



Fiangonana Loterana Malagasy

FLM



Norwegian Mission

Society

NMS



Assessment of the “Empower FLM” program through its two components:

“This is Our Church” (TOUCH) and “Use Your Talents (UYT)”

FINAL REPORT

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ACRONYMS AND ABBREVIATIONS

FLM	Fiangonana Loterana Malagasy
FAFAFI	Fanentanana Fambolena sy Fiompiana
FANILO	Fampandrosoana Anivon'ny Loterana
FBL	Fikambanam-Behivavy Loterana
FIFIL	Firaisan'ny Fifohazana Loterana
MLC	Malagasy Lutheran Church
NMS	Norwegian Mission Society
PCB	Plan Comptable et Budgetaire
SALFA	Sampan'asa Loterana momba ny Fahasalamana
SOFATAL	Soritr'asa Fananan-Tany Loterana
SPAFI	Synodam-Paritany Fisakàna
SPAM	Synodam-Paritany Avarat'i Mania
SPANTA	Synodam-Paritany Antananarivo
STPL	Sekoly Teolojikam-Paritany Loterana
TOUCH	This is Our Church
UYT	Use Your Talents
VLM	Vokovokomanga Loterana Malagasy

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The views expressed in this report are those of the assessment team based on the collected information during the consultations visits and do not necessarily represent the positions of FLM, the Empower FLM Team, the NMS or other groups or individuals interviewed.

1. INTRODUCTION

The Malagasy Lutheran Church is a living church. It is a working church that targets not only its members but all surrounding God's people. The church is part of the Nation, so the strength of the Church reflects consequently the strength of the Nation. Therefore, sustainable development is not only about economic prosperity but also about education, health care, conservation and valorization of the environment ¹.

Therefore, if the Church stands as a light and leader, then the whole Madagascar would progress. The expression that Malagasy people are poor is outdated and inaccurate. That is the opposite of the reality especially if most people think that the Church members are considered as its wealth. The Church is an element of the Nation. So, why would the Church be poor if its members represent its greatest asset because of their talents? So why would the Nation be poor? Therefore, Malagasy people should not be the poorest in the world².

That is indeed the purpose of the FANILO (Fampandrosoana ANIvon'ny LOterana) or Development Within FLM, the main object of the Empower FLM program assessment. The results of this assessment will allow to evaluate the Empower FLM program and will approve or not the affirmation in the previous paragraph about the FLM strengths and/or weaknesses.

1.1. The purpose of Empower FLM Program

Since 2002, the FANILO has been subject to administrative reform within the FLM. That is the reason for creating the Empower FLM Program. The purpose of the program is to vision the FLM's autonomy and mutual support of the two projects to integrate the participation of all departments to promote the Gospel and the humanity and make christians become effective leaders in achieving their goals.

The Empower FLM program has its objectives and goals realized within each Synod through the two projects. This is a mid-term assessment of the program which will end in 2017. Two projects will be undertaken to achieve the goals. : "This is Our Church" and "Use Your Talents".

1.1.1. This is Our Church (TOUCH):

The main goal for the program is to promote unity, fellowship and self-reliance within the church by developing leadership and management policy, skills and routines at all levels in the church. There will be special focus at Synod Level.

1.1.2. Use Your Talents (UYT):

¹ Randrianjafizanaka (A), *FLM Mandroso sy Mampandroso*, Tahirindahatsoratra sy fampiofanana FANILO, Jona 2015

² Randrianjafizanaka (A), *FLM Mandroso sy Mampandroso*, Tahirindahatsoratra sy fampiofanana FANILO, Jona 2015

The goal of the program is to stimulate and support everybody in the church to use his or her talents and volunteer to build a better Madagascar. The FANILO structure is a tool used to achieve that vision. The role of pastors and catechists is to facilitate and assist the different responsible to realize the goal. Christians with talents are encouraged to organize themselves to improve their production and people are encouraged to participate in the building of infrastructures

Encouraged his talented organizing and improving the aspects of the systems and encouraged the people to participate in the construction of the necessary infrastructure needed for the development of the region.

1.1.3. This Empower FLM program could be a great success because the first component "This is Our Church" started as a pilot project in 2012 within the Synod of Antananarivo (SPANTA), then after that period the program expanded in other Synods. The second component "Use Your Talents" was developed within the FANILO structure since 2008, and was already subject of an assessment in 2010.

