Organizational Development of FPFK's Diaconal Work and Governance

End -Term Evaluation Report

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Acronyms

AGM   -Annual General Meeting

DMCDD   - Danish Mission Council Development Department

FPFK   - Free Pentecostal Fellowships in Kenya

FPFK-SA   - Free Pentecostal Fellowship in Kenya Social Arm

IAS   – International Aid Services

NGO   - Non-Governmental Organization

OD   -Organization Development

PCM   -Project Cycle Management

PSC   - Project Steering Committee

TOT   -Trainer of Trainees

Acknowledgement

EXECUTIVE SUMMARY

Introduction

FPFK Langalanga is a local church in Nakuru Kenya with Christian values and a vision of reaching out to the unreached through touching the lives of people, and developing and equipping leaders through a holistic ministry.

FPFK Langalanga has been involved in humanitarian and social development work for the last 20 years. The work has developed the capability of the church members, and other community members and leaders, to become change agents in addressing poverty and other issues affecting the communities. This has given rise to implementation of several interventions, such as to respond to violation of children's and women's rights, food security, peace building and conflict resolution, entrepreneurship and VSLA (Village Savings and Loan Associations). The present application was to strengthen the organizational capacity of FPFK to manage the diaconal and social work in the communities, and to engage the local churches in Nakuru in the governance of FPFP.

Key areas in the intervention:

• Strengthening the Social Arm and Capacity building of local church leadership in PCM (Project Cycle Management).

 • To enhance and upscale project work in Nakuru region

 • Sensitisation on existing policies of FPFK, the new constitution and the new name.

• Cascading and contextualising FPFK policies at the local level.

• To enhance confidence in the members for future participation in policies and laws formulation by giving their views.

Purpose

The purpose of the End -term evaluation is to review the extent to which the project's objectives, outcomes and outputs have been realized, identify strengths and weaknesses in implementation, and provide lessons and recommendations for future success of similar projects.

Methodology Used

A systematic random sampling approach was used for the evaluation. A cross-sectional participatory and interactive approaches zeroing to mixed methodologies of quantitative and

qualitative were used to collect data. The collected data was tabulated, coded and analyzed using SPSS for quantitative data and thematic analysis for qualitative data.

Summary of Evaluation

All the set outcomes of the project have been adequately achieved by the implementing agency through the support of the target beneficiaries as well as IAS Denmark who provided technical support throughout the project implementation.

The design of the project especially on the aspects of using local resource persons was well thought out and if emphasized and supported then it guarantees continuous engagements resulting to sustainability long after the project ends.

The project did awaken the desire of the church leaders and congregants to take development work more seriously and are involved in the church decision making processes.

It can be positively stated that this project has achieved its results and contributed greatly to enhancement of the church diaconal work in Nakuru region.

There has been huge lessons learnt, best practices as well as challenges throughout the project. This can be utilized to inform implementation of diaconal works of the churches in other regions and subsequently at the national level.

Summary Recommendations

• There is need for a follow up on the churches' plans and strategies of contextualizing policies within the local churches as well as to follow up on various churches concept notes that have been developed.

• Need to enhance SA secretariat capacities and increase their training skills by offering them in-depth training as TOTs.

• For enhanced and quality development works to be undertaken by the churches, the churches should form committees to carry out diaconal work including monitoring in every local church.

• Need to have context based monitoring tools adopted by the local churches for easier data collection and reporting to the FPFK SA department.

• The project is considered for replication in other regions in future and subsequently to the national level.

CHAPTER ONE: PROGRAMME BACKGROUND INFORMATION

1.1 Introduction

FPFK Langalanga is a local church in Nakuru Kenya with Christian values and a vision of reaching out to the unreached through touching the lives of people, and developing and equipping leaders through a holistic ministry.

FPFK Langalanga has been involved in humanitarian and social development work for the last 20 years. The work has developed the capability of the church members, and other community members and leaders, to become change agents in addressing poverty and other issues affecting the communities. This has given rise to implementation of several interventions, such as to respond to violation of children's and women's rights, food security, peace building and conflict resolution, entrepreneurship and VSLA (Village Savings and Loan Associations). The present application will strengthen the organizational capacity of FPFK to manage the diaconal and social work in the communities, and to engage the local churches in Nakuru in the governance of FPFK.

1.3 Expected Project Outcomes
Overall Objective:

The overall objective is to strengthen the social and diaconal work of FPFK Langalanga in Nakuru region

Outcome 1:

The Social Arm in FPFK Langalanga is implementing social and diaconal services more efficiently.

Outcome 2:

The church leaders in the Nakuru region have been strengthened in PCM and diaconal work

Outcome 3:

The church members in the Nakuru region participate in the governance of FPFK at the local and regional level

Success criteria/ indicators:

Outcome 1:

- Established data collection, collation, analysis and dissemination system.

- FPFK Nakuru region projects and programmes are coordinated and administered from FPFK Langalanga Social Arm office.

- Process of local resource mobilization has been established and diversified donor funding.

- An updated donors and partners' database.

Outcome2:

- More initiated community projects at the local level.

- Enhanced monitoring and evaluation of the projects.

- Documenting and dissemination of learning by use of a booklet.

Outcome 3:

- Involvement of local church members in decision making.

- More participation by giving views on matters pertaining to policies and constitutionalism in the regional AGM's which will take place in January 2019.

- Coming up with plans and strategies on how to implement the new national constitution in the local churches.

