acres he would be making 1272,000/= uganda shillings by june 2010.See picture of his cassava farm.



***Rev.Mogga at his cassava farm in Mogiri.***

The same Rev Timayo Mogga Used part of his money raised from the cassava sale to purchase building materials for introducing local poultry.He has constructed a two roomed chicken house and planning to implement the idea by july 2010 at mogiri in kajokeji, southern Sudan Rev. Mogga expressed that it is yet too early for him to sit doing nothing but work according to his strength. He is looking forward to implement his project earlier June. CCMP challenged him enough and as for nor will work to ensure that he helps his family need and become self reliant in his family. Now he is meeting the basic needs for my family.



***Rev.Timayo Mogga paultry house.Anew plan resulting from the sale of his cassava harvest***

## **2. Waran Alfred Transformation story- PAP/CCMP has empowered my church.**

My name is Waran Alfred, the pastor of liberty church-pamoju, in kajokeji southern Sudan. I am one of the PAP/CCMP facilitator representing the First Baptist Church in kajokeji was trained by PAP/CCMP in September 2009. During my field practice, I was able to share transformation bible studies with my Christians in the book of Genesis chapter 1:25-31, 2:8-17, and 3. Isaiah 65:17-25. The creation of mankind in his own image, what God declared that people should do and be. How our church/Christians can live in good relationship with God. In the book of Isaiah, the vision God has for his people.

I further shared about the abundance of God given resources that we could use in a better way to improve our own situation. My church has 39 members, 22 women and 17 men. They are encouraged with the CCMP foundational bible studies. They are willing to be mobilized for church work and do God's ministry effectively. In October 2009, we came up with a plan to build our church using God's free and available resources. We made two kilts of burnt bricks (65,000 pieces) and sold them. We have so far generated 8.5 million Uganda shillings. In December 2009 we made some more 65,000 pieces of bricks and we planned to sell one kilt and use the remaining one (32,500 pieces) for the church construction. The money raised from the sale of the bricks will enable us buy the requirements such as iron sheets, cement, timbers, nails iron bars and the general labour cost. I and the Christians are determined to construct the house of God at least by the end of this year 2010. CCMP/PAP is truly power that empower God's his people to do His will. May God be praised and give us enough knowledge to empower our immediate community.



*Pastor Waran Alfred of Liberty Baptist Church in Pamoju. Picture taken at the brick project side and behind hi are the two kilns of burnt bricks made by the Christians in the church.*

### 3. 4 c) DDK TRANSFORMATION STORIES- Analysis Table- May 2010

#### 1. Transformation Stories-Rev. Timayo Mogga

When?	What was the CCMP input/challenge in the understanding of holistic development and what decisions were made?	What were the decisions and results/Action taken due to the CCMP envisioning?	Any further plans?
May 2010	Rev.Timayo Mogga is a retired pastor of the episcopal church of the the sudan Diocese of kajokeji South Sudan.He was envision by CCMP/PAP in May 2009 in Lire practice church.He concieved ccmp knowledge and translate it into actual deeds.Rev Mogga 68 years ,cultivated four acres of cassava last year in june 2009	<ol style="list-style-type: none"> <li>1. In march 2010,Rev Mogga uprooted only one acre from the four acre where he harvested 12 bags of dry cassava for posho.Community have been buying posho from him .out of the one acre he was able to raise 308,000/= uganda shillings.He did not yet up rooted the balance of three acres of cassava.He is hopeful that when he up rooted all the four acres he would be making 1272,000/= uganda shillings by june 2010.</li> <li>2. The same Rev Timayo Mogga Used part of his money raised from the cassava sale to purchase building materials for introducing local poultry. He has constructed a two roomed chicken house</li> </ol>	He has constructed a two roomed chicken house and planning to implement the idea by July 2010 at mogiri in kajokeji, southern Sudan Rev. Mogga expressed that it is yet too early for him to sit doing nothing but work according to his strength. He is looking forward to implement his project earlier June.