1.1.4. The synergy of the two projects will result the FLM empowerment if the recommendations during the consultation visits are applied in addition to the recommendations from the assessment team.

1.2. From previous to present assessment

If we compare the results of the Empower FLM program review in the first phase in March 2010 and the second phase in December 2012, it is recognized that the number of Christian in the Lutheran Church increases reaching four million (4000000) today, not only in Madagascar but worldwide.

Face to this extraordinary growth, the question is about the power and the strength of the Empower FLM program with its two components to achieve the FLM vision and the development of the Church towards its independence and responsibility of all departments starting within the Congregation, the Parish, the District, and the Synod.

2. THE ASSESSMENT OBJECTIVES

Based on the Terms of Reference the objectives of the assessment are the following:

- to weigh the function of Empower FLM in its relevance, effectiveness, efficiency and sustainability within the Malagasy Lutheran Church and Madagascar at large;
- to analyze the expected results compared to the outcomes;
- to use the achievement indicators and the objectively verifiable indicators

The outcomes of the Empower FLM program were evaluated based on the efficiency, the relevance, effectiveness and sustainability of the activities, their respective results as well as their impacts.

3. THE CONDUCT OF THE ASSESSMENT

3.1 .Methodology

The assessment team is composed of three (3) consultants from different and complementary backgrounds (legal, management and socio-economic).

The assessment was based on the indicators used for the two components "This is Our Church" and Use your Talents".

The structure of those two components of the Empower FLM were defined in order to evaluate their outcomes and impacts to the Church development.

Some questions were addressed directly to Church actors from different levels to obtain the data according to the way how they experience the program.

Some inquiries were addressed differently through open discussions in a group using participative approach to draw the lessons.

All sessions were recorded in order to justify the content of this report.

The different documents shared by the Empower Team were useful to appreciate the details of the program (Use Your Talents Review Report 2012, FLM Constitution, The FLM Development Philosophy, ect...)

Based on the terms of reference, the assessment of the Empower FLM program was conducted within three (3) Synods : SPAFI, SPANTA, and SPAM

According to the request of the President of SPANTA the two days assessment was arranged to coincide with the FANILO Synod meeting in the District of Sakay and the Jubilee celebration in the District of Tsiroanomandidy to allow the assessment team to be able to discuss with many actors.

The field visit into the other two synods allowed the assessment team to discuss directly with various officials about the above mentioned program and also allowed local actors to provide suggestions in order to improve the work.

3.2. The assessment tools

The following tools were used to conduct the assessment: 1) Logical Framework defining the objectives of the Empower FLM program, the expected results, the achievements with its indicators and the related questionnaires used for the interview of the actors; 2) Actors Participation Analysis Matrix; 3) and the Influence Matrix .

3.2.1. Drafting of the Logical Framework

The framework elaborates the indicators to verify the results, the relevance of the objectives of the Empower FLM program and its efficiency. It includes the questionnaires addressed to the actors, the methods, the tools, the durability and the assigned the assessment team.

3.2.2. The actors participation analysis matrix

This tool classifies the actors involved in the FLM empowerment. It shows the characteristics of each actor and identifies the level of their interest and contribution to the FLM empowerment. The success and challenge related to the FLM empowerment are also identified along with the indicators. The last step of the analysis is the perspectives and recommendations of each actor in order to achieve the FLM empowerment. One matrix was used for the actors within the three Synods and the actors on the national level. (Appendix 2)

3.2.3. The influence matrix

The actors were evaluated according to their participation in the empowerment of FLM. Actors such as the members of the FLM Head Office and the presidents of Synods have more influence to achieve the empowerment of FLM because they have the decision-making authorities. Technicians working for organizations within FLM are key actors even if they do not have the decision-making authority, but their role and responsibilities are important and essential for the achievement of FLM empowerment. Every actors are important but there are some actors specifically called important (definition below) such as catechists whose role is essential for the development of their congregations but if they are challenging financially without the support of the Church system, that would be one of the cause of failure on the local level and might have negative impact on the empowerment of FLM in general. The other actors such as the financial partners for development activities within the FLM should not be ignored either. They usually don't participate in the realization of the program but they are key factors for the success of the FLM empowerment. They are key actors. In general, the key actors are the ones that can play an important role in the program. An influential actor is the one who has power and authority, while the important player is the one whose problems, needs and interests have priority in the project. If these major actors do not receive effective help or assistance, the project can not be considered a success. The same classification is applicable to the Empower FLM as a program. (Appendix 3)