1.4 **Project Target Population**

Participants were selected from local churches within Nakuru region. The policy is 50/50 % gender balance by which the participants will be selected, unless in cases where it is not applicable, like in women's meetings and in leadership positions like church boards, where the majority are men

Primary target groups:

- Four secretariat members (technical team) and the Chairman of the Church Board, who will go to Denmark on a learning visit about diaconal work, and share the learning with other Social Arm members and other leaders (Outcome 1)

- Nine members of the Social Arm (20% women, 80% men), who will be strengthened to enhance projects coordination and administration. The members will be targeted through strategic management trainings and quarterly review meetings. (Outcome 1)

- The intervention will also target 60 local church leaders (two from each church, 70% men and 30 % women). They will be involved during the PCM trainings and the follow-up meetings (outcome 2)

- The same 60 church leaders shall participate in initiation meetings with the purpose of coming up with plans and strategies on national policies implementation at the local churches. (Outcome 3)

- 100 members (including special groups within the churches), who will be reached during the two-day conference to consolidate the learning. The conference is a follow-up to the below-mentioned seminars (outcome 3).

- 240 church members selected from 30 regional churches (women, youths, men, children and teens), who will be targeted during four seminars on FPFK policies and members' participation in decision making. There shall be four separate seminars for the said groups with two members from each of the 30 regional churches. (Outcome 3)

Secondary target groups:

- 7000 members of the 30 churches in the Nakuru region, who will be reached through the 60 church leaders and 100/240 church members participation the project's activities

- 10 members of the National Board and the national secretariat in FPFK, who will be targeted through the booklet.

- Other 31 FPFK regions in Kenya, who will also be targeted through the booklet.

1.5 The End term Evaluation

1.5.1 Purpose

The purpose of the End -term evaluation is to review the extent to which the project's objectives and outputs have been realized, identify strengths and weaknesses in implementation, and provide recommendations for future success of similar projects.

CHAPTER TWO: EVALUATION METHODOLOGY OVERVIEW

2.1 Methodology Used

A systematic random sampling approach was used in the evaluation. A cross-sectional participatory and interactive approaches zeroing to mixed methodologies of quantitative and qualitative were used to collect data.

The process was conducted using various techniques which included;

1) Evaluation of existing documents and literature.
2) A survey of the targeted population using systematic random sampling using:
    a) Survey individual/ churches questionnaires
    b) Short semi-structured checklist for key informants.

2.2 Questionnaire Design and Development

In order to make a comparison, and determine progress during the evaluation, the survey questionnaires were designed and developed in line with the project components namely income generation activities, advocacy, capacity building and awareness on human rights issues taking into account the outputs, outcomes and the impact indicators as defined in the design documents. The questionnaires were reviewed and agreed upon by the consultants and the FPFK social arm team who were the implementing persons. Each question in the questionnaire was also discussed during the supervisor/enumerator training and necessary adjustments made.

2.3 Training of Supervisors and Enumerators

A one day fully participatory training was conducted both for the participants and supervisors. The training covered areas such as, the evaluation objectives, Ethical issues in Research, Interviewing techniques, Random selection of respondents, purpose and relevance of informed consent and interpretation of the End term evaluation questions in Kiswahili. The training also included going through the surveys tools to check on errors, omission and discrepancies.

2.4 Selection of respondents

A systematic random sampling was used in identifying the respondents from the targeted population groups. There were 102 interviews (60 were reached physically while all the others were interviewed over the phone due to Corona pandemic prevention measures) conducted for the individual beneficiaries across the 32 targeted churches. The approach was to randomly

select the start point using a churches individual list that had been prepared with the assistance of FPFK social arm team and the various churches local pastors. The first individual to be considered for the survey was the one randomly selected from the identified start point which was agreed to be the fifth individual counting from the individual who was directly in front of the randomly selected start point. Local church pastor assisted the survey team in identifying the individual that had been randomly selected.

2.5 Data Collection

The research team used various data collection techniques. Primary data was collected using two methods namely; Key informant interviews and Individual beneficiaries' interviews. The interviews were conducted in the language the respondents were most comfortable with (mostly Swahili) for effective communication. The questionnaires were reviewed at the end of each day for completeness. Also discussed and addressed at the end of each day were the challenges and others emerging issues encountered in the course of collecting the data. Incomplete questionnaire were taken back to be re-administered.

Individual Beneficiaries Questionnaire

The evaluation questionnaires were designed and developed in line with the stipulated TOR. The tool captured both qualitative and quantitative information on the Social Arm local church leadership capacity in PCM (Project Cycle Management),level of different churches on project work in Nakuru region, knowledge of different congregants and church leaders on existing policies of FPFK, the new constitution and the new name as well as members perception on participation in contextualising FPFK policies at the local level and in policies and laws formulation by giving their views.The tool also captured the relevance, efficiency, effectiveness, impact and sustainability of the project under evaluation. The questionnaires were developed, discussed and agreed upon by the Consultant and the FPFK Social arm members before the commencement of the training.

Key informant interviews.

The selection of the KI targeted people with a deep understanding of project under evaluation. Some in-depth interviews were conducted with the following:

- Social arm members

- Local church pastors

- Local church elders and board members

The interviews were conducted using the semi-structured topics to guide individual opinion regarding the project.

2.6 Data Entry, Tabulation and Analysis

The collected data was tabulated, coded and analyzed using SPSS for quantitative data and thematic analysis for qualitative data.