## 2. Transformation Stories-Rev. Waran Alfred Liberty Baptist Church

When?	What was the CCMP input/result in his understanding of holistic development and what decisions were made?	What were the decisions and results/Action taken due to the CCMP envisioning?	Any further plans?
May 2010	My name is Waran Alfred, the pastor of liberty church-pamoju, in Kajojeji South Sudan. I am one of the PAP/CCMP facilitator representing the First Baptist Church in kajojeji was trained by PAP/CCMP in September 2009	<ol style="list-style-type: none"> <li>1. During my field practice, I was able to share transformation bible studies with my Christians in the book of Genesis chapter 1:25-31,2:8-17,and 3. Isaiah 65:17-25.The creation of mankind in his own image, what God declared that people should do and be. How our church/Christians can live in good relationship with God. In the book of Isaiah, the vision God has for his people. I further shared about the abundance of God given resources that we could use in a better way to improve our own situation</li> <li>2. My church has 39 members, 22 women and 17 men. They are encouraged with the CCMP foundational bible studies. They are willing to be mobilized for church work and do God's ministry effectively. In October 2009, we came up with a plan to build our church using God's free and available resources. We made two kilts of burnt bricks (65,000 pieces) and sold them .we have so far generated 8.5 million Uganda shillings. In December 2009 we made some more 65,000 pieces of bricks and we planned to sell one kilt and use the remaining one (32,500 pieces) for the church construction. The money raised from the sale of the bricks will enable us buy the requirements such as iron sheets, cement, timbers, nails iron bars and the general labour cost. I and the Christians are determined to construct the house of God at least by the end of this year 2010.CCMP/PAP is truly power that empower God's his people to do His will. May God be praised and give us enough knowledge to empower our immediate community.</li> </ol>	I and the Christians are determined to construct the house of God at least by the end of this year 2010.CCMP/PAP is truly power that empower God's his people to do His will. May God be praised and give us enough knowledge to empower our immediate community.

### 3.5 DKK TRAINEES ATTENDANCE TRACKING FORM

Name	Role	11-16 Sept 09 (6)	8-16 Dec 09 (9)	4-12 May 2010 (8)	29/7- 4/8/ 2010 (7)	7- 16/12/2010 (11)	3- 18/5/2010 (15)	8- 18/8/2011 (10)	
John Mono Joash	CBTC Academic Dean	√	√	√	√	√	√	X	56
Elinama Rabuk. Sebang	Pastor (Mondi)	√	√	√	√	√	√	√	66
Emmanuel Bonsuk Isaiah	Lay reader	√	√	√	√	√	√	√	66
John Dwoki Bigga	Lay reader	√	√	√	√	√	√	X	56
Stanley Rumbe Lubai	Pastor	√	√	√	√	X	X	√	40
Rufus Sobe Isaiah	Pastor	√	√	√	X	√	√	√	59
Apollo AbileWadok	Deacon	√	√	√	X	X	√	√	48
Silvano Duku Lisok	Lay reader	√	√	√	√	√	√	X	56
Lubajo Francis Tansuk	Youth Secretary	√	√	√	√	√	√	√	66
Emmanuel DiligaYongule	Pastor	√	√	√	√	√	X	√	51
Wudu Ezbon Moggson	PAP Facilitator	√	√	√	√	√	√	√	66
Santino Joseph Tifho	Stem (PAP) Boma	√	√	√	√	√	√	√	66
Seme Nigo Abiuda	Alumni Chairman	√	√	√	√	√	√	X	56
Francis Loku Lumana	Deputy Principal	X	√	X	X	√	√	√	45
Alfred Lomena Sakajo	Pastor	X	√	√	√	√	√	√	60
Nyolia Emmanuel Kabang	Pastor	X	√	X	X	√	√	√	45
Wolyan Michael Duku	Pastor	X	√	√	X	√	√	√	53
Pianilee Samuel Alibe	Dean of the Cathedral	X	X	√	√	√	√	√	51
Wilson Lomugun	Pastor Leikor	X	X	X	√	√	√	√	43

<b>Name</b>	<b>Role</b>	<b>11-16 Sept 09 (6)</b>	<b>8-16 Dec 09 (9)</b>	<b>4-12 May 2010 (8)</b>	<b>29/7- 4/8/ 2010 (7)</b>	<b>7- 16/12/2010 (11)</b>	<b>3- 18/5/2010 (15)</b>	<b>8- 18/8/2011 (10)</b>	
Gabriel									
Charles Kwoji Ezra	Pastor	X	X	X	X	X	√	√	25
Kenyi Emmanuel Simon	Youth	X	X	X	X	X	√	√	25