3.3. The Districts and Parishes where the interviews were conducted within the three Synods

SPANTA	SPAFI	SPAM
District Sakay	District Fandriana	District Betafo
1. Parish Ankadinondry	1. Parish Antetезantany	1. Parish Anjazafotsy
District Tsiroanomandidy	District Ambatonandriana	District Ambohimasina
District Morafeno	1. Parish Ambatonandriana	District Antanifotsy
1. Parish Morafeno	District Ankafobalo	1. Parish Ambaniriana
District Belobaka	Parish Ankafobalo	2. Parish Ilempona
1. Parish Soanafindra		

District Mahavelona		
District Ampihoarana		
District Fahamarinana 67 Ha		
1. Parish Itaosy		

3.4. The actors involved in the assessment

The actors and informants involved in the assessment include the following:

FLM Head Office (President, General Secretary), Synods Offices, Empower FLM Coordinator , This is Our Church Coordinators, Use your Talents Coordinator, FANILO National Coordinator, FANILO Synod Coordinator, FANILO District Coordinators, FANILO Parishes and Congregations volunteers, Districts and Parishes Pastors , Catechists , Christians members of departments within the Church, FAFAFI SPANTA, SOFATAL, NMS, SALFA SPAFI, FIFIL . The details are found in the Appendix 4.

4. THE ASSESSMENT RESULTS

4.1. This is Our Church

4.1.1. Church officials increase their knowledge on the Constitution and Implementation Rules

Each District and Parish has the Constitution document but there was no training provided. Anyway, most people have difficulties to understand the document because of the technical words

It is important to provide training about the constitution because when there are decisions to be taken or in case of different points of view, the constitution is used as an instrument to solve the problem.

This is how the constitution has been used in some places visited:

- First read the constitution before elections;
- Always use the constitution as a tool to train.

For instance the use of PCBs is based on conditions mentioned in the constitution. -



Recommendations:

- Per Synod, the members of committee are trained to master the content of the constitution and the implementation rules, especially after new elections.
- Christians are encouraged to purchase the Constitution and Implementing Rules booklets so that they can follow up their implementations.
- The constitution and the implementing rules are posted in the Empower FLM web page for those who can use the system (The web page is being developed and not yet available at this reporting time).
- The distribution of the constitution and implementing rules to the different committees at all levels should be facilitated.

412. Church officials master basic knowledge about leadership

Leadership trainings have been organized per district within the three Synods. Other sessions were offered during pastors camp (SPANTA).

Departments such as the FBL are also sharing their leadership experiences and developed an implementation plan (SPAFI and SPAM/Parish Ilempona) .

The FIFIL Department also implements the leadership program (SPANTA/ district Ankadinondry Sakay)

Those efforts were already successful in general within the Church and the christians life:

- prayers group were developing;
- women were sensitized on vegetables planting;
- the “offering in nature” improve the financial situation within the Church;
- the sensitization about chicken farming is developing through lending system within the church departments

Despite the active training they are experiencing problems regarding the organization of the implementation period and the availability of the target communities.

The funding for the training was also limited so each Synod did their possibilities to accomplish the work. For instance, the Districts organize meetings twice a year so the District takes the opportunities to do the evaluation and follow up of the training (SPAFI).

Recommendations:

- Record important ideas on leadership in leaflets and distribute to the trainees to help with memory;
- Professional trainers are needed per Synod to direct the training, assistance and

post-training follow up;

- Trainers are meetings and develop common training methods to ensure the quality and equality of all level of training;
 - Manage the training implementation plan in accordance with the beneficiaries working calendar;
 - Find the inspiring word per church to foster development activities to be carried out.
- Examples of the FBL Ankafofalo (SPAFI): "Progressive FBL".

413. Church officials control the tools to improve management

There are management tools designed by the program to improve the management of property, finance and communication. In this regard, a training management in each district was organized according to the Synod's financial ability.

Within the Synods there are financial and property management department that meet twice a year and that is a training opportunity for the committee (SPAFI).

The FBL department have received training and apply it in managing their finance and property.