CHAPTER THREE: EVALUATION RESULTS

3.1 Sources of Information

Out of 102 participants drawn from the 30 targeted churches the evaluator was able to come up with the end term outcome report. Majority of the respondents (69 %) in the survey were males.
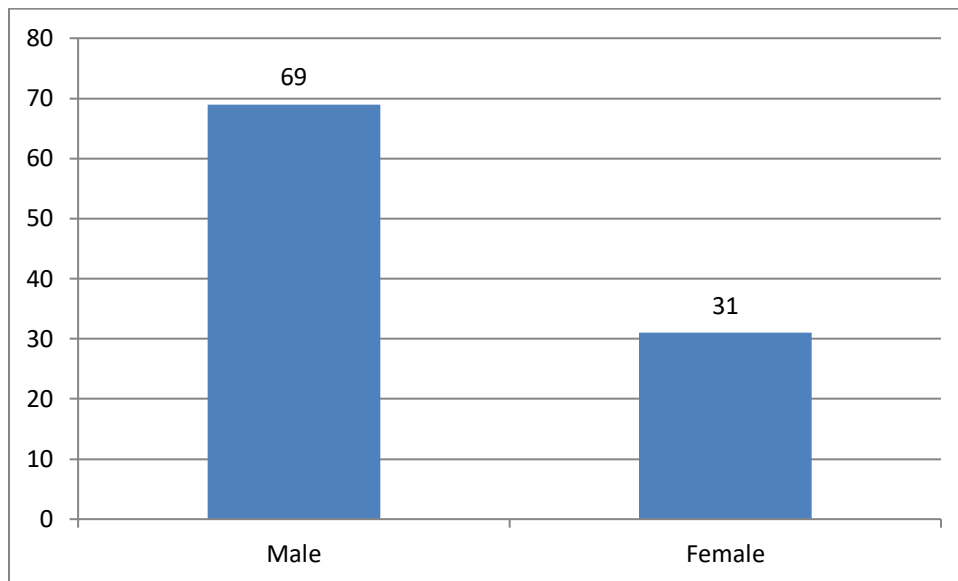
Figure 1: Number of Interviewed Respondents

Out of all the respondents interviewed majority fell between the ages of 25- 45 years who formed around 60%. The remaining 40 % constituted the ages below 25 years who were about 10 % and above 45 years who were 30%.

The qualitative data from the questionnaires was analyzed thematically. This data was further complimented from the qualitative data from the KII which was also analyzed thematically.

Secondary data relating to the intervention were reviewed and excerpts made for comparison with the analysis of the data collected.

3.2 Organizational Development of FPFK's Diaconal Work and Governance

3.2.1 Relevance

The formation and capacity development of FPFK SA is a noble idea given the volume of development work the organization does for the last over 20 years. This was found to be so following the fact that by having an operational social arm to focus on the development work would ensure the church is not overwhelmed with lots of mandate and is well able to undertake the core mandate of spiritual nourishment. Further this will enable the church to monitor and evaluate its diaconal work more effectively

While the branch churches as well as the local churches within the region were not aware of the management and monitoring of development works within their churches, the project has greatly enlightened them through the establishment and capacity enhancement of the social arm which is now coordinating the development work on the need to balance and mainstream diaconal works besides spiritual work that has over the decades been deemed as the sole mandate of the contemporary church. This has really awakened the desire of the church leaders and especially the pastors and church elders to take up community diaconal work. As such, the social arm comes in handy to support and coordinate the diaconal work and also offer guidance to the churches regarding the entire project cycle management.

There is an existing data collection and analysis system which is managed by the social arm who subsequently disseminates the information to other churches within the region. Though the tool is still new as it was established during this project period, if well managed it will provide a great leverage for the churches in their diaconal work.

"*We have been receiving data from different churches which was not the case before social arm formation and capacity building of the members. Though facing some bit of challenges especially on the quality of data since the reporting team is still not well equipped on data packaging and collection from the field, this is a huge step towards ensuring there is enough data that enables us to come up with evidence-based interventions"* **Margaret-Project Manager FGM project FPFK**

The project is very relevant on the aspects of strengthening the Nakuru region church leaders in the areas of PCM and diaconal work. This is so because the capacity strengthening has been able to greatly influence the perception of the church leaders and especially pastors on development work which they majorly referenced as a preserve of the NGOs. The church is now able to appreciate their role and position in the society without compromising their calling and mandate of preaching and leading communities to Christ.

"*We all along knew that we don't have any space in development work since the NGOs have been doing it. However, this project has really enlightened us to understand we also have a role as members of the community and leaders*" **Pastor Ananniah FPFK Njoro**
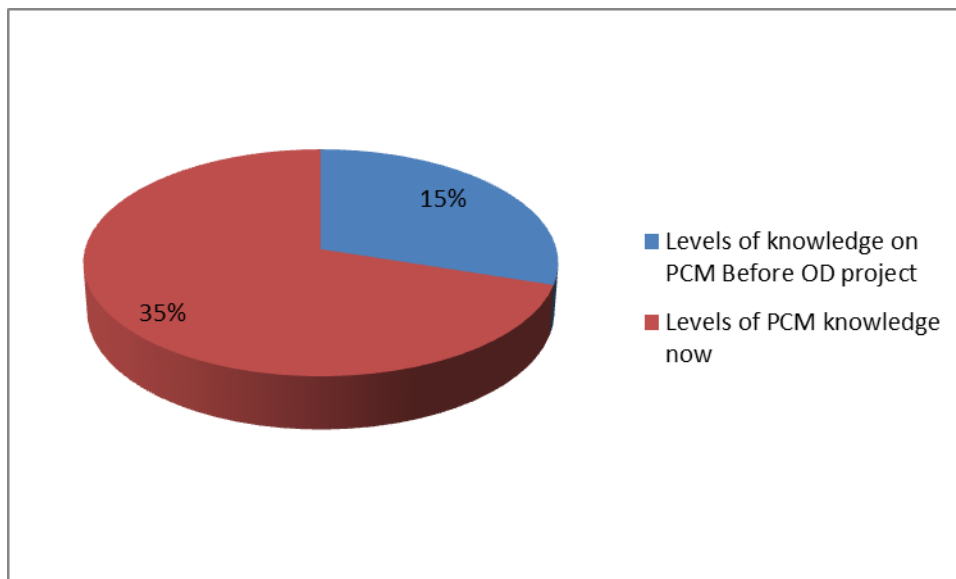
Figure 2 Levels of PCM knowledge