***Compiled by: Jonas Njelango***

***Form Designer: Jonas Njelango***

### 3.6 a) CCMP FACILITATORS ACTIVITIES TRACKING FORM

**DDK Process Monitoring: September 2009-December 2011**

Activity	Lire	Lori	Leikor	Kiri	Ajira	Mutongo	Cathedral	Total
<b>CCMP Facilitators work</b>								
Leaders envisioned	✓	✓	✓	✓	✓	✓	✓	7
Team rehearsed	✓	✓	✓	✓	✓	✓	✓	7
Church prepared	✓	✓	✓	✓	✓	✓	✓	7
Foundational B/s conducted	✓	✓	✓	✓	✓	✓	✓	7
Church developed vision	✓	✓	✓	✓	✓	✓	✓	7
Resource Mobilization b/s done	✓	✓	✓	✓	✓	✓	✓	7
Church identified needs	✓	✓	✓	✓	✓	✓	✓	7
Church identified resources	✓	✓	✓	✓	✓	✓	✓	7
Church developed projects	✓	✓	✓	✓	✓	✓	✓	7
Action plans developed	✓	✓	✓	✓	✓	✓	✓	7
Committees selected	✓	✓	✓	✓	✓	✓	✓	7
Relationship building b/s done	✓	✓	✓	✓	✓	✓	✓	7
Church leadership prepared for relationship building	✓	✓	✓	✓	✓	✓	✓	7
Church and community leaders build relations	✓	✓	✓	✓	✓	✓		6
Church and community meet	✓	✓	✓	✓	✓	✓		6
Church CCRPs selected	✓	✓	✓	✓	✓	✓	✓	7
Church CCRPs trained	✓	✓	✓	✓	✓	✓	✓	7
Church undertakes Description (tools used)	✓	✓	✓	✓	✓		✓	6
Community CCRPs Selected	✓	✓	✓	✓	✓	✓		6
Community CCRPs trained								
Community undertakes Description (tools used)				3				
<b>Number of days spent</b>								
Number of days spent-December	2	1	2		1		N/A	6
Number of days spent-May 2010	3	4	2	2	3	-	N/A	14
Number of Days spent-July/Aug 2010	7	11	9	9	7	10	8	61
Number of days spent-December 2010	26	26	15	12	19	22	23	115
Number of days spent-May 2011	12	-	15	12	13	8	15	74
Number of days spent-Aug 2011	11	11	8	7	NIL	NIL	9	46
Number of days spent-December 2011	14	9	9	9	10	4	12	67
	<b>75</b>	<b>62</b>	<b>60</b>	<b>51</b>	<b>53</b>	<b>44</b>	<b>67</b>	<b>412</b>

*Source: Francis Njoroge and Jane Achaloi*  
*Form Designer: Francis Njoroge*



### 3. 6 b) MKE KENYA CCMP CAPACITY BUILDING TRACKING FORM

No.	Partners CCMP Phases	Trainers	No. of Churches	No. of Communi ties	Disciples Trained	Active Disciples	CCRePs	IGTs	No. of Envisione d Church	CDCs	CDC Members
	<b>Phase1- 2001/4</b>	<b>Francis Njoroge, John Masas &amp; Hilda Mukui</b>									
1.	<b>Kirinyaga</b>		1	1	7	5	4	18	12	6	54
2.	<b>Meru</b>		2	2	6	4	8	44	26	20	186
3.	<b>Mbeere</b>		1	1	5	3	4	13		7	63
4.	<b>Marsabit</b>		1	1	2	1	4	9	12	3	36
5.	<b>Embu</b>		1	1	7	6	4	14	12	2	23
			<b>6</b>	<b>6</b>	<b>27</b>	<b>19</b>	<b>24</b>	<b>98</b>	<b>74</b>	<b>38</b>	<b>362</b>
	<b>Phase2- 2007/10</b>	<b>Fedis, Diocesan Coordinators</b>									
1.	<b>Kirinyaga</b>		1	1	3	2	6	14	12	6	57
2.	<b>Meru</b>		2	2	5	4	12	23	24	9	83
3.	<b>Mbeere</b>		1	1	2	2	6	11	12	6	57
4.	<b>Marsabit</b>		14	-	21	21	-	-	43	-	-
5.	<b>Embu</b>		1	1	2	2	6	10	12	4	41
~			<b>19</b>	<b>5</b>	<b>33</b>	<b>31</b>	<b>30</b>	<b>58</b>	<b>103</b>	<b>25</b>	<b>238</b>
	<b>Phase3- 2010/On going</b>	<b>Fides, Diocesan – Coordinators</b>									
1.	<b>Kirinyaga</b>		9	-	22	22	-	-	23	-	-
2.	<b>Meru</b>		9	-	23	23	-	-	27	-	-
3.	<b>Mbeere</b>		10	-	20	20	-	-	21	-	-
4.	<b>Marsabit</b>		-	-	-	-	-	-	-	-	-
5.	<b>Embu</b>		10	-	22	22	-	-	43	-	-
			<b>38</b>	<b>-</b>	<b>87</b>	<b>87</b>	<b>-</b>	<b>-</b>	<b>92</b>	<b>-</b>	<b>-</b>
			<b>63</b>	<b>11</b>	<b>147</b>	<b>137</b>	<b>54</b>	<b>156</b>	<b>269</b>	<b>63</b>	<b>600</b>