Some synods combined the training with their ongoing projects and could have better preparation (SPAM) :

- Identify the trainers;
- Prepare the content of the training and the realization;
- Organize the training of pastors in the STPL ;
- Pastors and catechist in service were trained with additional modules related to production in order to encourage them;

Nevertheless, there are also certain districts that continue the previous method and do not carry out training (Parish Ilemona, Parish Ambaniriana /SPAM)

Recommendations:

- Include trainings in the Church budgets of all levels; Train at the same time the PCB FLM, the Liturgy and the FLM identity;
- "Empower FLM" Coordinator develop training projects and look for technical and financial partners in order to carry out training, monitor from all levels, and assist those who are experiencing difficulties in their implementation;
- The committee from different levels in collaboration with the FANILO levels will identify the talents of FLM members in order to create a volunteer group of professional trainers working for the Church;
- It is better if the trainers control all subjects
- Use the constitution and implementing rules as training tools;
- The training team should develop a standardized pedagogical reference system to

provide uniform training tools.

- For the implementation and sustainability, the Empower FLM program should be included as part of the subjects to be taught at the STPL and Bible School.

414. About the Common Treasury

Many Catechists are low-paid, in difficulty and not getting what they are supposed to get, that's the reason of a need for a new approach on this Common Treasury. The District are divided in 3 groups:

- The Districts which can pay their employers and can face the administration of their Church (Ambatonandriana, Mahavelona, Fahamarinana 67 Ha);
- The District which can only pay the retirement subscription (CNaPS) and take care of the health (Ankafobalo);
- The quite weaker District (Ambohimasina).

Recommendations

- Explore the commission of autonomy at every level in order to assure the implementation of the principle of common treasury.

The notion of Common Treasury should be part of the training subject at the STPL

- Explore the possibility for Districts to be able to help each others: strong districts that can help others, medium districts that don't need help and can support themselves, and the vulnerable districts that need help.

42. Use Your Talents

421. FANILO structures are established at all levels

Almost all Districts have FANILO branches but their structures are not the same.

Ankadinondry Sakay, FANILO is a branch in Church as other Branches;

67 Ha: There is no FANILO but a Department of Development instead;

Miarinarivo: The leaders of each branch in the Church are member of FANILO's office.

Ankafobalo: The FANILO committees are established : the president, the coordinator, and the trainer were elected by the Church

Ilempona : the FANILO coordinator was elected in Church. The volunteers don't really recognize their duties.

Ilempona , Ambaniriana: Buinding for new Church and extension.

Anjazafotsy, Ambohimasina: Assist farmers with new techniques of agriculture.

Fandriana and Miarinarivo: The role and responsibilities of FANILO and FAFIFI are confused within some Synods..

Recommendations

- Create a mapping system to facilitate the follow up of the existence and maturity of the FANILO within the FLM.
- Need for a fulltime FANILO National Coordinator with an office based at the FLM Head Office.
- Reinforce the annual seminary for FANILO within each Synod.
- The new FANILO strategy and policy should be discussed and developed with new common guidelines.
- The coordinators need to be trained to help them understand their duties and to increase their skills.
- The incentives for the FANILO coordinators and animators should be considered and discussed within the district committee. For instance, the district of Ambohimasina provides 60000Ar and 75 cups of rice per year to the animator. Each District committee should be encouraged to do the same.

422. Pastors and Catechists participate actively in the development activities

According to the survey, there are three (3) cases related to pastor's involvement in the development:

The first category includes pastors and catechists that are not really involved in the development activities because they do not have much communication with technicians and do not have knowledge in this area.

The second category regards pastors that are active to development activities and appealing directly to the population, greatly promote the cooperation with other churches, governments, FAFAFI and other actors in development. As a result, the church flourished and reached its expansion and infrastructure such as bridges and roads for the benefit of the region. However it is felt that the responsibility of the FANILO coordinator is confused with the pastor when the pastor is highly involved and the duties are not distributed properly. (Parish Amboniriana, SPAM)

The third category is about pastors that are able to facilitate the work of the FANILO, helps and equips the coordinator and facilitates his/her work according to their possibility.

In regard to Catechists, here's the situation: There are new catechists who cannot control his duties and still learning (Parish Anjazafotsy SPAM). However, the catechist that he replaced had done a lot in the outreach sensitization because of the training he got from FAFAFI and he works voluntarily for the benefit of the community. Free technical help for farmers and

many are organized in local infrastructure as a result of the campaign, and access to clean drinking water. Most catechists visited, however, may not have received such training, and did not know what to do in the areas of development

Recommendations

- Integrate the development component in the educational program of the schools of pastors and catechists
- Reinforce the theology of development required by the current era. (Fileovana Tatamalaza, SPAFI)
- Group in one with the FANILO within the Church the different talents (rural development, urban development, health, environment, etc.);
- Pastors and catechists are used for example in the community: participate in the demonstration site to lead his people and to encourage them (biogas, agriculture, farming, ect...)