The above diagram depicts how the OD project has enhanced the understanding and capacity of the church leaders on PCM. At the beginning of the project only 15% had basics of PCM and they were majorly from Rhonda, Free area, Marigat, London and Langalanga where a number of projects are being implemented. In some churches like Kirima they only learnt of the concept from the OD project.

Although FPFK has a governing structure and procedure one of which is annual general meetings and policy formulation through member's participation, what makes this project very

relevant is the fact that it is focused on enhancing the participation of church members in Nakuru region in the governance of FPFK at the local, regional level and subsequently the national level. This is geared towards ensuring that the laid out governing structures and procedures of FPFK are adhered to through members' participation and inclusion in decision making of the governing organs at all church levels.

"I only used to hear that FPFK has a constitution and that they have an AGM. I have never bothered to attend or give my views as I always felt as just a member I have nothing to contribute. I am prepared now to give my views in any church forum since I can confidently reference our church constitution which I have read through the project" **Ann Waceke Church member Elementatita**

In general, respondents felt that the project's objectives were relevant to the context and should the project continue, then it would be preferable to deepen the focus on the issues addressed during the project.

3.2.2 Achievement of purpose (Effectiveness)
Strengthening the Social Arm and Capacity building of local church leadership in PCM (Project Cycle Management).

The 5 FPFK SA secretariat members who includes (Johnstone Odukhula, David Musumba, Peter Oduor and Margaret Muchendu) and the Chairman of the Church Board in FPC Langalanga (Bishop David Ford) indicated that through the project they have had their capacities build largely and that they are ready to step up and hold others hands to ensure a larger number is enlightened on the same. One member however highlighted a gap that needs to be addressed when he said *"We feel very well equipped on matters PCM thanks to OD project. We however needs more sharpening to be seasoned TOTs whereby we shall be able to train more people beyond the intervention"*.

Training of the 32 local and branch churches leadership was also well attained and satisfactory for the beneficiaries. What was however indicated as a challenge was the period of time set aside for the trainings some of which was affected by the pandemic. From the evaluators analysis

though there were other factors that contributed to the beneficiaries feeling that time was not enough the major one being their literacy levels which contributed to a slower pace by the trainer to comprehend. From the data collected it was noted as indicated below a huge number of the beneficiaries despite having basic education were a bit slow in comprehending development work concepts and processes.
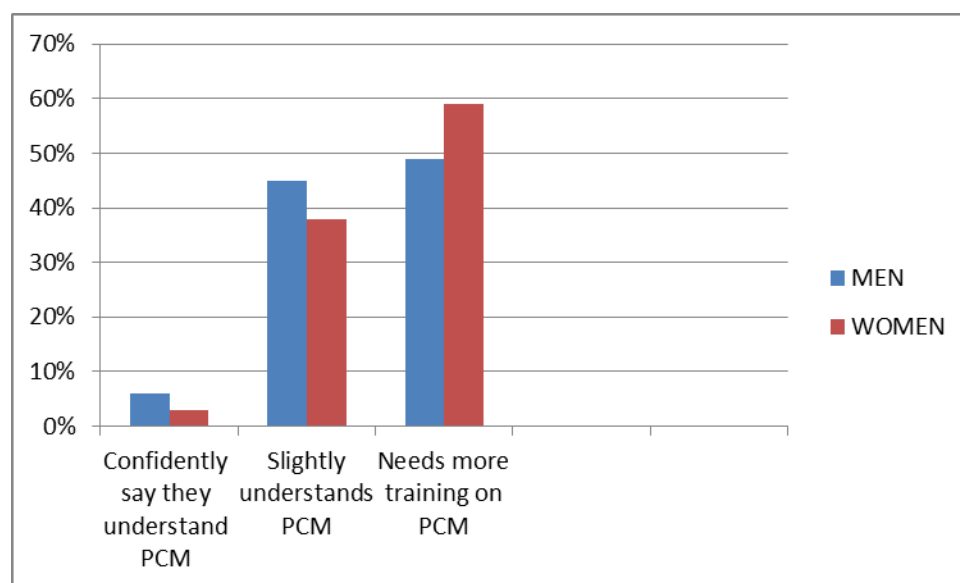
Figure 3: Beneficiaries PMC comprehension levels

To enhance and upscale project work in Nakuru region

Through the social arm which has been backed by PCM trainings to the church leaders, 28 churches did develop project concept notes based on their churches contexts. Out of the 28 concepts 5 were rated above 70% out of 100% by the FPFK SA members in terms of good content, clarity, relevance and potential to attract funding. This is to show the churches are slowly taking up the responsibility to focus on their surroundings to map the needs and explore possible solutions. Nonetheless, a huge numbers of the churches (20)which scored below 40% needs more support like constituting and capacity building committees designated to handle projects so that they can solely concentrate on diaconal work. This suggestion is as a result of leaders' reasons of not coming up with good concepts the main one being "*limited time due to overwhelming ministry undertakings*" which was similarly given as a reason by 99% of the interviewed beneficiaries.