*Source: Rev. Fedis Nyaga*

*Form Designer: Jonas Njelango*

### 3.7 a) DKK CCMP OUTCOMES TRACKING FORM

#### DKK CCMP Outcomes Report-(Sept 2009-Dec 2010)

Indicators of Achievement in 14 target churches	Lire	Lori	Leikor	Kiri	Mutongo	Ajira	Cathedral	Total
<b>Spiritual Outcomes</b>								
People coming to the Lord-number of people			1	2	1	2	3	8
Relationships improving-number of families	2					1		3
Churches where giving has increased	✓		✓	✓	✓	✓	✓	6
Churches where people are praying more	✓	✓	✓	✓	✓	✓		6
Churches where people are reading the bible more	✓			✓	✓	✓	✓	5
Churches where people are fellowshiping more	✓	✓	✓	✓	✓	✓	✓	7
Churches where people are helping one another more	✓		✓	✓	✓	✓	✓	6
Church meets needs of its needy-number of people supported	1		1			1	2	5
The church meets the needs of non-church members-number of non Christians assisted	1							1
Churches meeting their needs	✓	✓		✓		✓	✓	5
<b>Economic Outcomes</b>								
• Agriculture: Growing more food-families	6	2	1	3	2	10	5	24
• Income Generation: Increasing family income-Families	6	2	2		1	1	1	13
• Housing Construction: Building better shelters-families	5		1	1	2	2	2	13
• Education: Sending children to school-Families	3							3
• Environment: People planting trees (Trees planted)	80	95			350	100	280	905
• Gender: Women participating in leadership-number of women	2		2	1	7	2	3	17
• Youth participating in leadership-number of youths	4	1	1	2	3	5	10	26
• Relationships: Families planning together-number of families	7	2	2	2	2	2	1	18
• Families using their resources better-number of families	7	2	2	2	3	2	2	20

**Source:** Francis Njoroge Jane Achaloi

**Form Designer:** Francis Njoroge & Jonas Njelango

#### Comments

The area of emerging projects tracking system is one of the key areas of work in progress. This is the efforts made so far with DKK. For economic-agriculture for example more specification on different levels of outcomes/impact can be done as follows:

- For economic outcomes, for example agriculture the following can be , acreage cultivated of assorted type of crops such as grains, fruit trees, tuber crops
  - Amount harvested e.g tonnage of assorted crops
  - Amount of sales and use of the sales income such as taking children to school, starting Income Generating activities
- For spiritual outcomes such as people fellowship more. More specification can be done such as:
  - The number of fellowship activities that were taking place before CCMP and currently
  - The number of Church members attending the fellowship meetings

### 3.7 b) CCMP EMERGED PROJECTS TRACKING FORM

Type of Project	No Projects	No of Project Beneficiaries		
		Male	Female	Total
No of churches Mobilized	7	225	460	685
No of communities Mobilized	4	366	501	867
Health centres initiated projects	-			
dispensaries projects	-			
Secondary Schools projects	-			
Primary Schools projects	-			
Self supporting groups initiatives (IGAs)	9	803	1211	20014
Shallow well constructions	-			
Deep well constructions	-			
Earth water dams constructions	-			
Rain water harvesting tanks projects	-			
Renovating/improving Roads	-			
Toilets construction/renovation	2			
Tree planting projects	1	-	-	-
Supporting PLWHA projects	-	-	-	-
supporting orphans projects	3	4	6	10
Food production projects	10	590	760	1350
Posho milling machine projects	1	-	-	-
Construc/Improving church building projects	7	225	460	685
Established evangelism programs	7	225	460	685
purchased worship or choir equipments	4	324	645	979
Initiated church income projects	-	-	-	-
livesock keeping projects	14	8	6	14

