



**Fiangonana  
Loterana  
Malagasy**



**Madagascar Integrated Rural  
Development**

**MALAGASY INTEGRATED RURAL DEVELOPMENT PROGRAM  
(MIRD)**

**FINAL EVALUATION FOR MIRD I, MIDTERM REVIEW FOR MIRD II**

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Our acknowledgements would be incomplete without mentioning all the countless individuals who have contributed to the process of evaluation.

Our acknowledgements would be incomplete without mentioning all the countless individuals who have contributed during the evaluation process



## FOREWORD

FLM aims through its vision the development of all people and of the whole individual. Structures at all level within FLM have responsibility in the accomplishment of this goal, under the management of the FLM Board, the coordination of FANILO and the technical and financial support of NMS/DIGNI through MIRD Programme.

This evaluation was carried out on July 2017 to find out the results of the development work done during the mandate of MIRD I and MIRD II. The evaluation truly noticed the fingers of Almighty God who is working to get always His creation moving toward better search. The evaluation highlighted also the limits of human in controlling the development work.

In this respect, this report is set to present the weaknesses that are needed to straighten and the practices that are good to sustain through the MIRD Programme.

Antananarivo, 04<sup>th</sup> october 2017

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# CONTENTS

i	Executive summary
1	1. Introduction
4	2. Methodology
6	3. Regarding MIRD's relevance and efficiency
6	3.1 MIRD's response to community-based problems and sustainability of the activities
7	3.1 .1 Releasing rural poverty
8	3.1 .2 Strategies leading to job conservation
9	3.2 Agriculture and animals husbandry : The goal is generally achieved
9	3.2 .1 Agriculture
10	3.2.2 Animals husbandry
11	3.3 Education, potential issues and gender equality, clear success
11	3.3.1 Education
13	3.3.2 Gender
14	3.4 Environment, Health: Good results, but can be added with innovation
14	3.4.1 Environment
15	3.4.2 Health
17	4 New strategies to keep the work sustainable: its benefits and limits
17	4.1 Sustainability of FANILO system, a condition for the area of working
17	4.1.1 FANILO system is built and operated
19	4.1.2 FANILO system, foundation of the work sustainability
20	4.1.3 FANILO system: challenges to be faced with, to make it successful

23	4.2 Technical and financial strengths to address sustainability of the work
23	4.2.1 Formation of trainers and trainees on a local basis
24	4.2.2 Talent Benefits, Voluntary Participation, and Funding Resources
26	4.3 Synodal Technical Team
26	4.3.1 Implementation of Synodal Technique Team, ideally but far away.
27	4.3.2 Resources to handle STT
29	4.4 Baseline survey
31	5. Conclusions, lessons, recommendations
31	5.1 Opinions, lessons learned

## Appendix

Terms of reference for the evaluation

List of persons met

## ACRONYMS

AFA	MIRD Project
IGA	Income Generating Activities
CRS	Catholic Relief Services
DF	FANILO Coordinatiior
DIGNI	Norwegian Missions in Development
DP/K	Interviews of Pastors and Catechists and Presidents of the Church
DTV	Focus group
FANILO	Development within Lutheran
FLM	Malagasy Lutheran Church
LFMB	Projects Development for the Bara Region
MAFA	Volunteer facilitators for Development
MIRD	Malagasy Integrated Rural Development
NGO	Non-Governmental Organisation
NMS	Norwegian Missionary Society
NORAD	Norwegian Agency for Development Cooperation
PLA/PRA	Participative Learning Approach / Participative Rural Appraisal
SDG	Sustainable Development Goals
SOFA	Development projects
SOFABA	Development projects of the Bara Region
SOFAFAMI	Development projects of the Mikea Region
SOFASPAN	Project Development of the Anala's Province Synod
SOFASPN	Project Development of the Nosivolo's Province Synod
SPAN	Province Synod of Anala
SPBA	Province Synod of South Betioky
SPFT	Province Fierenana Synod of Toliara
SPH	Province Synod of Horombe
SPN	Province Synod of Nosivolo
STT	Synod technical Team
WEGE	Women Empowerment and Gender Equality
Sic	'just as'

## EXECUTIVE SUMMARY

This report is a result of the final evaluation of MIRD I and the mid-term evaluation of MIRD II. The goal is to analyse the efficiency and effectiveness of MIRD, the implementation of the new MIRD II strategy, and the lessons learned and suggestions to improve the future. The methodology of the evaluation was various so that everyone on the site and the MIRD actors, as well as the central office of FLM could participate. The local visit lasted fifteen (15) days in AFA South and AFA West.

### Evaluation results

1. MIRD managed to keep the efficiency of the program during its two main periods. It responded to the needs of the local population and relieved his poverty. Its "development motor" image in the rural world came out from this evaluation which focused on human development. There was a tangible change in the knowledge, behavior, and practices of the neighboring people and those who were working with them. Ban Ki-Moon said: "Great building does not strengthen the 'community' but its people." (Antananarivo, May 2016).
2. MIRD I achieved its objectives, and MIRD II is generally on the way to achieve its goals, if we consider the sectors in which they were working:

#### ***MIRD I sy MIRD II:***

1. ***Adult education has been successful*** in increasing the number of people who could read and write; their involvement in other sectors, and their willingness to send their children to school; almost all the campaigns have been effective. However, the sustainability of the work is a challenge because of the lack of materials and resources



2. ***The Gender equality's results were beyond the expectations:*** Gender-oriented efforts have influenced the relationship between men and women in a community based on tradition that oppresses women; this result led to the emergence of women as development

actor and an active beneficiary; the performance of MIRD platform in this sector can be spread as an example model.

3. ***Agriculture and farming gradually progressed:*** the work enabled all people, without any discrimination, male or female, to receive training, seedlings (seeds, cattle, lands that were formerly forbidden to women, etc); the resources are the limit of the program. Recipients generally stayed as small farmers.
4. ***Integration of environmental protection in some sectors has been successful:*** people were sensitized on environmental protection and applied it. Indeed, thanks to some of the trees they planted, they could renovate schools, build collective infrastructures, churches, offices of fokontany and accommodations. However, only small parcels of land were covered by trees. The population will need to collaborate with other actors to get larger parcels. Thus, the tree planting project will have a better impact on environment and lead to the change of the activities, dedicated to deal with climate change.
5. ***The health of people living in MIRD's intervention areas improved.*** However, it is necessary to clearly identify the special effort realized by MIRD. The presence of other actors, the use of currently working health animators, and the lack of indicators in accordance with in the role played by them are the causes of this situation. We need to carry out surveillance and evaluation tools to highlight the efforts made and to keep in phase.

#### ***MIRD I:***

6. ***The recipients in the areas which were left by the program are not fully independent:*** the empowerment can not be fully supported; so they are still dependent and wait for the project to come back, even though the system has been set up to continue with the work (associations, campaigners, etc.).

#### ***MIRD II:***

3. ***The implementation of strategies that lead to sustainability of the work is commendable.*** MIRD II looks like a "small laboratory" to address the sustainability of FLM's development work. It is therefore efficient. The tactic strategy is based on three points: i) FANILO technical expertise to continue local development, (ii) setting up a Synodal technical team (STT) that will replace the MIRD team, (iii) creating a sustainable income for the synod to afford STT salaries.
4. ***Exploring the FLM resources is the power of MIRD II strategy:*** The analysis of the presented data revealed how FANILO can be used properly to carry out the work. It also



included various challenges to deal with it. The most tangible result is the strengthening of MIRD II's collaboration with church structures at all levels through FANILO.

5. ***The used selection criteria for the intervention sites are consistent with the MIRD II new strategy:*** The Synod has introduced the FANILO committee to take over MIRD II, because an implemented FANILO system is the applied criteria. The new strategy has broadened the area covered by the project. It also leads FLM to directly contribute, as a system, and the Christians as a church, through FANILO.
6. ***Many challenges have to be addressed to promote FANILO:*** i) explaining the clear definition of FANILO, its role and its position in the church structure; ii) Implementing FANILO to be the real development coordinator of FLM; iii) the approval of the branch to be coordinated by FANILO; the implementation of FANILO under the guidance of FLM President is one of the resolutions, suggested during the evaluation; iv) the availability of a FLM national development plan, to guarantee FANILO's stability, is the last challenge to be addressed.
7. ***The strategy in preparing MIRD Phasing out, through MAFA was effective.*** Apart from statistics showing the results, the quality of their products confirmed their motivation to immediately continue the work, when MIRD will be leaving. Human development is one of the reasons why they promoted it, as they realized that their status has gone up and linked to larger networks. Additionally, looking for a system for work sustainability, under the leadership of FANILO.
8. ***Use of talents, voluntary commitments, and local assets: the goals were achieved.*** MIRD II re-activated the talents in both the Church and the community in implementing its new strategy. The citizens also committed themselves and guaranteed their ability to contribute to the construction of the infrastructure, dedicated to respond to the needs of the community. The MIRD II funding activity has encouraged MAFA to continue to assume its responsibilities in the campaign and has created unity between the Church and the community.
9. ***Implementation of Synodal Technical Team, ideal but still a long process:*** human resource can be the limits of the success of STT, which is a key factor in the new strategy of MIRD II. The question is: would it be possible to find professional people, who have the same range of experience as MIRD team and accept to be paid by the local Church and or synod according to their possibilities? The ability of synod to hire STT has also come out as a major challenge for this evaluation.
10. ***Challenges for seeking funding to address STT:*** The STT strategy remains a good initiative according to everyone, but the way to apply it is difficult. Income resources are relatively small, thus naturally limited, compared with the needs of the strategy. However, analyzing

STT strategy is very important because it should be possible to apply it to other synods. Moreover, the Churches are all facing the same challenges and issues, whatever the area they are located.