There is need for the social arm to continually give support to the churches to ensure they embrace diaconal work fully and make it part of their programs /ministry.

Figure 4: Local church leaders attending a concept notes development session

Sensitisation on existing policies of FPFK, the new constitution and the new name.

On this the OD project was found to have performed very well especially regarding the policies and the constitution. 92% of the interviewed beneficiaries had no clue of an existing FPFK policy let alone the constitution before the OD intervention but with the OD out of the 92% interviewed 65% knows the constitution and at least 1 policy of FPFK. They also understand why the change of name from FPFK to FPC was denied and have reverted back to using FPFK. The deputy secretary general distributed at least 3 copies of FPFK constitution to the 32 churches which he encouraged members to peruse and read through. He also gave 5 different policies for each church during the OD trainings.

Cascading and contextualising FPFK policies at the local level.

Although the different churches were sensitised on the policies and given copies, they are yet to complete contextualization of any policy. This was however delayed by the Corona pandemic which halted meetings according to the interviewed beneficiaries. Some churches like Elementataita are however in the advanced stages of contextualising the financial policy

although the elders sited some challenges like technical language used in the original policy documents. Asked whether they were confident to steer the policy contextualization process, 67% of the church leaders showed some level of confidence while remaining 34 % said they needed more time and support to steer the process. This depicts progress given that as indicated above 92% in the beginning of the project were not familiar with the existing policies. On the reasons they think might hinder the process of policy contextualization, 68% indicated lack of time, 30% lack of policy experts among the church congregants and leaders, 2 % members disinterest
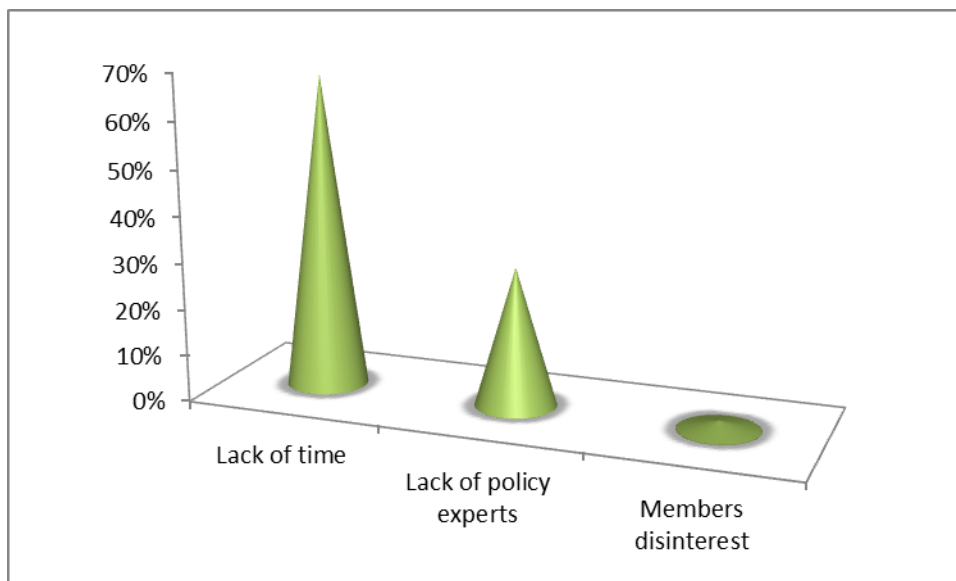
Figure 5: Reasons that may hinder policy contextualization

Enhanced confidence in the members for future participation in policies and laws formulation by giving their views.

Members of the 32 churches are beginning to appreciate they have a responsibility in policy making at whichever level.

"I *thought as long as I attend church faithfully and tithe then I have no other role. This is until our pastor invited to a training (PCM-Od project training) that left me interrogating this roles. I have since became very involved in other church activities and was fully prepared to participate in the regional AGM was it not the pandemic"* **Nehemiah- church member Barut**

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The church leaders are also encouraging them to take up more leadership roles in the church a way of boosting their confidence especially the youths and women and also as a way of ensuring they are conversant with the church processes.