**Source: Rev. Henry Kanyumi (AICT Mwanza CCMP**

**Coordinator**

**Form Designer: Emmanuel Isaya & CCMP Coordinators in Tanzania**

### 3. 7 c) CCMP EMERGING PROJECTS TRACKING FORM

Partner diocese Name	Mwanza	Gelta	Kagera	MUD	Shy	Ruaha	Total	Mwanza	Gelta	Kagera	MUD	Shy	Ruaha	Total
1. No of churches Mobilized	07	09	14	30	86	16	162	685	1,525	9,520	2,634	8,426	24216	47006
2. No of communities Mobilized	04	06	09	30	86	16	151	685	38,559	49,779	85,004	139,574	24216	337999
3. Health centres initiated projects	0	01	03	01	19	0	24	0	6,130	17,848	3,813	0	0	27791
4. dispensaries projects	0	06	02	03	55	0	66	0	6,740	3,887	9,34	0	0	20561
5. Secondary Schools projects	0	0	02	01	13	02	211	0	0	612	2,061	9,628	818	3491
6. Primary Schools projects	0	01	04	06	15	04	220	0	4,112	865	2,400	8,450	1600	8977
7. Self supporting groups initiatives (IGAs)		39	06	178	818	09	1059	2,014	278	1,565	3,973	8976	3903	20709
8. Shallow well constructions	09	0	0	07	66	0	73	0	0	0	10,440	0	0	10440
9. Deep well constructions	0	0	02	02	38	0	42	0	0	4,755	7,796	0	0	12551
10. Earth water dams constructions	0	0	0	03	65	01	69	0	0	0	12,410	0	3903	16313
11. Rain water harvesting tanks projects	0	0	0	01	40	0	41	0	0	0	4,949	0	0	3949
12. Renovating/improving Roads	0	01	02	02	40	0	45	0	6,130	4,052	9,878	0	0	42125
13. Toilets construction/renovation	0	02	60	75%	268	830	1162	0	390	540	17,900	0	22065	40895
14. Tree planting projects	02	10	04	12	45	1	73	0	0	12,449	0	0	32	12481
15. Supporting PLWHA projects	01	04	02	04	65	0	75	0	37	152	101	0	0	290
16. supporting orphans projects	0	04	01	02	60	0	70	10	67	105	23	0	0	205
17. Food production projects	03	11	06	05	207	01	240	1,350	412	3458	12595	0	440	18255
18. Posho milling machine projects	10	0	0	14	89	10	114	0	0	0	14279	0	1769	16048
19. Construc/Improving church building projects	07	04	12	16	23	10	72	685	836	3680	1856	0	4579	11636
20. Established evangelism programs	07	07	0	07	60	0	81	685	1735	0	1856	0	0	4276
21. purchased worship or choir equipments	04	04	03	03	45	03	62	979	920	2381	818	0	2482	7580
22. Initiated church income projects	0	04	04	06	60	04	132	0	894	782	503	0	2626	4805
23. livesock keeping projects	14	11	08	04	110	0	147	14	273	29855	625	0	0	30767
24. Nnursary School projects	0	0	03	0	0	0	0	0	0	983	0	0	0	983

Source: Rev. Emmanuel Isaiah & Tanzania CCMP Coordinators

Form Designers: Rev. Emmanuel Isaya & Tanzania CCMP Coordinators

### 3.9 REPORT TEMPLATE FOR CCMP/GULL GRADUATION

1. Training period
2. Explain the process that you went through
3. Individual Transformation – what has happened in your life after the PAP training
  - a. Spiritual
  - b. Social
  - c. Economic
4. Church and community Transformation after your PAP facilitation (insert relevant pictures as well)

Church/Community	Transformation		
	Spiritual Transformation	Social Transformation	Economic Transformation

5. Scale up to new places - where else have you facilitated PAP apart from the pilot and practice churches/Communities- (insert relevant pictures as well)

Church/Community	Transformation		
	Spiritual Transformation	Social Transformation	Economic Transformation

6. Building capacity of others

How many other mobilisers/trainers/Awakeners have you trained in PAP? (Insert relevant pictures as well)

Church/Community	Number of Awakeners/Mobilisers/Trainers trained	Results

7. Future Plans – what other plans do you have for yourself and churches/communities

***Form Designer: Mary Mbuki ACROSS CCMP Coordinator***

## ANNEX 4: TABLES AND QUESTIONS FOR BASELINE/EVALUATION INFORMATION GATHERING

*Designer of baseline survey format/questions: Francis Njoroge*

### Tables and Questions for Baseline/Evaluation Information Gathering- Church

**Table 1: Church attendance**

**To help the church to see the vulnerable people in the church and whether the church is taking care of them.**

		Under 12	Youth (13-25)	Adults		Total
				M	F	
Number of church members						
Average attendance during Sunday service						
Average attendance during mid-week service						
Average attendance during weekly bible study						
Average attendance during weekly prayer						
Number of baptized believers						
Number confessing Jesus as Savior						
Number of	Widows					
	Orphans					
	Widowers					
	Disabled					
	Divorced					
	Separated					
	Single parents					
	Elderly ( 60 and above)					

**Table 2: Church growth (To show if the church is growing)**

			M	F	Youth	Children	Total
Number of fellowship groups							
Number of church members directly involved in community leadership							
Average collection per month	Tithes		Average total collection per month				
	Offering						
	Thanksgiving						
	Others						
Number of church projects(List please)		Focus of the projects (on the needy, the community or to fund particular projects)					