11. ***The baseline survey is important for MIRD's work, but it needs improvement:*** apart from being an instrument to upgrade the indicators, the baseline survey was dedicated to: i) actively support the locally-based people, who could take ownership of the work; ii) facilitate FANILO's participation in their knowledge of the issues existing in their working areas and the ways to address them; iv) serve as a guide for selection of strategies for MIRD. The correction of the indicators, to be in accordance with the documents of the program. Their reduction and reform are the suggested improvements to be done. The opening to other actors, to address the problems, encountered by the population and for which the program does not have any response, is also suggested.
12. ***Lessons that can be learned:*** (i) the application of the integrated strategy gives better results and promotes *de facto* complementarity; (ii) the full conviction and the solidarity of the actors are the key to the success of these challenging strategies, to allow the sustainability of the work, which is still a long way to go; (iii) the project's efforts are likely to be seen as long as there is a low level of population change regarding the topics and practices; exploring the baseline survey to select activities of development in the region; that is the most effective way to respond to the needs of the local population and to make it more effective.

## **Recommendations**

The suggestion focuses on ways to improve and implement new strategies for implementing MIRD II, a strategy for preparing for the withdrawal.

### **A. Efforts within FANILO National coordination and other levels of FANILO**

1. The image supposed to endorse the MIRD development work through the FANILO system is explained more widely to every people and the different categories of Church.
2. The explanation of FANILO, its role, is reinforced and simplified; identification since the beginning of FANILO as coordinator, to facilitate the approval of all the FLM departments.
3. Looking for technical and financial partners to build development work; Therefore, it is good to open up with donors, other than those that MIRD used to have, to be able to get support for development work.

4. Finding a strategy to endorse the work of FANILO during the FLM summit, such as conferences, Zaikabe, KMSL, etc.
  5. Creation of a special status for FANILO, in collaboration with FANILO coordinators at every level, Synod's presidents, Fileovana and Fitandremana.
  6. Training on leadership of FANILO coordinators, at every level, in collaboration with the other projects within FLM.
  7. Granting special acknowledgement to MAFA, to strengthen its status in the community by providing diploma and / or working materials.
- B.** For MIRD and FLM Associates, headed by the Synod, Fileovana, and Fitandremana. Strengthen the relationship between MIRD program and FLM. Here are some ways to achieve that goal:
8. Before starting the program, FLM and MIRD will officially launch the program, and FLM is the one who organizes the event. This is aimed to inform about the program more effectively.
  9. The FANILO coordinators are presented during the worship days; the FANILO committee is presented to the Church.
  10. FANILO coordinators and MIRD program director will be given time to attend Church meetings to explain the role of FANILO and the activities of development he is presenting to the church. The speeches are being prepared to maximize the participation of Christians in development work. This is organized within the framework of their synods system to help each other among the the managers, at every level, if necessary.
  11. FANILO should invite the pastor to spend a short time talking, in the church. This will reinforce the relationship between the speaker / worship servants, FANILO and MIRD program, to provide the people with a brief report of the activities of the Church and MIRD (monthly). During the report, recipients will be presented to the Church.
  12. To appoint a leader of the FLM as spokesman/champion for the Development Plan.
  13. To introduce curricula on development from the very beginning of training of pastors and Catechists (STPL - SALT-SB).

**C. *Make the FANILO system stronger.***

14. To provide FANILO with training on capacity to manage a development work
15. To include an exchange of experience within FANILO members during the Zaikabe
16. To provide continuous training for FANILO to keep up with the knowledge; including "formative supervision / formative follow-up"

***D. Intesification of the motivation of FANILO, for sustainability***

17. To set up a method of visiting (formative supervision, formative follow-up, etc.) made by FANILO at every level: The Central Office visits the Synod (SP), the I Synod (SP) goes to the Fileovana, the Fileovana visits the Fitandremana and the Fitandremana goes to the Church.
18. To set up the same method of operating: from below (bottom up) to all stages: Church to Fitandremana, Fitandremana to Fileovana, Fileovana to Provincial Synod, ending with Central Office.
19. To choose MAFA team within FANILO (not outside FLM). This is the ideal, if it is not possible, then they must choose them from outside the local Church.
20. To create an account with different social networks (eg Facebook) for FANILO, to exchange news, facts, share experiences, find ways to work better and sustain FANILO, etc. Targetting the concerned people.

***E. Concerning STT***

21. To integrate in advance all the actors (FANILO, representatives of MAFA) in preparing the separation of MIRD. This will lead them to participate actively to the building of the strategy for phasing out, such as setting up of the STT.
22. To help FANILO to explore new ways of finding long-term financial resources for the Church, which are now insufficient for the needs of the strategy.
23. To strengthen the need for a long-term financial resource, outside the Church, to enable to employ STT.
24. To continue the debate on looking for a professional expertise, having a sympathetic experience with MIRD team, and who agrees to be paid by the Church, according to their possibility.

***F. To NMS, MIRD***

25. To improve the baseline survey by improving: (i) the indicators to follow the program contained in the documents of the program; ii) the method of measuring the expected change.
26. To reduce the number of indicators and update them in accordance with the national platforms, to facilitate the comparison of examples.
27. To use the tools for the baseline survey, when starting the follow-up of the indicators (quarterly, annually), periods of measurement (redirected or not), its method (directly or indirectly dependent on the program) to compare the results.
28. To strengthen the opening of the programs to other actors, working on the population's problems, for which the program could not find any solutions (eg security, classrooms, etc.).
29. Concerning the activity:
  - i. Animals husbandry. To improve urban planning as the places of farming and living are still mixed.
  - ii. Gender: To keep the records of the successful efforts and impact. This will enable them to become "Good Practices», which will be shared to the different actors, working inside and outside FLM. The campaign will be extended to the sensitization of the women to rule for the management of the *Fokontany*. Thus, the campaign of sensitization will have more impact on their contribution as citizens.
  - iii. Environment: To look for ways to cover a larger area, such as looking at collaboration with other actors.
  - iv. Health and all other sectors: To adjust the current indicators In compliance with the needed changes of behavior. To associate the tools that can measure the changes.
30. To analyse the compliance of the program with the achievement of the Sustainable Development Goals (SDG). It would be good for the program to move along with other actors, to strengthen their complementarity, especially in the sectors of health and education.

G. Can be considered for the preparation of MIRD third term: (i) its involvement in formulating the national development plan of FLM; (ii) the consolidation of the phasing out by strengthening FANILO and MAFA; (iii) the reviewing of the activities relating to post

alphabetization, post production, and the strengthening of the integration of MIRD activities, leading them to become the common goals of the currently existing sectors of activities; iv) a larger opening to new partners.

## I. INTRODUCTION

### MIRD: Malagasy Integrated Rural Development Project in Madagascar

The Malagasy Integrated Rural Development Program (MIRD) is a program of the Malagasy Lutheran Church (FLM), financed by NMS and NORAD, through DIGNI (Norwegian Missions in Development). The implementation of MIRD is in accordance with the philosophy and the values of the FLM, recorded in the "FLM Development Initiative" Document<sup>1</sup>. One of the missions of MIRD is to consolidate several FLM's Development projects within one single Program. This will facilitate and strengthen the work and further improve the organizational development of the branches in the church, as well as the capacity-building of their staff. The Administration Board of MIRD was then set up<sup>2</sup>.

MIRD is defined by two major phases: (i) the first phase, 2009-2013 (phase 1-MIRDI), which was dedicated to consolidate the four development projects within the MIRD Program: LFMB (Ihosy); SOFAFAMI (Vorehe); SOFASPAN (Ifanadiana); SOFASPN (Marolambo); ii) The second phase 2014-2018 (phase 2- MIRDII), which confirms the unique MIRD program, spread over five areas: MIRD South (Ihosy); MIRD West (Toliara); MIRD South-East (Manakara, from 2016); MIRD North (Mahajanga, from 2015); MIRD East (under the responsibility of MIRD North).

The general purposes of the MIRD were: i) for MIRD I: "to achieve an increased capacity of the target group, the beneficiary partners, enabling them to acquire new knowledge, to enhance theoretical and practical skills, to promote their own interests, to build their local society, all resulting in noticeable better living conditions"; ii) for MIRD II: "an empowered rural population, women and men, able to improve their living conditions in a protected and restored environment."