423. Those who have the same talents gather themselves in a group and flourish their business.

Thanks to the FANILO effort there are already numbers of skilled groups within the synods:

- Soanafindra SPANTA: a cooperative of worm manure increase the production but there is no market for it;
- Morafeno SPANTA: fruit tree nurseries and red pepper producers are gathered;
- Ankadinondry Sakay, SPANTA: chicks borrowing between Church members (“immortal chicken”);
- Mahavelona, SPANTA : male pig borrowing between Christians within the Church for breeding;
- Ankafobalo SPAFI: handcraft makers are gathered through a local saving and loan association;
- Ilemona SPAM: the Church is encouraging farmers to promote the culture of artemisia;
- SPAFI, SPAM: After being trained by FAFAFI the FANILO in farming techniques, trainers implement their training

Recommendations

In spite of the above, there are improvements to be done:

- FANILO should analyze the production chain and the risk before encouraging the farmers;
- All FANILO coordinators and animators should be trained through development services within the Synod (such as FAFIFI)
- Encourage events that connect local and national farmers such as the FANILO Summit and, trade fair, etc.);
- Integrate Christian operators to participate actively in the FANILO Summits;
- Members of the Christian operators network also need a special investigation in order to avoid any negative exploitation;
- Encourage the creation of christian-led farmer's networks.

424. FANILO Participates in developing infrastructure to promote the region

In each Synod, many infrastructures were developed through the FANILO outreach in the community. Let us list some of them:

- Ankafovalo, Tadio (SPAFI), Ambohimasina (SPAM): Building public drinking fountain;
- Ankafovalo (SPAFI), Anjazafotsy, Ambaniriana (SPAM): construction of road and bridge;
- Tsarazaza SPAFI: Advocacy in all levels of government to stop the environment destruction caused by the gold mining.

Recommendations

Despite the achievements, the following recommendations should be considered to prevent potential problems and improve the work:

- The FLM Head Office should develop a partnership policy (according to the implementation rules), and disseminate as a guideline for collaboration within the Synods;
 - It is necessary to have information on the activities that involve FANILO and its partners;
- The Empower FLM Coordination should have a database for the records and achievements of the program.
- It is important to publish the achievements in the media (newspapers, church magazines, public media, web site, etc.) to encourage the actors and to improve the communications.

5. GENERAL ANALYSIS OF THE OUTCOMES

51. Efficiency

Even though we could not examine the project accounts management due to various reasons, we felt that the church officials did their best to use existing tools and what is available in their respective Synods:

- The Synod used the budget at their disposal to accomplish the training (SPAFI SPAM)

- The trainers were selected based on the frequency of their other church-based missions such as evangelization, Sunday school program, youth programs, and education (SPAM)
- The synod committee attributes a special session for training at each committee meeting. (SPAFI);
- Former experienced FAFABI trainers are the ones selected to be FANILO trainers;
- The built infrastructures benefit a lot of people in the community.

52. Relevance

In order to address the needs of the local communities, the trainers conduct analysis of the farmer's livelihood before drafting the training program. And find out whether the infrastructures really benefit the community.

53. Effectiveness

The program can be considered as a success because:

- The FANILO animators are trained by FAFABI before they start their work.
- The built infrastructures provide opportunities for many people in the areas;
- The result of the collaborative work allowed the youth department to participate in the national seminar (FKTLM Ambatonandriana, SPAFI);
- The cooperation with the revival makes the work a success because the shepherds like to work voluntarily;
- The ability of pastors to use their talents through others facilitates the transmission of the experience to the youth (Mahavelona, SPANTA);
- The FBL could obtain uniforms because of the sales they organized at church (FBL SPAFI);
- The group of weavers could purchase in group the raw materials thanks to the small scale loan system (Ankafobalo, SPAFI);
- The application of the offering "in nature" improved the Church income (Ankafobalo SPAFI, Ilemona SPAM)

54. Sustainability

The sustainability is vital to the Church. Even though it is difficult here are some efforts to perpetuate it:

- Teach about the improvement of the management and leadership skills at STPL and at the bible school;
- Discuss the common treasury within the district committee so that it initiate the functioning (SPAFI);
- Discuss within the district committee and the beneficiaries the incentives for the

volunteers so that they can take care of the sustainable development of their region
(Ambohimasina SPAM)

6. THE INTERLOCUTORS WHO PROVIDED INFORMATIONS

6.1 List of interlocutors within the FLM Head office and the partners

Name	Designation
1. Dr Pastor Rakoto Endor Modeste	President FLM
2. Pastor Samoela George	General Secretary FLM
3. Pastor Arild Bakke	Former NMS Representative
4. Rtoa Toromare Mananato	General Secretary FBL, Coordinator TOUCH
5. Rtoa Anne Karin Kristensen	Director, Leadership Development, NMS
6. Antoine Andriambonimihanta	Coordinator UYT
7. Zo Ramiandra	National Coordinator Empower FLM
8. Sigurd Haus	Consultant NMS on UYT
9. Alfred Rasamimanana	Director FAFAFI/SPAF Coordinator TOUCH

6.2. List of interlocutors from the visited Synods

6.2.1. SPANTA

6.2.1.1. District Sakay - 09/10/2015

Pastor KERSCHEN Adrien , Head of District Sakay , Parish Ankadinondry

Pastor RADAVIDSON_Jules André, Head of District Mahavelona

RAKOTOMANANA Fidele, Catechist Mahavelona

RAKOTOMALALA René, Coordinator FANILO , Church President

RAMAROLAHY Herinirainy, Catechist Ankadinondrikely

6.2.1.2. District Tsiroanomandidy- 10/10/2015

Pastor RANDRIAMAMPIANINA Charles Head of District Tsiroanomandidy

Pastor RAHARIMANANA Eugene Head of District Fahamarinana 67 HA

Pastor RAKOTONDRAMANITRA Minoharivola Head of District Ampihoarana

Pastor RAJAONARISON Mamitiana Parish Itaosy

Pastor RANDRIANARISOA Nicolas Parish Soanafindra Beloboka District Belobaka

Pastor RATEFIARIVONY Jaques Audace, National Trainer FANILO, Representative President SPANTA