**Table 3: Activities of the church in a month (To help the church to know who participates more than the other)**

Activity	Number	Attendance			
		Men	Women	Youth	Total
Bible studies					
Outreaches (Evangelistic meeting)					
Pastoral visitations (How many times does visitation happen and who goes?)					
Fellowship					
Discipleship					
Revival					
Retreat					
Cell groups					
Seminars /Training					
Prayer meetings					
Holy Communion					

Does the local church have a clear vision for ministry? Yes/no \_\_\_\_\_

Total population of the catchment area (where the members come from) of the church \_\_\_\_\_

**Table 4: Special Groups in the Church**

Fellowship Groups	Number	M	F	Total	Auxiliary Groups	Number	M	F	Total
Women Fellowship					Intercessory				
Men Fellowship					Evangelism				
Youth					Counselling				
Children's ministry					Ushers				
Cell groups					Choir				
Teens Fellowship					Church Band				
Sisters Fellowship					Youth Band				

**Table 5. Occupations for Church members**  
**In our church how many skills do we have and how many are being used?**

	Occupation	M	F	Total
Formally employed				
Self Employed				
Unemployed				

**Table 6: Number attending school**

Number in the church that are in	M	F	Total
Pre-primary school			
Primary school			
Junior Secondary school			
Senior secondary school			
Vocation/Technical college			
College of Education/Polytechnic			
University			

**Table 7: Level of education in the church**

Number that has reached		M	F	Total
University	PhD			
	Masters			
	1 <sup>st</sup> Degree			
	Diploma			
Technical/Vocational College				
Senior secondary school				
Junior secondary school				



Number that has reached		M	F	Total
Primary school				
Never went to school				

**Table 8: Enrolment of church children in school**

	M	F	Total
Total number of children of school going age in the church			
Number of children of school going age going to school			
Number of children of school going age NOT going to school			

**Table 9: Church Administration**

	Number	M	F	Total
Development committee				
Welfare committee				
Finance committee				
Board of deacons				
Pastoral board				
Board of trustees				
Board of elders				

**Table 10: HIV/AIDS – to assess the level to which the church knows and understands HIV/AIDS**

How aware are the people about HIV/AIDS?	Do not know	Fairly aware	Everything
<b>Understanding about HIV/AIDS</b>			
• Meaning of HIV/AIDS			
• Mode of transmission			
• Preventive measures			
<b>Knowledge about the prevalence rate</b>			
• People can tell if there is HIV/AIDS in the area			
• People know someone here who is living with AIDS			
<b>Testing and Counseling</b>	Male	Female	Total
• Number tested for HIV/AIDS in the last three months			
• Number tested for HIV/AIDS in the last six months			
<b>Response of the church</b>	Nothing	Just a little	Significant
• What the church is doing today to address HIV/AIDS			

## Tables and Questions for Baseline/Evaluation Information Gathering - Community

### 1:0 Background Information

**Table 1: Demography**

Age category	Village	Total	Vulnerable groups	Male	Female	Total
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	Male	Female		Widows			
0-5				Widowers			
6-15				Orphans			
16-21				Disabled			
22-49				Single parents			
50-65				Divorced/separated			
66+				PLWHAs			
				Aged			
Total							

Total area of the village/target location \_\_\_\_ Acres

Is the land privately owned or communal? \_\_\_\_\_

**Table 2: Households**

	Total	Average size of a household
Male headed households		
Female headed households		
Child-headed households		
Total		

**Table 3: Social Groups**

Type of Social Group	Number	Activity
Youth groups		
Women groups		
Men's Groups		
Self-help (mixed)		
Cooperatives		
Clans/ethnic groups		
Clubs (e.g. football)		
Total		

**Table:4 Social Services**

	Number	Who owns	Who controls
Shops			
Markets (days)			
Hotels			
Grinding mills			
Dams			
Hospitals			
Recreational			

## Section II: Specific Information

### 2:0 Health

**Table 5: Common Diseases**

Disease	Category of people affected	Number affected in the last 6 months	Effect in the community

**Table 6: Health services available to the community**

Facility		Number	Where located	Distance from village (km/miles)	Who owns /controls
Hospital	Govt				
	Private				
Health center	Govt				
	Private				
Dispensary	Govt				
	Private				
Mobile clinics	Govt				
	Private				
Clinics	Govt				
	Private				
Pharmacy /Chemists	Govt				
	Private				
Doctors					
Nurses					
Clinical officers					
CHOs /CHEWs					
Drug Peddlers					
TBAs	Trained				
	Untrained				
Herbalists	Registered				
	Unregistered				
Traditional healers					
Witchdoctors/soothsayers					
Commercial drug distrib.					