Even though MIRD I and MIRD II are working in the same fields, the latter puts forward a new strategy, which enables the local beneficiaries to realize that they are the owners of the

<sup>1</sup> Written in Malagasy, French and English. "A policy for the development sector of FLM" (2005)

<sup>2</sup> Office: Andohalo, Immeuble SALFA/FLM

development; and this will guarantee its sustainability. Four major points describe this new strategy: (i) collaboration with FANILO ("Development within the Lutheran Church"), which is the foundation of the work. This work consists in completing all the activities within the targeted community; ii) a survey at the beginning of the work to define the baseline; (iii) a focus on the training of the volunteer facilitators for development (MAFA);iv) Income-generating activities, which are supposed to become sustainable sources of revenue of FANILO and MAFA.

### **Evaluation: goals and expectations**

The evaluation is divided into two categories: the final evaluation of MIRD I and the Mid-term evaluation of MIRD II, which focuses on the new strategy.

The purpose of the evaluation is: to determine if the new strategy complies with the established order and provide the way to improve it; to clarify the local collaboration between MIRD, the Church and FANILO.

The special purpose goal is to reach out the way to: (i) Identify the advantages, successes and improvements, in relation to the objectives and indicators, presented in the project documents; (ii) Evaluate MIRD's opportunity and efficiency; (iii) Assess the implementation of the MIRD I new strategy; (iv) Draw out the lessons and suggestions to improve the future.

Thus, the evaluation is one way for MIRD and NMS teams to improve their skills. The proposed suggestions will be taken by MIRD, especially if they are relevant.

## 2. METHODOLOGY

The methodology of evaluation combined several techniques and methods, favoring the participation of the local people and MIRD members and using gender criteria.

### Techniques / Methods

The evaluation used the following techniques / methods:

- i. Review of the documents related to MIRD, for the organization of the program and the execution of the work. These documents included the documents of the program (MIRD I and MIRD II); a yearly report of the achievement of the program, during its two major operational periods; experiences; information collected by the MIRD team, on the sites which were visited during the evaluation.
- ii. The direct observation of the program's realisations. These included planting, pigs, tree nursery, and "center of competence", eucalyptus plantations, hygiene and sanitation issues, reflecting the city's cleanliness.
- iii. Interviews of the Pastors, chiefs of Synod (Fierenana, Ihosy) Pastors and Catechists in charge of the visited Fileovana and local church (DP / K), FANILO coordinator (DF) of former or functional synods, functional coordinator at each level, and local authorities, working with MIRD (Presidents of Fokontany, mayors, traditionnal leaders).
- iv. Focus group, (DTV) at each visited location: MAFA, recipient, MIRD team. During the discussion, some techniques to allow people to express themselves, to fully and actively participate were used. These techniques were used to encourage them to share their experience, how they analyze their problems, the answers that were provided by MIRD, the feeling that they are the real recipients or owners of the work, a reference to the program's function, their role in performing the work, their suggestions to keep the work sustainable, their wishes, and so forth;
- v. Presentation of preliminary elements to the board members and the MIRD Team, where several questions were asked to introduce the debate and take the suggestions from the decision-makers of FLM.





## Visited places and categories of people interviewed

According to the Terms of Reference, the LFMB South and the SOFAMAMI West areas were visited by the evaluation team. In each area, two communes have been evaluated for MIRD I and MIRD II assessments. This was done to make comparisons with the results of the work and of the new strategy. The local visits duration was fifteen (15) days.

The local forum meetings can be streamlined like this and the information provided are related to the purpose of the evaluation.

**Table 1: Summarizing of interviews and discussions**

Phase	Zone	Synode/commune	DP/K/F		DTV-MAFA		DTV-recipient		DTV- MIRD		authorities		Totally
			V	L	V	L	V	L	V	L	V	L	
MIRD I	South LMFB	Analalaliry		3	5	1	6	11				4	30
		Vondrony					9	10					19
	West SOFAMAMI	Befandriana Sud		2	5	3	11	9			1	3	34
		Mangotroka			3	3	15	9					30
<b>S-T</b>				5	13	7	41	49			1	7	113
MIRD II	MIRD South	Ihosy		1					2	3			6
		Ivohibe		1	22	15							38
		Sandranavy			4	5	15	10					34
		Antamboho			2	3	13	15				1	34
	MIRD West	Fierenana (Toliara)		3					2	3			8
		Miary	1	2	8	8	6	4			2		31
		Ankoronga					9	10				5	24
		<b>S-T</b>		1	7	36	31	43	39	4	6	2	6
FLM Headquarters			1	3									4
NMS, MIRD national coordinator; MIRD (North, East, South-East)								3	2				5
<b>Totally</b>			<b>2</b>	<b>15</b>	<b>49</b>	<b>38</b>	<b>84</b>	<b>78</b>	<b>7</b>	<b>8</b>	<b>3</b>	<b>13</b>	<b>297</b>

## Processing and data analysis

The full versions of all the interviews were entirely transcribed, upon return in Antananarivo, completing all writing which taken during the local visiting place. Analyzing were started from the formulation of collected transcriptions:

- i. Organizing / classifying / grouping of the collected data, according to the themes of the evaluation;
- ii. Analysis of the content, allowing to highlight the conveyed concepts;
- iii. Prioritising, according to the ideas that were usually expressed. However, no opinion, even expressed by few people, were left aside. The purpose was to publish a prominent idea, converging as well as diverging, which unifies the majority, in the received statements.

- iv. Organizing and summarizing the information, certified by the statements, given by the people who were interviewed by the evaluation team.

Triangulation of the data acquisition of different sources (documentary review, direct observation, interviews, group discussions / focus groups with different recipients, observations or suggestions from the presentation of the preliminary findings) was made. The report was based on the results of these steps.

### **Limits of the evaluation**

Even though the methodology of evaluation combined several techniques and methods, there were still some limits; among them, the fact that all the indicators of the project documents were not fully processed. Many of the potential changes were made because there were actors, other than MIRD, working in the same place. It was thus difficult to distinguish the individual's contribution in achieving certain goals. For example: the impact of efforts to reduce childhood infection or childhood death rates, the increase of the rates of registration or success of children at school.

### 3. REGARDING MIRD'S RELEVANCE AND EFFICIENCY

MIRD's conception was based on the experience of FLM in the sector of development. The path which it crossed was marked out by numerous challenges in every turning point. Its working area is usually "far away". All of this has given its "identity" today. After the second term of MIRD, the question is raised: is the established program relevant? Is its success visible? What needs to be corrected to improve the future?

#### 3.1 MIRD: MET COMMUNITY-BASED PROBLEMS AND SUSTAINABILITY OF THE ACTIVITIES

It was highlighted in all the interventions on the visited sites that MIRD has partly released the population's poverty and has brought "light" to them.

*"Compared to what the project did, we were in a kind of prison without light. And SOFABA (referring to MIRD), enlightened us" [DTV MAFA, MIRD South]*

##### 3.1.1 Releasing rural poverty

When analyzing the collected data, it was duly confirmed that the collaboration with the project has greatly reduced the problem of the rural population: "no protection", far from social services (hospitals, schools, complaints services, etc.).

Given the amount of responses available, during the local visit and the world-wide objective of development, MIRD:



- i. Increased the household's sources of income, because of the increase in agricultural output; MIRD has helped to alleviate the everyday life's difficulties. People could cope with food consumption and health, able to send the children to school and, for some of them, to save money and increase the household's wealth (for example, motorcycles, larger agricultural lands, etc.).

*"They abandoned farming and started raising pigs, which, according to them, brings more money" [DTV recipient, MIRD South]*

*"The SOFABA benefits are the pig raising. It also helps me to raise my kids, to pay for their school and so on." [DTV MAFA, MIRD West]*

- ii. contributed to food self-sufficiency of the household: it was then possible to cope with lean period; stability and growth of production as previously described; improving nutrition, thanks to the introduction by MIRD of vegetable cultivation and agricultural products and the ability to buy oil.
- iii. responded to the needs of the population: education, which includes adult literacy education, agriculture, animals husbandry, health, environmental protection campaigns.

Apart from the conception and execution of the program, it was highlighted that the MIRD's work:

- iv. Is appropriate for the six first and the 13<sup>th</sup> Sustainable Development Goals, related on rural poverty, health, education, food security, sanitation, access to clean drinking water, gender and empowerment of women and climate change.
- v. is coherent with the government policies and priorities of rural development, within the fight against rural poverty. This was initiated by the first and second phase of MIRD.
- vi. Integrates the FLM Policy, which linked the evangelistic work and the development work and contributes to the implementation of the FLM vision: "Developing all people and entire people."

### **3.1.2 Strategies leading to sustainability**

Durability of activities, which is one of the most important of a project, is the MIRD's priority over its two phases. The strategy it used evolved in conforming to the situations and the issues it had to face. As a result,

- vii. MIRD's sustainable strategy was focused on strengthening the ability and capacity of the recipients to continue the work when the project is terminated. The way in which it was conducted was by setting up local animators, work committees, in each sector and associations, which were provided materials for collective work (seeds, fishes, seedlings, tools for work) to encourage them to continue the work.
- viii. This strategy was developed at the end of MIRD I. It ended by works related to training of

local trainers, strengthening of work-related committees by Income-Generating Activities (IGA) and strengthening collaboration with the FLM (FANILO and MAFA).