 "Being nominated to serve in the church board as a woman was so humbling for me .I am the first woman to sit in the church board which shows our senior pastor and the elders have hope in women. I promised myself to work hard to show them more women deserve the position" **Women leader Free area.**

On where they shall purpose to participate in the various forums requiring members participation, 79% men , 63% women and 74%(30% female and 44% male) youths (19-35years of age)said they would participate and that they have confidence.
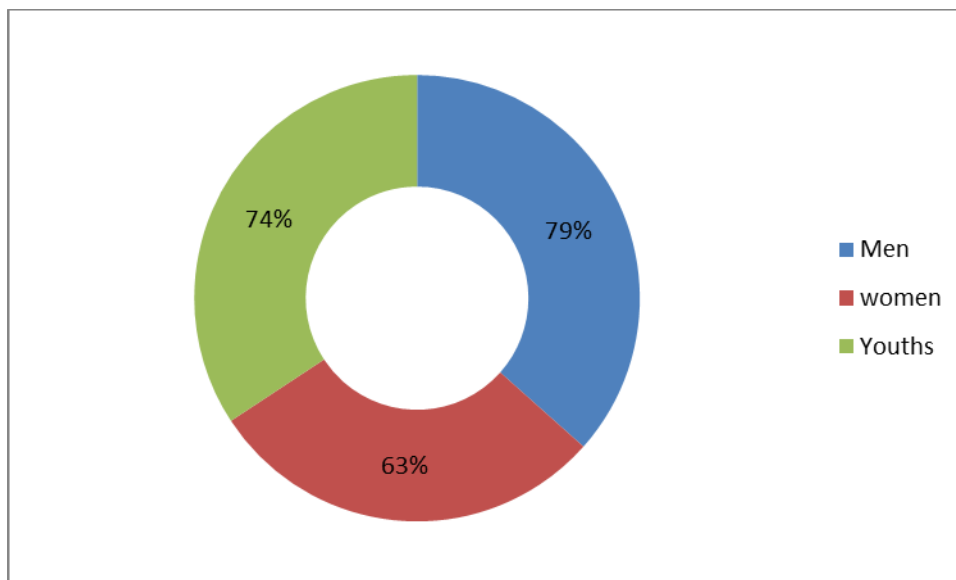
Figure 6: Confidence to participate in various church meetings

Summary of achievements

| **Outcome objective1: The Social Arm in FPC Langalanga is implementing social and diaconal services more efficiently.**	
Target results	**Achievement**
Outcome indicators • Established data collection, collation, analysis and dissemination system. • FPC Nakuru region projects and programmes are coordinated and administered from FPC Langalanga Social Arm office. • Process of local resource mobilization has been established and diversified donor funding. • An updated donors and partners' database	The system has been developed though it requires to be looked into to ensure easy accessibility to all interested people. The FPFK SA is fully established and operational thus well coordinating the projects within Nakuru region. 4 churches including Rhonda, Kampi ya moto, Elementaita and Barut have gotten new donors and are doing new projects in their churches. There is a donor/ partners database in place with 20 new local and international donors which is constantly being updated to include upcoming donors/partners.
Immediate Objective 2: The church leaders in the Nakuru region have been strengthened in PCM and diaconal work	
Outcome indicators • More initiated community projects at the local level. • Enhanced monitoring and evaluation of the projects.	The local churches are coming up with context based concepts for development work.28 local churches have developed concept notes The FPFK-SA department is monitoring and evaluating 5 projects being implemented by the

	local churches. Before the OD project the SA only followed up FPFK langalanga projects.
• Documenting and dissemination of learning by use of a booklet.	There is a booklet in place that is detailing lessons learnt, challenges and best practices of different churches. The booklet has been disseminated to

Immediate Objective 3: The church members in the Nakuru region participate in the governance of FPC at the local and regional level	
Outcome indicators	
• Involvement of local church members in decision making.	The local church members are participating more in decision making. In 27 churches the members have volunteered to be in different church development committees which they used to shy away from before the project
• More participation by giving views on matters pertaining to policies and constitutionalism in the regional AGM's which will take place in January 2019.	During the regional AGM in January 2019 each church sent 3 representatives to the meeting(12 churches had a women representative as part of the participants)
• Coming up with plans and strategies on how to implement the new national constitution in the local churches.	14 churches have complete strategic plans on how to implement the new constitutions while 16 churches through the help of FPFK-SA are at different stages of coming up with the plans with 30% of the 16 churches nearing completion(board members ratification stage)

3.2.4 Sound management and value for money (Efficiency)

There was a timeliness of implementation as all the scheduled activities were done within the set time. The trainers were reported to be competent and aware of the content they were training. All the funds were utilized according to the plan and budget; however there was a redirection of some funds with the authorization of both IAS and DMCDD due to covid-19 which was allocated for the no-cost extension activities.

3.2.5 Sustainability

Use of local resource persons to build capacity of other leaders and congregants: This design of the intervention has ensured that those trained are able to get further clarification on need basis and they are at times able to make arrangement on their own for further training and reference even after the OD project since the trainers are from within. This ensures sustainability in the sense that the trainers are able to follow up on the trained churches beyond the project.

Training of local church pastors: The fact that the intervention targets local pastors to equip them with capacity to conduct diaconal work within their localities, there is a great possibility of sustainability as they enjoy good rapport and relationship with the communities they serve. This means the pastors will continue ministering in this churches long after the project and so will development work in this communities. However this sustainability could be eroded if the pastor does not give enough attention to the diaconal works. To guarantee this aspect of sustainability committees mandated to carry out diaconal work should be established in the local churches.

Strengthened church diaconal work structures (FPFK-SA): By having a central focal point to coordinate Nakuru region FPFK diaconal work the learning will be easily accessed to inform other FPFK interventions thus ensuring sustainability.

Contextualizing FPFK policies: By having context based policies FPFK governance and leadership will trickle down to the local churches/congregants and thus enhanced sustainability in the governance structures and leadership.

3.2.6 Organizational Structure and the Staffing

FPFK Langalanga has been steering the process following its long experience in social project work and capacity in PCM. FPFK Langalanga implemented the project directly through its Social Arm secretariat. The secretariat reports to the Social Arm and the Church Board. All the involved secretariat members were deemed competent and of high skills and experience in PCM, policy formulation and training.