**Table 7: Immunization Rates**

Categories	Total	Immunization						
		Dpt1	Dpt2	Dpt3	Measles	TB	Polio	Hepatitis B

Categories	Total	Immunization						
		Dpt1	Dpt2	Dpt3	Measles	TB	Polio	Hepatitis B
Children 0-5								
Children 6- 13								

**Table 8: Birth rates and death rates in the community**

	Boys	Girls	Men	Women	Total
Number of live births in the last 12 months					
Number of deaths in the last 12 months					

**HIV/AIDS****Table 9: HIV/AIDS**

	Do not know	Fairly aware	Everything
<b>Understanding about HIV/AIDS</b>			
Meaning of HIV/AIDS			
Mode of transmission			
Preventive measures			
<b>Knowledge about the prevalence rate</b>			
People can tell if there is HIV/AIDS in the area			
People know someone here who is living with AIDS			
<b>Testing and Counseling</b>	Male	Female	Total
Number tested for HIV/AIDS in the last three months			
Number tested for HIV/AIDS in the last six months			
<b>Response of the community</b>	Nothing	Just a little	Significant
Response by the community today to address HIV/AIDS			
Response by Government agencies to address HIV/AIDS			
Response by NGOs to address HIV/AIDS			

**4:0 Education****Table 10: Enrolment in School**

	Boys	Girls	Total
Total number of children of school going age			
Number of school going age actually going to school			
Number of children of school age not going to school			
Percentage of children not going to school			

**Table 11: Education Facilities**

	Number of	Number of Children attending			How many are		
		Boys	Girls	Total	Govt	Private	Community
Nursery schools							
Primary schools							
Junior sec school							
Senior sec school							
Tertiary schools							

- i) Age at which children enter school? \_\_\_\_\_
- ii) Is there gender bias? \_\_\_\_\_ Why? \_\_\_\_\_

**4:1 Nursery School Education****Table 12: Facilities at the nursery school**

		Nursery school 1	Nursery school 2	Nursery school 3
Total number of children				
Teachers				
Pupil/teacher ratio				
Classrooms				
Desks				
Tables				
Toilets	Blocks			
	Number of holes			

**4:2 Primary Education****Table 13: Number of children in school by class and gender**

Class Gender	1	2	3	4	5	6	Total
Primary School 1							
Male							
Female							
Total							
Primary School 2							
Male							
Female							
Total							

Number of children from this community attending school outside of the area \_\_\_\_; why?

Number of children from outside of this community attending school here \_\_\_\_; why?

**Table14: Facilities in the Primary Schools**

Status Resources	Primary School 1			Primary School 2		
	Total available	Total Needed	Balance	Total Available	Total Needed	Balance
Teachers						
Desks						
Tables						
Classrooms						
Chairs						
Toilets						
Staff room						
Teachers' houses						

Number that sat for exam-----  
-----

Number that passed-----

Number that failed-----

**Table15: Performance at the Local Primary Schools**

	2008			2009			2010		
	M	F	Total	M	F	Total	M	F	Total
Number finishing primary school									
Number qualifying to join secondary school									
Number that actually joined secondary school									
Number not qualifying but still joined sec sch.									
Number that completed primary school but not gone anywhere									

Is there a secondary school in the village?    Yes                      No

If no, where do children who qualify to join secondary school actually go? \_\_\_\_\_

**Table 16: Primary School Drop-out Rate**

Number of dropouts	2008	2009	2010	Total
Male				
Female				
Total				

i)      Age at which most children drop out of school \_\_\_\_\_

ii)     Reasons which children drop out of school:

Boys: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

Girls: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

### 4:3 Secondary School Education

**Table 17: Facilities in the Secondary Schools**

Status Resources	Secondary School 1			Secondary School 2		
	Total available	Total Needed	Balance	Total Available	Total Needed	Balance
Teachers						
Desks						
Tables						
Classrooms						
Laboratory						
Library						
Chairs						
Toilets						
Staff room						
Teachers' houses						
Hall						

**Table 18: Number of children from this Village in Secondary school by class and sex**

Class Gender	J1	J2	J3	Total	S1	S2	S3	Total	Number that ought to be in sec school but is not
Male									
Female									
Total									

Reasons for children not joining secondary school: \_\_\_\_\_

Reasons for dropping out of secondary school:

Boys: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

Girls: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_



**Table 19: Education status in the community**

Number of people in this community who	Male	Female	Total
Stopped education at primary school			
Stopped education at Junior secondary school			
Stopped education at senior secondary school			
Have completed technical school			
Have completed university			
Are in technical school now			
Are in University now			