- ix. MIRD II set up a strategy for collaborating with the FLM. This was in all the steps involved in the program: identification of sites, implementation, follow up/monitoring, and evaluation. It included all levels of the Church, through FANILO. It was aimed to allow FANILO members, at each level, to realize that they were the owners of the program. This was done to enable them to better participate and to give a fuller contribution. This new strategy is designed to ensure the sustainability of the work.

*In conclusion, the conception of MIRD is totally relevant. According to the evaluation, MIRD has evolved as a "development engine" in the rural world.*

The next section will focus on the outputs of program, compared to the goals which were set up. It will be divided into three sections: animals husbandry; adult and gender education; environment, hygiene, and health. It should be noted that gender is supposed to be included in all sectors. All about FANILO will be discussed in the chapter on the new strategy of MIRD II.

### **3.2 AGRICULTURE AND ANIMALS HUSBANDRY: THE GOAL IS GENERALLY ACHIEVED**

MIRD's efforts can be reflected in the results of the program's report. Nevertheless, the details of the "project document" did not include much precision. Some of them did not have any figures during the initial survey.

#### **3.2.1 Agriculture**

The objectives of MIRD I and MIRD II are as follows: (i) agriculture activities are improved and increased to sustainable development, (ii) market oriented production in rural areas, (iii) increased household income. MIRD I has got another special purpose: Clear and peaceful land ownership.

The final evaluation (MIRD I) and mid-term evaluation (MIRD II) have revealed that, in general, the program laid the foundation for increasing agricultural outputs in the area. The final report of MIRD I and MIRD II's annual report showed that the goals, which were assigned to them, were generally met. The on-site visit confirmed that home-based production increased. The recipients became models in the community and many have already marketed their products. This resulted in the home-based households is for those who received support from the program. Food production increased, both in production and in size. This was due to the strengthening of improved techniques (SRIs, seedlings), seeds and harvesters.

*"In the case of agriculture, before we did not know any other food than sweet potatoe leaves." [DTV recipient, MIRD South]*

*"In the past we were poor, nothing was done. We borrowed 10,000 ariary, 20,000 ariary! So now that we have these things, we can do animals husbandry. We have raised a chicken, a kidney or a hen, now reaching 15,000 Ar, 25,000 Ar. We are no longer in trouble. So, we really appreciate this MIRD project."*[DTV recipient, MIRD West]

The final report of MIRD I showed that 5060 women and 7788 men used rice and rice growing techniques. During MIRD II, in MIRD South, according to their report, the number of registered organizations was 173 (90 women, 83 men), 940 beneficiary households (450 women, 490 men). The same occurred in MIRD West, the Toliara Province Synode. Compared to the baseline survey (baseline 2014), the production of rice per hectare was multiplied by five in 2016 (from 1295 kg / ha to 5108 kg / ha). It is the same with the other productions (The "kabaro" production was multiplied by four; sweet potatoe by seven; lojy by seven; cassava by ten). These products were linked to the number of farmers, employed and used in agriculture. There were 462 women and 628 men for rice cultivation; 1479 women and 2273 men for other farming.

Additionally, according to the various studied documents, the recipients were investing in sustainable investments, such as coffee trees (SPN, MIRD East) and cloves (SPAN, MIRD central). The annual yields have been carefully managed to allow farmers to store seeds for the next planting and green season.

The problem of agriculture is that the cost of products, such as the "traka", (green vegetables) decreased, because home-grown production in each household increased. However, this can be improved by predicting the potential of the commercial or exploitation of the product as a valuable product. The work after production is up to MIRD, that means to help the recipient to maintain sustainable development efforts.

### **3.2.2 ANIMALS HUSBANDRY**

During the first phase, MIRD's goals on animals husbandry were: (i) to increase production of animals; (ii) to improve the treatment of animals.

Agriculture is the basis of the recipients' work. Animals husbandry are an additional activity for most of them. Consequently, agriculture and animals husbandry is a source of income for the household. According to the recipients, the number of farmers in MIRD areas increased. Even some of the areas which were not used to raise pigs are now raising pigs.

*"Right now, in the city, let's say, there are about 50 families (...). Out of the 50, it was hard to find one individual who was raising pigs. Later, let's say, about 15 or 20 people are now raising pigs".* [DTV recipients, MIRD South]

*"In the past we were poor, nothing was done. We borrowed 10,000 ariary, 20,000 ariary! So now that we have these things, we can do farming. We have raised a chicken, a kidney or a hen, now reaching 15,000 Ar, 25,000 Ar. We are no longer in trouble. So, we really appreciate this MIRD project."*[DTV recipient, MIRD West]

In general, the recipients applied the technological improvements which were taught to them, such as farming in closed areas, livestock feeding. In 2016, there were 2443 women and 3 576 men (MIRD I) and 1951 women and 1611 men (MIRD II), farmers applied to enhanced breeding techniques. The final reports of MIRD I and the annual report of MIRD II showed that pigs, chickens, and fish husbandry were developing and growing. The already trained MAFA people helped people with cattle vaccination, which reduced their infection.

*However, the mapping of the city (mass plan) needs to be enhanced because the farms and the houses are still mixed. Apart from strengthening good-yielding strategies, it is also possible to exploit all the deriving products, such as treating the cow's skin, as a yielding product.*

### **3.3 EDUCATION, POTENTIAL ISSUES AND GENDER EQUALITY, CLEAR SUCCESS**

In both areas, MIRD I and MIRD II objectives have been somewhat different in some sectors, even though having a lot in common.

#### **3.3.1 Education**

In education, the expected results made the differences between MIRD I and MIRD II. It was more limited for the latter, which focuses on the recipients, whereas MIRD I stayed on strategies. The specific goals were: i) to increase adult literacy rate (MIRD I); the target group is open to receive information and training on development (MIRD I); ii) to improve education level of the children (MIRD II); to improve education for children (MIRD II).



The adult education program had a product that was approved by the rural population, targeted by the program. The discussions within the recipients confirmed the results of the final report of MIRD I and the annual report of MIRD II. The most significant one was that the recipient's succeeded to read and to write. 3 344 farmers (1,773 female and 1 571 male) completed teaching with MIRD I and 690 (442 female and 248 male) with MIRD II (MIRD I report, MIRD II 2016 report). One of them testified of being able to read the Bible, earn money in the market and write.

One of the teaching tools was the book of evangelism. This allowed the church to prosper.

The MIRD South prisoners learned how to read the Bible. The reports included the improvement of adult education in MIRD II, through relief such as reducing the length of study time (from 4 months to 2.5 months) and especially concerning the cost of it.

Adult education limits included the continuity of the work when the program phased out in some of the places which were visited. The lack of facilities for teaching and teaching tools were reported to be the obstacles. There were some recipients who returned to illiteracy.

*"We started learning, we were able to write, read and understand. Then, this too, did not continue, and again we forgot what we already learnt."*[DTV recipient, MIRD West]

Regarding child's teaching, the dedication of a child-raising parent came out to be the result of the program's activities. It was clear that there had been a campaign about it. But this was not reflected during the on-site visit or in the Program Report, even though there was a training of teachers at school (Last Report of MIRD I).

*"We encourage the parents. There are parents of about 50 children that we have already gathered. We were accompanied by the Catholic and Protestant churches."*[DTV MAFA, MIRD West]

*"(...) because the parents were studying in the public education, they are very active in teaching their son at Androva, Ihosy, and teaching at the private schools here. Because they got the taste of learning, their mind is open".* [DTV Recipient, MIRD South]

***As a conclusion, building a long-lasting adult education is the challenge that this sector will have to face. We will see this point in the new MIRD II strategy (Chapter 4). Specific support to Education for Children, conducted by MIRD, need to be accurate and documented. Documentation will be required, to support the results and demonstrate the efforts of the program. Education is, indeed, linked with many other interrelated sectors, such as equipping and training of teachers, equipping of children, school nutrition. Thus, many actors are already working in the education sector. In addition, MIRD II is already entering the areas, supported by other actors. So, MIRD will need to clarify its support and to clarify what distinguishes it from the others. As a program, 'traceability' of the process of reaching the product is important.***

### **3.3.2 Gender**



Gender specific goals for MIRD I - the Women Empowerment and Gender Equality (WEGE)-are aimed at long-term ideals. However, the specific goals of MIRD II are in conformity with its potentials: Female and male people are benefiting from the development work.

MIRD's success in gender equity in all its areas cannot be denied. Starting from the conception of the program (MIRD II), this was reflected in the monitoring and the evaluation. All the expected results were classified per women and per men. This facilitated the "gender" activity of its goals. More than expected results were obtained.

The implementation of MIRD led to the emergence of women as rural business women development providers and as beneficiaries. They were always seen and involved in all the activities of the program. This clarified the interventions about the role of women and men in the community: agriculture and animals husbandry included male and female technicians, as well as gender mobilization that were not just for women.

According to the interviewees, the work performed by the program had a positive impact on the relationships between women and men in the household. For example, sharing the responsibilities of husband and wife in a household environment; it alleviated the burden of women's work and contributed to increase the household's income.