3.2.7 Monitoring set up and procedures

There are appropriate strategies and instruments for continuous monitoring and evaluation where the FPFK-SA secretariat prepares quarterly financial and narrative reports, which are submitted to the Church Board. The participants evaluate the trainings through the pre and post trainings evaluation forms and the SA secretariat conducts follow up to the local churches on the learning to ascertain implementation.

The FPFK-SA secretariat hold meetings with the board members to evaluate the intervention progress on a monthly basis and to reflect on the feedback from the different trainings which they then use to better the intervention. With the M&E structure in place, it is possible to determine the status of the project activities and resources used in documented records flowing from the managers and implementers on the ground. Further, the M&E mechanisms are spelled out in the project design.

3.3 Summary of the Evaluation

All the set outcomes of the project have been adequately achieved by the implementing agency through the support of the target beneficiaries as well as IAS Denmark who provided technical support throughout the project implementation. Apart from some inevitable eventualities like the Covid-19 pandemic which the project implementing agency was able to manage, the project implementation was uninterrupted and carried out with utmost competency.

The design of the project especially on the aspects of using local resource persons was well thought out and if emphasized and supported then it guarantees continuous engagements resulting to sustainability long after the project ends.

The project did awaken the desire of the church leaders and congregants to take development work more seriously and are involved in the church decision making processes. The development of project concepts and the urge to know how to go about it provide evidence that the local churches though slowly are embracing diaconal work.

 It can be positively stated that this project has achieved its results and contributed greatly to enhancement of the church diaconal work in Nakuru region.

There has been huge lessons learnt, best practices as well as challenges throughout the project. This can be utilized to inform implementation of diaconal works of the churches in other regions and subsequently at the national level.

3.4 Lessons Learnt

1. The church has begun to understand and appreciate the fact that it is part of the community and thus is entitled to participate and contribute to the growth and development of the community.

2. When the church members are educated on the need to be involved and engaged in the church processes including policy making, they often get the sense of being part of the process and purpose to participate.

3. Capacity building often awakens and stirs the dormant potential of an individual or group which leaves people feeling strong and up to the task. For instance the churches have begun to realize there are great things they can engage in to support their communities.

4. There exists great capability among people that if well made use of they can help and support others in a mighty way. The social arm secretariat members have used their experience, knowledge and skills which has helped a huge group of people in conceptualizing diaconal work

CHAPTER FOUR: CONCLUSIONS AND RECOMMENDATIONS

4.1 Conclusions

The project has been very successful in awakening and strengthening the local churches desires to embrace and engage in diaconal work. Just as the project application had anticipated, there is need for FPFK to have more follow up focused on the challenges noted during the intervention For instance there is need to follow up on the concepts developed by the local churches, come up with solid monitoring tools for the churches as well as establishment of committees to steer development works in the local churches.

Training of church pastors on the project cycle management was very noble and important. However, given the fact that the pastors are often busy and occupied with the ministry work, there is need to have designate people mandated to steer diaconal works from the churches trained as well.

Harnessing local resources/assets and tapping into them is a way of ensuring sustainability in development works. It is therefore very important to build lasting relations with the communities and other stakeholders for enhanced local resources mobilization

The church is a member of the community as it draws its congregant from the communities. As such it has every reason to participate and steer development works in the community. However it is key for the church and especially its leadership to understand the processes diaconal work and strike a balance with the gospel ministry. This can be achieved by having a wing /department to coordinate the development works like the social arm.

Training of the people on existing policies and the new constitution was long overdue and thus was a great achievement by the OD project. Nonetheless there is need to follow up on the strategies of contextualizing the policies at the local churches level.

The data collection, collating and analyzing system will provide data that can be useful for the churches to inform decisions as well as policies. Even so it is important to think of how this data can be stored safely i.e. cloud, website etc. and how efficiently it can be disseminated to requiring people even in the remotest parts.

Beyond having the a donor database it will be prudent to have the consumers of the database information contained therein research more and do background checks for enhanced partnership/funding opportunities.

Coordination of regional local churches development work through the social arm is great attribute which ensures that there is continuous monitoring of different projects as well as avoidance of duplication. However the coordinating team needs to be constantly capacity built on different project areas including data collection and storage to ensure efficiency.

Having a bottom-up approach in decision making and governance of the church where the very local members participate and are involved is a step to be admired. This however needs to be approached with keenness to ensure that the members give timely well researched and informed views to avoid delayed or confused decision making processes. It is important to take members through information packaging and the whole policy formulation process.

Use of local resource persons to train others is a sure way of ensuring sustainability and continuity even after the project ends. It is however important to keep training the resource persons in different fields to upgrade their skills and capacities.

Efficiency was evidence in the timeliness of the implementation, resource allocation, and the handling of matters by the project personnel and other stakeholders. However, there is need for more resource allocation for the OD intervention to allow for follow up and upscale as well as solidify the gains made.

Generally the project was well implemented and has had a positive impact on the targeted beneficiaries especially the local church pastors and members who are now able to unpack diaconal work and engage more efficiently

4.3 Recommendations

Immediate

- Just as had been outlined in the project application, there is need for a follow up on the churches' plans and strategies of contextualizing policies within the local churches as well as to follow up on various churches concept notes that have been developed.