RAKOTONIRINA Joseph, FANILO Coordinator District Tsiroamandidy

ETIENNE Dauphin, Choir Director District Morafeno

RAZAFIMALALA Perline, District Morafeno, Sunday School Teacher

RASOARIMALALA Marie Lucie, President Area 4 , District Soanafindra

RAHARINIRINA Monique Sunday School Teacher District Morafeno

RAZAFIMANDRINDRA Florent Committee Scout District Tsiroanomandidy

R. Evelyne, Wife of the Treasurer FANILO Parish Soanafindra

RANDRIANAVALONA Ravaka Noely Parish Morafeno

RAVONINJANAHARY Sahondra Treasurer FANILO District

R. Emilien Forestry Department officer, Parish Soanafindra Presidentn'ny FDL

6.2.1.3. FIFIL SPANTA – 14 /11/2015

Pastor Randrianirina Gilbert, General Seretary FIFIL SPANTA

6.2.2. SPAFI

6.2.2.1. Synod Office SPAFI, Autonomy Team– 19/10/2015

Pastor RANDRIAMANDIMBISOA Alfred, President SPAFI

RAKOTOMANANTSOA Augustin FANILO Coordinator SPAFI

RAKOTOVAO ANDRIAMIHAJANIRINA Lalamandimby Treasurer SPAFI

RALAIBOZAKA Daniel, Financial Controller

Rtoa HANTANIRINA Ramaroson General Secretary FBL

Pastor RASOLOMANANA David Secretary SPAFI

ANDRIAMAMPIELY Razafimanjaka Martial Treasurer SPAFI

6.2.2.2. District Fandriana – 19/10/2015

Pastor RAKOTONIRAINY Benjamina Head of District Fandriana

Pastor RANDIMBIHARISOA Arsène Parish Morarano

ANDRIAMAMPIONONA Rakotonirina Treasurer District Fandriana

VALIMBAVAKA Rakotovao Catechist Andranondraikikitra

6.2.2.3. District Ambatonandriana – 19/10/2015

Pastor RANDRIANASOLO Daniel Head of District Ambatonandriana

RANDRIAMANAMPISOA Catechist Ambatonandriana

RAHARISOA Mariette Eléonore Treasurer Tadio

RAZANAMALALA Edmée , District President Evangelization

RAZAFINDRANIBE Philippe Catechist Ambalavato

RAFANOMEZANTSOA Alson Catechist Tadio

RAKOTORAHALAHY Tinamalala FLM Tadio

RATSIMBAZAFY William President VLM SPAFI

RAZANAJANAHARY Hélène FANILO Committee FLM Ambatonandriana

6.2.2.4. District Ankafobalo – 20/10/2015

Pastor RAJOSIARY Herimahefa Head of District Ankafobalo

RANDRIAMANALINA Naivoson Catechist

RANDRIAMIANDRISOA

RADISAONA Zakandriny District Committee

RANDRIANANTENAINA Rinah

RAFALIMANANA

ANDRIAMILANTOARISININA Herizo

RAKOTOARISOA Philémon FANILO Animateur

LALARISOA Rasoafara FANILO (Committee)

RAKOTOARISENA Emmanuel Arson

RANDRIAMANANTENA Raymond Catechist

RAKOTOARISOA Philibert Restaurant owner

RANDRIAMIANDRISOA Jocelyn

ANDRIAMIHARISOA Jean Claude, District Treasurer

RASOAMAMPIONONA Herimalala President FBL

RASOANANTENAINA Fanjamandimby FBL committee/ Weaver

6.2.2.5. District Tatamalaza – 20/10/2015

Pastor SALARINONY Miandry Jean Daniel, Head of District Tatamalaza

6.2.2.6. SALFA SPAFI – 20/10/2015

Pastor Dr RAKOTOSON Aina, Director SALFA SPAFI

6.2.3. SPAM

6.2.3.1. Ireo mpampiofana ao amin'ny SPAM-21/10/2015

Pastor RATOLOJANAHARY Andriamanampisoa Vice President SPAM

RABESON Andriatahina Director SDL (Lutheran Diaconal Project) Trainer FANILO SPAM

RAKOTONOMENJANAHARY Danielson Jonah, General Secretary, Evangelization Department
SPAM , Trainer FANILO SPAM

RANDRIAMAROTSIRESY Lalarisoa General Secretary Education, Trainer FANILO SPAM

6.2.3.2. District Betafo, Parish Anjazafotsy, Congregation Iambanony – 22/10/2015

Rakoto Henri, retired Catechist, FANILO Animator

Rajaonson, Raiamandreny , Congregation Iambanony

Randriamandimby Ninibà Auguste, Catechist Iambanony, FANILO Animator SPAM

Ramandraisoa

Razanamanana

Randriamiamina Herison Henri

Andoravakiniaina Melanie

Ranjarivelo Aina Sylvestre Melanie

6.2.3.3. District Ambohimasina, Parish Ambohimasina, Congregation Nazareta

Rtoa Razanadrasoa Justine, FANILO Animator

Andrianirina Alain, FANILO Coordinator District

Ravaoarisoa Veromalala Maminirina, Catechist Nazareta

Randriamanga Rakotovao, President of congregation Nazareta

6.3.2.4. Fleovana Antanifotsy, Parish Amboniriana – 23/10/2015

Pastor Fenoanitra Rajaona, Parish Amboniriana

Rakotonomenjanahary Harison, Vice President Committee

Rafidimanana, Committee

Rakotoarimanana Alfred, Secretary

Ramerison Martin

Randrianarisoa Claude

Rakotonjanahary Martin

Ranaivojaona

Rafidimanana, komity

Randrianarimanana

Ranaivojaona

6.3.2.5. District Antanifotsy, Parish Ilempona-23/10/2015

Pastor Justin R., Mpitondra Parish Ilempona

Ramatoa Justin, President FBL Parish Ilempona

Certain church youth members

7. THE ASSESSMENT TEAM

- Dr Lalaina Rakotoson, Environmental Lawyer, General Director, Development and Environmental Law Center (DELIC); - Mrs Jeannette Rasoarimalala Honoratine, Sociologist, President, Women Federation Ranomafana (CAFED); - Mr Kotondrajaona Rajoeliso, Management Specialist, General Secretary BIMTT (Birao Ifandraisan'ny Mpampiofana eo amin'ny Tontolon'ny Tantsaha).

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9. APPENDIX

9.1. Logical Framework

9.2. Actors Participation Analysis Matrix

9.3. Influence Matrix

9.4. List of the actors and informant interviewed

9.5. Assessment Methodology (PPT)

9.6. Presentation of Findings October 27 (PPT)