*"It is not limited to men or women, but the whole household is responsible for the work. The whole family is there. When the pig is given to the household, the family is the one who takes care it."*[DP, MIRD West]

*"We sensitize the girls under 18 not to be influenced by boys' offending. That's why we cultivate peanuts and "traka" now. Because women want to be pretty, they need money, they need supplies during party, and they need to buy clothes. When we managed to produce, we used the income from our own production to buy our needs. For example, when a girl is attracted by producing, she will not have to ask for money from the boys."* [DTV Recipient, MIRD South]

The income-generating activities, financed by the program have helped to contribute to resolve the unfair disadvantage toward women, living within in the society. Women were more confident, courageously engaged in the community, fluently speaking in public and being heard when speaking. This was seen during the on-site visits. There was also evidence that there were empowered women, who had the strength to be involved in the development of income-generating business. Now they manage their own money and do not have to ask for money from their husband about home-care needs.

*In one word, this sector was the one which led to the success of many other activities of the program. As a sector of activity itself, it also made changes in the society and focused on the recognition of women's rights and resources. These were the expected results of MIRD I, which are now approaching the 'WEGE' goals. It is clear that MIRD II goals were achieved. However, one of the possible strengthening of the positive effects of the program is to extend it to the sensitization of women to be involved in the management of the «fokontany».*

### **3.4 ENVIRONMENT, HEALTH: GOOD RESULTS, BUT CAN BE ADDED WITH INNOVATION**

#### **3.4.1 Environment**

Compared to the local reality, the goals defined for MIRD I are still a long way to go and have been defined as: i) improved soil management and soil quality; ii) destruction of natural ecosystems and biodiversity is minimized or stopped. Thus, the program adhered to its environmental objectives in the second term, namely: sustainable utilization and management of natural resources. However, there are expectations which were kept from the past program, which are difficult to achieve within the time given.

Communities in the area worked to plant varieties of trees. Environmental advocates (MAFA tree nurseries for MIRD II) were organizing the nursery plant and encouraged people to plant. Wooden nurseries and crops were found during the visits. The latter was the result of the gathering of trees in the village. For example, it was possible to have a school and a church in Sandranavy II (SPH, MIRD South). According to the latest report of MIRD, the tree-planted area was 351 ha. The species of trees, planted by the farmers depended on the needs of the population and the place, among which: rust and coffee plantations (SPN MIRD central, SPAN, MIRD East), forest trees in Befandriana (SPFT, MIRD West) and Ambohimanga, Tsaratanana and Ambohimisafy (SPAN, MIRD East); tsinefo (ziziphus) in Anivorano and Vorehe and papaya in Tsaratanana, Ambohimana (SPAN, MIRD East). The communities were also using ecological techniques, such as cultural diversity technique, as well as cultural association. There were also some cultivators who could support climate change (Ifanadiana, Tsaranananana). The protection of wet soil, the use of "mitsitsy" stoves, thermos, and "adygasy" were some of the activities of the program, dedicated to deal with climate change.

*Generally, environmental protection measures have been effective in some sectors (eg animals husbandry, education) and leading the farmers to plant trees. There were also results that impacted on reducing the negative consequences of climate change. However, there were still relatively small areas covered by it. One way to cover a larger area is to look for collaboration with other actors. Like in Befandriana (MIRD West), where MIRD's environmental consultants joined CRS and the communes and were able to plant trees on several hectares.*

### 3.4.2 Health

The goals, which were set up by the program during its two phases are quite the same. The differences can be seen in their conception. The goals to be achieved were: i) the target group takes responsibility of their own health; ii) the target group is protected against diseases (MIRD I)/ improved health conditions of the population (MIRD II); iii) giving birth is safe for mother and child.

Medical care was available for the entire target group and a health committee, which was not available in MIRD II, was implemented. This one was indeed remarkable for the strategy it used, as mentioned in the beginning

MIRD contributed to improve health, by promoting many aspects. Works related to the health of mothers and children were emphasized on ante natal care and reproduction at the health center and the prevention of childhood diseases.

The program focused on hygiene and public health, involving hand-washing campaigns, urban sanitation, safe drinking water, use and construction of latrines. The latest report of MIRD I published that there were 225 health committees. Various projects in MIRD I had their own results. In Marolambo, for example, 507 latrines were built in the district; in Ambatolahy (MIRD I, LFMB), there were able to build 36 latrines, whereas there were only five at the beginning. MIRD II completed a MAFA health training that will be discussed in Chapters 4 and 5.

*"In the health sector, a vaccine officer has also been given training. State Vaccine Officer. They are already members of MAFA's."*[DTV MAFA, MIRD South]

*"When MIRD arrived, people were progressing and started to go to hospital.... Because people here are not going to hospital when they are sick. As for health matters, cleanliness, nobody here knows about that."* [DTV MAFA, MIRD West]

*It seems that MIRD's health work is gearing towards the goal. However, when deeply analysed, it is difficult to measure the specific efforts of the program, because of the presence of other actors. On the other hand, MIRD almost always used the community workers, already set up by the health center beside. To improve the future, it is necessary to put indicators, which correspond to the targeted changes of behavior. These indicators should be accompanied with the tools, allowing to measure the changes. This is also relevant for all the other sectors of the program.*

Table N ° 1	Success of MIRD: A sample of changes of behaviors
Knowledge	<ul style="list-style-type: none"> <li>• Know how to increase agricultural and farming productions</li> <li>• Know how to plant rice (SRI), herbs, peanuts, increase fertilizers in every field</li> <li>• Understand high-quality methods of raising chicken, pigs, goats.</li> <li>• Know ways to prevent and detect crops, livestock and treatments.</li> </ul>
Motivation and attitudes	<ul style="list-style-type: none"> <li>• Have an attitude to improve</li> <li>• Desire child education</li> <li>• Have plans to plant if you did not do it before</li> <li>• Ready to squeeze out the “fady”: chickpea planting, pig farming</li> <li>• Ready for environmental protection</li> <li>• Aware of the consequences of climate change in their day-to-day life</li> <li>• Recognize the benefits of preventing childhood illness, vaccination, nutrition, hygiene and long-term use, and the protection by long-resistant mosquito nets.</li> </ul>
Practices	<ul style="list-style-type: none"> <li>• The people have changed their past habits.</li> <li>• Changes in home cooked rituals: different kinds of foods, (various typical “«traka»”) and cooking methods (frying)</li> <li>• Participate in the manufacture of pores and yarns and use them,</li> <li>• Keep the city clean and the preparation of foods clean,</li> <li>• Use shelves for kitchen appliances</li> </ul>

## 4. NEW STRATEGIES TO KEEP THE WORK SUSTAINABLE: ITS BENEFITS AND LIMITS

The major points of the new strategy are: involvement of Christians through FANILO, MAFA and the Technical Synod (STT), ways to select workplaces, baseline survey, leading MIRD players to self-esteem, employ talents and voluntary contributions, mobilize sources of resources / local funding, and collaborate locally.

Specifically, these assessments focused on discovering the benefits and limits of the new strategy for MIRD II, to keep working. The following section describes the process of completing the project.

### 4.1 SUSTAINABILITY OF FANILO SYSTEM, A CONDITION FOR THE AREA OF WORKING

The conversion of the MIRD technical team in the implementation of the program was a change of strategy. The FLM was already approved by the signing of the MIRD II program (signing of "MIRD II" project document). The entering of MIRD in its area of working included FANILO system in each case and the acceptance of the synod's request by qualified entities.

#### 4.1.1 FANILO system is built and operational

It is important to note that FANILO was created within the FLM in 2004. MIRD II defines the construction and operation of FANILO: (i) FANILO system is built up from the local Church to the Fileovana; (ii) existence of development work, coming from the strength of the local Church; (iii) existence of internal security within the Fileovana; iv) Obtaining of approval from the Synods Committee (AFA report, 2017). Two factors have occurred when moving forward in

the running of the local program: a place where FANILO is already working, and another where FANILO did not meet the requirements.

To cope with the situation, various pastors co-worked, from the Fitandremana<sup>3</sup>, Fileovana<sup>4</sup> to the Synod<sup>5</sup>, with the FANILO coordinators, at each level. This was reflected in an interview with the Synod Presidents and Fileovana Pastors, both



<sup>3</sup> Fitandremana is a place under responsibility of Pastor. It maybe one or more churches, maybe churches and various groups prayers

<sup>4</sup> The gathering of several 'fitandremana' become Fileovana

<sup>5</sup> Sveral 'Fileovana' are called Synod

President of FANILO at his or her level.

The new strategy gave the opportunity for FLM to make the FANILO system stronger as well as the cooperation: i) of MIRD and FLM at all levels, and (ii) between different branches within FLM.

*"The FANILO coordinator, Synod FANILO coordinator or local leaders are the ones who build it (implementation of FANILO in places where it is still missing). Since FANILO has its own system, it is the branch of the church, the branch president and the pastor. It is the local launcher."* [DP, MIRD West]

*"Actually, it should be the work of the entire synod. But as a project, it is limited. They would also rather choose the place where FANILO is already functioning. However, all the FANILO should work."* [DP MIRD South]

*"Generally, the reports go through me. Because MAFA is reporting to me, I have to sign them before they go to MIRD."* [DP, MIRD West]

In the places where FANILO were already powerful, and where MIRD II operation was approved by the President of Synod, the new strategy was developed. In Miary for example, MIRD II has been implementing local development, according to the needs of the FANILO people: this provides MIRD II with a profitable program. This program recognized and responded to people's expectations for employment, collaboration with other actors, by setting up a systematic approach (for example, regular meeting time, sharing work on FANILO), etc. Thus, the new strategy of MIRD II is developing the already powerful FANILO, and it is understandable that it will facilitate the work's sustainability. It should be noted that the skill of the FANILO coordinator is involved. In this case, the FANILO administrator has the skills of MIRD technician.