- Having adopted use of local resource persons (SA secretariat) to carry out trainings in the churches, there is need to enhance their capacities and increase their training skills by offering them in-depth training as TOTs. This will enhance content delivery and follow up techniques to solidify sustainability. Also it is important to have their administrative skills and capacities in other thematic areas like strategic advocacy and human rights enhanced

- Church diaconal work is engaging especially for the pastors who need to balance it with the missionary/ spiritual work. For enhanced and quality development works to be undertaken by the churches, the churches should form committees to carry out diaconal work including monitoring in every local church. The committees to be trained on PCM and other thematic areas like HRBA and strategic advocacy.

- Monitoring and evaluation is a crucial stage in project cycle management. As such there is need to have context based monitoring tools adopted by the local churches for easier data collection and reporting to the FPFK SA department.

  Futuristic

- The project is very viable as it have created a huge impact to the targeted beneficiaries both secondary and primary. As such it is recommended that the project be considered for replication in other regions in future and subsequently to the national level.

- There is need for FPFK to come up with ways of sustaining the social arm like having a reserve kitty to ensure the office runs beyond projects.

CHAPTER FIVE: APPENDICES

5.1 Individual Beneficiary Questionnaire

FPFK OD Project End-Term Evaluation

Individual (Beneficiary) Questionnaire

Greetings. My name is _____. We are conducting a study on behalf of FPFK OD project. The study involves talking to various people in and around the geographic area FPFK OD project operates. The information you will give will help FPFK OD project to identify key issues regarding performance of their projects. The interview is estimated to take around 40 minutes to complete. Whatever information you provide will be kept strictly confidential.

SECTION1

1. Which gender are you(Tick one)

   Male [ ]

   Female [ ]

2. Which age category do you fall(Tick where appropriate)

18-25 years	
26-30 years	
31-40 years	
41-45 years	
46-50years	
50 and above	

3. Which local church do you belong to?

4. Which responsibilities do you undertake in the FPFK local church?

5. How involved are you in the project affairs and activities? (*Tick one*)

- Rarely/ Hardly Involved ☐
- Fairly Involved ☐
- Actively involved ☐

6. Which trainings/sessions did you attend during the OD project?

   _____

7. Did you benefit from the trainings? If yes briefly explain how

   ----

8. List five things you learnt about PCM?

   ----

9. Before this project did you ever participate in the church governance processes?
   ....
   If yes when and how did you participate?

10. Do you intend to participate in future church governance processes?

    Yes ☐

    No ☐

    If yes how do you intend to participate?

Specify---

11. Are you familiar with any FPFK policy? ----------------

    If yes which one? Briefly explain what it entails

12. Do you intend to participate in any of your church diaconal work in future? ------------

    Ifyeshow?...

    ....

13. How would you rate your church in terms of its level of engaging in diaconal work?

    Rarely engage   ☐

    Moderately engage   ☐

    Often engage   ☐

14. Describe your feeling about OD project.

15. How could organizational development programming be strengthened?

16. Do you think the benefits of the project can continue even after the project winds up?

17. What would you suggest be done to ensure the benefits outlive the life of the project?

5.2 Key Informant Interview Guide

OD PROJECT End- Term Evaluation

Name of respondent and designation in the project : _____

Relevance:

1) Did the goal and objectives of the project contribute towards meeting the needs as identified by the community?

2) Overall, what difference is this project likely to bring in the church diaconal?

3) Given the scope of the project and its general funding mechanism, has it met the intended needs of its primary beneficiaries? If so why do you think so?

4) Have the project activities solved the problems they were intended to solve? If yes, how and if not, what aspects of the problems have not been addressed and why?

Effectiveness:

1. What is the level of achievement of set targets and objectives?

2. Were the setting of the planned targets realistic e.g. was any baseline data used? Were there any appropriate methods of determining future demands and was any consideration given on the resources required?

3. Were the project objectives and targets arrived at after a careful examination of the previous successes and failures in similar projects?

4. What proportion of the planned activities was successfully implemented? What proportion, if any, was not successfully implemented and why?

5. Was each of the planned activities implemented as per the scheduled time-table? If not why?

6. Were the resources allocated for each planned activity adequate and availed on time? If not why?

7. Was there any reallocation of resources? If yes, was this authorized and its effects on the forward budget addressed?

8. What indications are there that the project met its technical expectations?

Sustainability:

1. What sustainability strategies were designed and implemented among beneficiaries?

2. Which of the strategies worked well and can be replicated elsewhere?

3. Which strategies if any did not work well?

4. How can sustainability be secured in the single project activities?

Organisational structure and the staffing

1. Did the current organization structure support the project

2. Do you have a Board? How is it constituted? What is their role? Are they trained and active

3. Was staffing adequate for effective implementation of the project?

4. Were the project structures adequate and if not what adjustments are recommended for future similar projects?

5. What would you recommend for the organisational and management structure in connection with continued interventions

Monitoring set up and procedures

1. Were there appropriate strategies and instruments for continuous monitoring and evaluation?

2. Was it possible to determine the status of the project activities and resources used in documented records flowing to and from the managers and implementers on the ground?

3. Was M&E mechanisms spelled out in the project design – if not what recommendations necessary to ensure M&E is inbuilt in designs?

4. What did you see as the most useful indicators in the area of church diaconal work (reports, targets, routine data gathering tools, database, staff, beneficiaries, etc) of this M& E plan in tracking the project performance?

5. What ideas do you have about how to improve the quality of our monitoring?

   [Probes: accuracy, completeness, timeliness, credibility, etc.]

Thank you