**5:0 Food Security****5:1 Livestock Keeping****Table 20: Number of livestock and their uses**

Type	Total	Households with	Uses						Status symbol
			Cash	Food	Dowry	Ritual	Draft	Medicine	
Local cattle									
Improved breeds									
Local sheep									
Improved breed									
Local goat									
Improved breed									
Pigs									
Bee hives									
Chicken (local)									
Chicken (improved breed)									
Turkeys									
Fishery									
Ducks									
Rabbits									

**Table 21: Livestock services and number**

Type of Service	Total	Type of Service	Total
Cattle dips		Agrovet shops	
Cattle crash		AI services	
Agric extension officer		Seed stockists	
Livestock/veterinary officers		Research station	

## 5:2 Cultivation

**Table 22: Type of crops cultivated and their uses**

Types	Uses	Food	Cash	Other uses		

**Table 23: Average harvest per crop per family**

Crop Type	Average acreage cultivated by each family	Average harvest per family per season

- Number of households who have enough food all year round \_\_\_\_\_
- What months do households have plenty of food? \_\_\_\_\_
- What are the months of hunger in the households? \_\_\_\_\_
- How does the community cope during the months of hunger? \_\_\_\_\_

## 6:0 Income sources and uses

**Table 24: Income sources**

Income Sources		Number of people involved			Average income per month
		M	F	Total	
Business	Petty Trading				
	Fishing				
	Large scale business				
Farming					
Livestock keeping					
Mining					
Formal employment					
Skilled Trade					
Sport					

## 25: Income Uses

School fees	Ritual, Religion, Tradition	Food	Medical	Rent	Transport	Improving shelter	Communal contribution	Investments/Savings	Bills	Entertainment				
										Foot ball	Gambling	Clubs joints	Movies	Others

## 7:0 Sanitation

**Table 26: Sanitation facilities**

Facilities	Number of Households		Total
	With	Without	
Pit latrines/flush toilets			
Dish rack			
Rubbish pit			
Cloth drying line			
Bathroom			
Kitchen garden			
People boiling water			

**Table 27: Quality of shelters and number of people living in them**

Type of shelter	Number	Number of people living in the shelters				
		Men	Women	Boys	Girls	Total
Cement block wall and GCI roof						
Mud bricks and GCI roof						

Type of shelter	Number	Number of people living in the shelters				
		Men	Women	Boys	Girls	Total
Board house with GCI roof						
Mud walls and thatch						
Zinc shacks						
Tarpaulin shacks						
Huts						
All mud						

## 8:0 Water

**Table 28: Water Sources in the Area**

Water source	Number	Quality of water (e.g. clean, treated, etc)	Longest distance traveled to	Period of use in the year
Rivers/streams				
Springs				
Dams/lakes				
Canals				
Bore holes				
Shallow wells				
Piped water				
Rain harvested				
Water sellers				
Ponds				

## 9:0 Environment

**Table 29: Effect on use of resources on the environment**

Activities	Conserving				Destroying			
	Low	High	People Involved	Effects	Low	High	People Involved	Effects
Mining								
Planting trees								
Firewood cutting								
Timber logging								
Charcoal burning								
Grazing								
Reclamation								
Waste disposal								
Clearing land								
Use of wild life								
Hunting								
Farming practices								
Industrial activities								

**Table 30: Important Natural Vegetation and its Uses today**

Vegetation	Food	Cash	Wood	Char coal	Fodder	Medicine	Building	Fiber	Chemical

**Table 31: Useful Vegetation That Has Disappeared in the Recent Past**

Vegetation	Uses

**Table 32: Useful animals that have disappeared in the recent past**

Animals	Uses

## 10:0 Spiritual

**Table 33: Denominations/beliefs**

Faith		Number of members	Number of houses of worship
Christianity	Denomination		

<b>Faith</b>		<b>Number of members</b>	<b>Number of houses of worship</b>
<b>Christianity</b>	<b>Denomination</b>		
<b>Traditional</b>			
<b>Others</b>			
<b>Total</b>			

## **ANNEX 5: THE STUDY KEY PARTICIPANTS**

1. Francis Njoroge-CCMP Consultant and trainer
2. Jane Achaloi- CCMP Coordinator-Pentecostal Assemblies of God-Uganda
3. Rev. Emmanuel Isaya-Tanzania CCMP Coordinator
4. Rev. Fedis Nyaga-Anglican Church in Kenya (ACK) Mount Kenya East
5. Stephen Wani-CCMP Coordinator-Fellowship for Africa Relief (FAR)
6. Mary Mbuki-ACROSS CCMP Coordinator
7. Rev. Elly Kajaminyo-ACROSS Area Coordinator-Yei County, South Sudan
8. Catherine Mwangi-(formerly CCMP/Participatory Evaluation Process) Coordinator-Narok/Transmara, ACK Kericho Diocese