*"And what we are thinking of is to get away from MIRD (...) This program is just helping technically, and so on, education, and everything else, but they will go. That is why, when we attend meetings there, we teach. Really good, thanks to the administrator but we are ready. We are really attending meetings every six months. (...) Gradually, the attitude of all Christians is clarified that this is FANILO's work. This is a development activity."* [FANILO Coordinator, Miary]

In addition, the new strategy covers more areas since they originated from the FLM system. It takes two sets: i) fancy power system, many people working on a voluntary basis, compared to the "small MIRD teams; where really ' limited' 'champ d'action'<sup>6</sup> '(sic) or' manoeuvre'<sup>7</sup> '(sic) is

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<sup>6</sup> Field of activity

<sup>7</sup> Handling

possible " [DTV-MIRD West]; ii) integration from Synod to Fileovana, Fitandremana, and local Church. For example, in MIRD South, two Synods out of four were reported to have a working FANILO system. These are the Province Fierenana Synod of Toliara (SPFT) and the Province Synod of South Betioky (SPBA). These two Synods were composed of four Fileovana, 13 Fitandremana, and 57 Churches. MIRD is already working on SPFT and it is about to start working on SPBA.

*"As you may notice, our budget with SOFAFAMI is the same as our budget now, whereas we are working as far as Betioky, Tongobory, two Synods, many Communes, many Districts ... these teams are doing the job from the very beginning to the end, and they are not enough ... But there was no FANILO, no MAFA. "[DTV-MIRD West]*

*To sum up, the used selection criteria for the intervention sites are well thought and conformed with the new strategy. The Synod introduced the FANILO committee to take over MIRD II, according to the implemented project document. The new strategy broadened the area covered by the project. It also led FLM to directly contribute, as a system, and the Christians as a church, through FANILO.*

#### **4.1.2 FANILO system, foundation of the work sustainability**

FANILO is the one which guarantees the work sustainability, according to the implemented plan. It was noticed on site that both the Church and MIRD were trying to move on that way. In addition to the above mentioned, MIRD focused on delivering the capabilities to FANILO. This included the training of the MAFA team, most of whom were FANILO members. This topic will be discussed later, along with the creation of income for the Synod, which already started (§ 4.3). The image of the work sustainability even became the matter of the Church. During the evaluation, we were informed that this new strategy would be included in the agenda of the FANILO National meeting (August 2017). This is part of the discussion about a National Development Plan, within the FLM, which will clarify the role of FANILO and receive the best practices that have been tested within MIRD.

*"MIRD is the one who chose this methodology, and thanks to them. Because it acknowledges the importance of FANILO system. To reach the Church, and to make that Church, capable to handle it, in the future. So, I think this is quite positive. "[DP MIRD South]*

Cooperation with the Church, applied by MIRD and based on local experiences, was a major step forward. This was the guarantee of this new strategy, to enable the people to disseminate it within the Church. Indeed, there werestill a lot of challenges, which were raised during the discussions for the evaluation of FANILO, with the providers, at each level.

The first one of these challenges was the clear definition of FANILO, its role and its place within Church structure. The evaluation noticed that this image that it was supposed to sustain the work, still required more explanation. The explanation should also be simplified. The misunderstanding of what FANILO was, in the Church structure, was one of the reasons that created confusion among the majority, especially among the recipients. "So far, nobody knows precisely who the FANILO members are. Is the currently working structure FANILO or not? We do not know exactly". [DP, AFA South]. For many people, the FANILO committee and FANILO coordinator, and the Church Committee and FANILO Committee were also confusing.

One of the reasons for this was that the FANILO system was still weak, despite the growing number of existing FANILO, the usual relationships of the recipients with the development projects (SOFA, MIRD), which has become a stereotype, the lack of information about FANILO system in the working place: *"There is part of our responsibility. We are not willing to explain what FANILO is. We do not want to repeat it, but we just carry out the everyday work"* [DP A-South]. Some people said that the conception of FANILO committee should be changed as this was the basis of the confusion.

*"But the problem is that FANILO is not part of a branch. The president of FANILO is still the Pastor. These branches have their own president! So, the pastor is still the one who leads the committee (...). And that is why the debate is: branch or not branch? It was suggested to be a committee, in which it will lead the entire church. But that's not what the church used to be."* [DP, MIRD South]

*"The work of MIRD is here with us, they have advocates (...). Then FANILO would train the people who study the method. What does MIRD offer? How does it work? (...) If there is any request, aspiration of the person, we want to do so, asking for this, MIRD can help."* [DP, MIRD West]

*"One of the reasons is that: there are two things together and it is difficult for the majority to distinguish them (...) And as soon as it is acting as FANILO, it's a program. The work is not the one which distinguishes it (both FaniLO and MIRD). The Church leader is the one who can distinguish it as FANILO's work, and not a program. That's one of the reasons why people get confused."* [DP, MIRD South]

#### **4.1.3 FANILO system: challenges to be addressed, to make it successful**

Implementing FANILO to be the real coordinator of the development work within FLM is also a challenge. To experiment it in this new strategy of MIRD II has raised the debate about it. It is acknowledged that FANILO is the 'plateforme' (sic) of the branches within the Church. " The branches were described as those who were programs/projects of development (eg FFL,



FAFAFI, AFA, SALFA, etc.) and the associations (eg FBL, Sunday School, etc.). The fact is, however, that the branches were working on their own. To address this challenge, two rather opposite conclusions came out from the discussion with all the people interviewed, during the evaluation.

The first conclusion reinforced the structure of the current FANILO committee: the directors of the branches and coordinators of the associations are the members of the committee. This is the common conclusion and accomplished by MIRD II. The review of the development work, submitted by the branches, is the agenda of the FANILO Committee. The national and synodal committees coordinate development activities at their own level, and control and support these activities. But they do not perform the work on site. The FANILO coordinator in Fitandremana and the church is the executor, as already planned in the project document.

*"The national FANILO does not provide 'direct intervention' (sic) but it helps with all our development activities and all the branches in our development sector" [DTV, MIRD]*

*"The FANILO coordinators of the church are executing the local synod program. The "supporting technician" (sic) is a temporary worker because he is considered as 'intervener' (sic) in that 'projet' (sic)[DTV, MIRD]*

Many people were convinced that this was a way to put FANILO into the development activities of Church: *"That's the whole FLM project in the Church; If we take FLM, then FANILO is 'plate-forme' (sic) of all the development activities in FLM. Why can not we make that "link" (sic)?" [DP, Headquarters].*

On the other hand, it came out from the second conclusion that FANILO did not get involved with the work at all levels. The project now must break into a sustainable system to carry on the work, but it is very important to coordinate the development activities of FANILO. Accordingly, delegates from professional and institutional departments, composed of entrepreneurship organizations will be the members of the FANILO committee.

*"There is an organization 'which leads the action' (sic) and which is the 'club member' (sic) of FANILO: the president of the organization; it should not be member of FANILO if it does not have anything to do with it, like FFL which has got a school. "[DTV, MIRD]*

*"The AFA is leaving, but the 'integrated structural project' (sic) is always in the process; this one is the FANILO member. There must be an organization, supervising it, next to FANILO " [DTV, MIRD]*

This conclusion is contrary to the new MIRD II strategy, which states that *"as soon as the project leaves, FANILO directly leads MIRD"*. One of the measures to make this conclusion effective is today to provide a status to the projects, allowing them to have different opportunities to expand: *"As for the projects within the Church, if they are provided with 'status' (sic) and granted freedom, a lot of 'projets' (sic) can be achieved and people can "develop the activity" (sic) in the projects."*[DTV, MIRD].

*It can be summarized in the above-mentioned statements that it was clear for the administrators that: (i) FANILO was not a branch, but this was not transmitted to all the actors (FANILO members, recipients, etc.); ii) FANILO is responsible for coordination and they are involved in performing from Fileovana; (iii) MIRD II's new strategy for sustaining the work is focused on these.*

The next challenge is the approval of the branch to be coordinated by FANILO. The branches are still working on their own. FANILO does not yet fully coordinate the development of the Church so its position is still unclear for many people. The implementation of FANILO under the guidance of FLM President is one of the resolutions, suggested during the evaluation. This will allow it to be boosted again.

*"If, for example, it is under the responsibility of the president, then he can give orders to the people under his responsibility. Because they are the representatives of the president. If FANILO calls these branches for meetings, the president will consider that he is the one who leads the meeting and he will get power from that. Then everything will be okay."*[DTV, MIRD]

Everyone acknowledged that FANILO, from the beginning, was already well-established as coordinator, but this has changed later. It was estimated that the authority of the Church was ready to protect FANILO's involvement in the promotion of FLM because of the efforts made by MIRD II new strategy. Another challenge is the fact that FANILO's awareness of its role is not clear for many people: *"People do not know exactly what the real role of FANILO is. FANILO is willing to do many things, but when it starts initiating something, for example, it does not know where its position is."* [DF, MIRD West]. As noticed in the visited area, MIRD II strategy promoted FANILO's awareness of its role.

*"But as for the national FANILO, its role is different. At synod level also, its role is not the same. Then at Fitandremana level, its role has also changed. At Church level, it has an executive role. So that's why its roles should be well clarified. That's the way FANILO should be managed from now on (...). So now I'm able to well understand its role."*[DP, Headquarters]

The latest challenge to address, to prevent FANILO's weakness, is that national FLM should have a development plan. It also allows members of the Church to conduct harmonized development projects. This will facilitate the filling up of energy, the analysis of the work and the coverage of the places which are under the responsibility of the Church (synergy for the use of resources, integration of actions and geographical coverage).

*In conclusion, MIRD II has become a "small laboratory" to try to support FLM's development of MIRD II, by implementing the new strategy. It illustrates how to use FANILO (optimal utilization of FANILO) to work properly. It also included various challenges to deal with it. These include the financial strengths that will be discussed later.*

#### **4.2 TECHNICAL AND FINANCIAL STRENGTHS TO ADDRESS SUSTAINABILITY OF THE WORK**

These are MIRD II's way to address sustainability of work: i) FANILO technical expertise to continue local development, (ii) setting up a Synod Technical Team (STT) that will replace the MIRD team, (iii) creating a sustainable income for the synod to afford STT salaries.

##### **4.2.1 FORMATION of trainers and trainees on a local basis**

One of ways to lead MIRD's recipients' appropriation is the training of FANILO members to become trainers of the voluntary animators for development (MAFA). Like FANILO, MAFA has been designed to become rural development technician, used by the Church to train and assist rural people in MIRD support areas: agriculture, animal husbandry, health, education, environment and gender equality. MIRD II has also leveraged nine NGOs working in agriculture, health and other sectors in MIRD South. Many of the trainers and trainees in MIRD I continued their work at the time of the evaluation. They also expressed their willingness to stay within the project.

*"When SOFAFAMI left, the work continued (...), the report was done, we worked, we planted peanuts, we arranged ourselves, we got the church, and we got the Fitandremana." [DF, MIRD West]*

*"The benefits are the fact that we received training and we are increasingly competent in our work. "Traka" planting is also effective. The new technique is effective. It promotes our daily work, so that is the benefit we got from it." [DTV MAFA, MIRD South]*

According to the report of MIRD South during the evaluation, 453 MAFA people (161 men and 292 women) got the training in MIRD I (health, agriculture, gender and adult education). They were 386 (225 women, 161 men) in MIRD II, working on the five sectors (agriculture, farming, health, education, gender). 400 MAFA members are now working for MIRD II's project, within the 4 Fileovana where MIRD West has been working (223 women and 177 men).

The analysis of the documents, collected on site, showed that the training they received had a tangible impact on MAFA members. Open-mindedness as human being was the most prominent. They showed that they were both progressive and knowledgeable and that they had received the message that was given in training. They are ready to proceed upon MIRD's phasing out. Here are the reasons which encourage them to do so: (i) how they see their work in the community and how they impact their household (health, expectations of environmental protection, improvement of standards of living, etc.); (ii) the spiritual awareness and values which lead them to continue the work and share the benefits to the neighbors; (iii) their openmindedness, as they realised that their status improved and that they were linked to a broader network; that is why they are encouraged to continue the work even when MIRD is no longer there; (iv) expecting the system to allow them to work continuously, headed by FANILO or other organizations such as associations.

**Box N° 02: MAFA willingness to do their work and continue to do so**

*"What makes us continue to do so, to strengthen this MAFA planting, is to keep planting trees and get trees, so that there is rain, there will be water at home". [DTV, MIRD South]*

*"As for us, we are ready to continue, even when MIRD South is no longer there, because we have gained experience. We are also working with FANILO and we are also looking forward to our welfare. "[DTV, MIRD South]*

*"The way to continue this work after departure of MIRD South is those who are MIRD South coordinators, those who do not come from above but from here are choosing the president and secretary; within the people, and they will realise the work together, because the work is for the people in the area but not outside the area. "[DTV, MIRD South]*

*"We were recruited by MIRD and received training. The first benefit is the training we received from MIRD. When we finished training, we transferred the training to the people in the area "[DTV, MIRD West]*

*"And as we were there, other people recruited us too. Because many people heard about us, concerning tree planting. In the Church, there are many species of trees, the Church asked us to plant and we did so. We went to plant in Soanala. We also already planted in EPP schools. They already have our contacts, and when they need, they just call us. "[DTV, MIRD West].*

*"So, when the project got involved, the MAFA was appointed, MAFA is working very hard (...) I wish the work will continue here, in our area" [DTV, MIRD West]*

*The strategy was effective in preparing MIRD's phasing out, through MAFA. Apart from statistics, showing the results, many of MAFA's statements have shown the quality of the results.*

**4.2.2 Talent Benefits, Voluntary Participation, and Funding Resources**

The participation of the Congregation and their role in using their talents is one of the reasons of MIRD's efficiency. Pastors and FANILO members mobilized the christians to use their

talents; in the community, it is also a special task to mobilize resources. MIRD's team also contributed to that.

*"Pastors and FANILO are among the active participants in mobilizing Christianity to mobilize their different talents, to maximize their skills so that they can share it, whether they have counterpart or not" [DP, MIRD West].*

Sometimes, however, the goal to get people to use their volunteer skills is not achieved. Occasionally, the Christians are looking for counterparts, to use their talents, according to interviews with FANILO members. MAFA's work requires a lot of time to them. In the meantime, there was an effort to reduce the burden of volunteering. They are given baby pigs, chicken, seeds, and other necessities they can need for them to have an income-generating activity. Additionally, they were given trainings to become technicians for animal husbandry, so that they are often called by other people and get salary (eg chicken vaccine, selling seedlings).

*"They have competence in agriculture, sewing (...) that competencies are not used unless the Church says, you have competence, let's use it for that. They give a small amount of money to the Church, and the rest of the money is used for everyday life." [DTV MAFA, MIRD West]*

Moreover, one of the consequences of the campaign was to actively participate in the construction of infrastructure. These included the provision of tools (eg stone, wood, sand), during the construction of toilets, silos, and training centers. MIRD often contributed for salary, like in Befandriana.

*"The benefits (sic) of FANILO 'AGR' allowed them to be able to contribute to the building of the Center of competence (sic). And the effort was visible and regularly progressing (AGR). These are the amounts we collected. So, if there is a local participation, we can have something to do so. [DP, MIRD West]*

One of the strategies for MIRD II is to materially support FANILO, so that they can have income-generating activities that they can manage, to increase their income and strengthen them. This has also been done for MAFA active members, to encourage them in their area of responsibility. Let us note that during MIRD I, the recipients were the one who received that: 890 works were financed by MIRD I for ordinary residents, FANILO and MAFA. From these economic activities, FANILO has been able to increase its earnings. Also, the recipients could improve agriculture and animals husbandry.

*"Peanuts were specially given to FANILO, and we increased that (...) 40% of the profits went to the organizers, 20% to Fileovana, 20% to Fitandremana and 20% were dedicated for church activities". [DP / F, MIRD West]*

*"But it often happens that the FANILO work (AGR), gives strength to the church." [DP / F, MIRD West]*

Let's note that FANILO and MAFA did not yet reach the harvest at MIRD II, even though they were already materially supported in their income-generating activities. However, it has been emphasized that it generated a network of solidarity between FANILO and MAFA and the recipients of performing these economic activities. For example, pig husbandry: When pigs are born, their children are shared among the recipients; then it was up to them to develop the activity. In addition, the material support strengthened MAFA's effort and motivated them to continue their own income-generating business.

*"Now we will not invest but our goal is to try to spread the farming activity to the Christians. When we, Fitandremana, get a pig, we do not sell it, but we look for someone to raise it. Then we add another person. The mother pig is still ours. Only the babies are shared." [DP / F, MIRD West]*

*In conclusion, it was reflected in the collected results that the project was successful. MIRD II re-activated the talents in both the Church and the community in implementing its new strategy. The citizens also committed themselves and guaranteed their ability to contribute to the construction of the infrastructure, dedicated to respond to the needs of the community. The MIRD's sustained commitments have maintained the motivation of the MAFA to assume its responsibility for the campaign to sensitize the development of their income-generating activities. MIRD's materially supported work also created unity between the Church and the community. However, some of the people from many places of working got the feeling to have been expelled. There were also suggestions for improving the work: thanks to MAFA by giving them a diploma and / or tools for work.*

#### **4.3 SYNODAL TECHNICAL TEAM**

The implementation of a Synodal Technical Team (STT) that will replace the MIRD team is being described here.

##### **4.3.1 Implementation of Synodal Technique Team, ideal but a long process.**

The evaluation stated that there was still no STT implemented on the visited sites. The MIRD team confirmed the organization of that was still a challenge. So far, the STT has not yet been included in the synods priorities. All responsible pastors were aware of the need to deal with the phasing out of technical teams. However, they agreed that although the idea was good, it required a preparation that needed to be considered. It was understood that there were "many" steps, followed by the speed of each Church-which was "slow" (sic) often - and gradually, requiring perseverance and patience.

*"Yes, if it's a step forward, it's that. But it's not like the "Analakely fire", I do not know if that really happened in Analakely, I have never been there. "[DP, MIRD South]*

*"If the church is really the one who oversees it, then you have to deal with the rhythm of the church. The "follow-up and management matters" (sic) should also be strengthened because I think it's a big gap. That's why people should be sensitized to start from small things but not to jump." [DTV MIRD, MIRD West]*

*"It should be done like in any procedures. Like a nursing baby. If you start it off, the baby becomes sick. It's like funding, gradually escalating. For example, 50%, 20%, total. So, it is not left entirely." [DP, MIRD West]*

There were also suggestions, sometimes different from the MIRD II document, to address the phasing out of the program's technical team. Strengthening the work started by FANILO was one of the reasons mentioned. Thus, the technicians do not hang within the synod but follow the Church's structure (Church, Fitandremana, Fileovana, Synod). The process of collaboration with technicians was organized by each other and the lowest level was the executor of the work.

*"So, for us, the coordinators of Synod's FANILO are very experienced technicians with many experiences, and they are leading us on site' (sic). At least, we have a minimum there, and I think that FANILO's mind is slowly opening. So, when you need something, you need money, you should have money to work. "[DP, MIRD South]*

Whatever the case, according to the MIRD II actors, the synods need to be ready for its professional development before implementing STT. From there came the idea that initially training pastoralists would be good for introducing subjects for development. It would depend on the willingness of everyone to act but the emerging idea was to make the strategy effective.

*In conclusion, human resource is the limit of the success of STT, which is a key factor in the new strategy of MIRD II. The question is: would it be possible to find professional people, who have the same range of experience as MIRD team and accept to be salaried by the church according to its own resources? The ability of synod to hire STT also come out as a major challenge for this evaluation.*

#### **4.3.2 Resources to handle STT**

The success of the Synods to establish their Synods Technical Team depends on the success of the Synod



income generating activities. The program was doing everything he could to provide the synod with financial resources. The CEO of the Church, who was also the leader of FANILO, acknowledged that the current budget of the Church will not be enough to pay for STT salaries. However, the Church's income was only composed of quests and auctions, which were not sufficient. Thus, FANILO needs to be strong, not relying on the Church.

In Ivohibe (MIRD South), the partial renovation of the missionary house to become a hotel and bookstore was noticed during the evaluation. The renting cost increased, and it became a permanent source of income for the Church. The construction of a center of competence for FANILO was noticed in Befandriana (MIRD West). As mentioned earlier, there was a local christian contribution in it. Apart from these resources, the support of MIRD for FANILO income-generating activities (§4.2.2) is helping the Church's income. Together, however, it will not reach the goal. The discussion with FANILO and MAFA also affirmed that it was a long-term approach to the provision of STT payments. So far, they still focus on basic needs for the benefits they can get from the MIRD funding business.

*"There is an inconstancy when it depends on the mother church. The efforts of this one does not appear."* [DP, MIRD South]

*"But when it was emergency, it was set up at the beginning (AGR strategy) and it was urgent for them to take it from the household income. It's not that STT."* [DTV MIRD, MIRD West]

*"I think that there is another way to do it. Because sometimes in the church (...) it's a shame, 15 times moving files. That means, the Christian is obliged to do so in a voluntary basis. (...) 'So' (sic), what he or she should can afford giving, is to be transferred by the committee for money"* [DP, MIRD South]

Many people were convinced that STT needed a long-term source of income for the Church to take care of. You must always pay for any form of work being accomplished. On the other hand, however, many people felt that FLM itself was closed to other donors than those used to it. Here, the officials felt that the implementation of STT was an ideal strategy, but it was still a long way to go.

*"Because even the transport from here to the working site will mean money. So, if there are no financial resources, it's hard to do it."* [DP, MIRD South]

*"It is not possible if FANILO in provincial synod, thus non-professional, is the one who will oversee such a technical work. But it must be someone who really works 'full time' (sic). Because he will try to be in the position of the person, at all 'level' (sic). That is the difficulty."* [DP, MIRD West]



*"Once you enter a Fileovana, then possibly you have to walk 70-100 kms. You enter a provincial synod, you get to Tulear for Morombe, already 400 kms. 400 kms would not be 'possible' (sic) for 'volunteer' (sic) to do it!" [DP, MIRD West]*

*"We need to include 'multiple partners' (sic). But the 'rule of the game' (sic) should be reinforced." [DP, Headquarters]*

*Finally, the implementation of the STT was a problem when compared with its conception from the beginning. The STT strategy remained a good initiative, according to everyone, but the way to apply it was difficult. Income resources are relatively small, thus naturally limited, compared with the needs of the strategy. However, analyzing STT strategy is very important because it should be possible to apply it to other synods. The situation of the Churches is almost the same, even when they are located in different regions.*

#### **4.4 BASELINE SURVEY**

One of the new strategies for MIRD II is the baseline survey. As agreed, it focused on efficiency and the use of the results, collected during the evaluation. One of the skills that MIRD II's team got from the first program is the achievement of this baseline survey (PLA / PRA, SWOT surveys, etc.). It was also the only local work that was executed by MIRD, since it required skills and experiences that FANILO does not have yet.

The results of the baseline survey should be shared on any of the regional councils. This will be used for discussions, reception of proposals, to respond to the needs of the population. It was also used to identify the categories of recipients. Besides, it was possible to examine how to handle the bottleneck in carrying out the work. That was one of MIRD ways to involve the local population and make them realize that they were the owners of the work. For FANILO, their involvement practices enabled them to find out the issues affecting their area and how to address them. For the MIRD team, baseline (sic) was a *"kind of guidance in choosing a strategy."* [DTV MIRD, MIRD South]

The handle of the results of the investigation revealed that the use of the indicators, mentioned in MIRD's documents, was not enough to carry out the baseline survey. That was why there were so many indicators, that were not necessarily related to those described in the drafting of MIRD II and recorded in the program. The handling of the situation became so heavy that it was difficult to find outcomes that were relevant to the needs of the population and the applying of proven indicators (laundry, house ordering, yard cleaning, teeth brushing, etc.). Following the indicators, collected from the baseline survey, caused laziness among the interviewed MIRD team. There were also few of the indicators, mentioned in the program's documents, from which it was possible to find a set of values at the beginning.

However, MIRD II did not go out of the organized sectors. In conclusion, the baseline survey provided guidance on the strategy to implement MIRD II but MIRD II did not necessarily consider the issues that were beyond its established and professional sectors. It was apparent during the evaluation that MIRD II's recipients had a serious problem of insecurity, for which they strongly complained. It came out as a hindrance to the development work, with which the program helped them.

*"Another issue Mrs. President, it's about us here, we are worried about our house, its roof is not solid. So, as we helped those things, we hoped they would change too. (...) But it's the dahalo, when they burn the house, the rice inside the house is also burning. So, with the Barinjaka (male dahalo), people here are afraid. "[DTV recipient, MIRD South]*

*The necessity of the baseline survey was conveyed in MIRD's work. It should be possible to improve its handling, through some correction of the indicators, so that they can be in accordance with the specifications of the documents of the program. It helps to measure the expected change. It is also advisable to reduce their number and to make a new, up-to-date re-conformity with the national standards, facilitate the comparison of examples. It is important to be opened to other actors, who were working on the people's problems, for which the program did not have solutions (eg security, classroom, etc.).*

## 5. CONCLUSIONS, LESSONS LEARNED AND RECOMMENDATIONS

### 5.1 OPINIONS, LESSONS LEARNED

This section presents the lessons learned from: - the final evaluation of MIRD I, and - the mid-term evaluation of MIRD II. The evaluation concluded that the MIRD program was relevant. Nevertheless, it has not reached a critical mass that could have eliminated rural poverty. The MIRD program was also efficient. MIRD managed to keep the efficiency of the program during its two main periods. MIRD I achieved its objectives, and MIRD II is generally on the way to achieve its goals, if we consider the sectors in which they were working: i) adult education was successful; ii) the Gender equality's results were beyond the expectations; iii) agriculture and animals husbandry gradually progressed; iv) the integration of the environmental protection with other sectors was successful; v) the health of people living in MIRD's zone improved.

About MIRD II, the implementation of the strategy, which leads to the sustainability of the work, is commendable. Exploring the FLM resources was the power of MIRD II strategy. The used selection criteria for the intervention sites were in accordance with the MIRD II new strategy. The strategy was efficient in preparing MIRD phasing out, through MAFA. The goals were achieved, concerning the use of talents, voluntary commitments, local assets. Nevertheless, many challenges still needed to be addressed, to promote FANILO and implement the Synodal Technical Team due to the difficulties of seeking fund. Strengthening the work started by FANILO was one of the reasons mentioned. Thus, the technicians do not hang within the synod but follow the Church's structure (Church, Fitandremana, Fileovana, and Synod). The process of collaboration with technicians is organized by each other and the lowest level is the executor of the work. In addition, the baseline survey needs improvement, because it is an essential tool for MIRD's work.

Lessons that can be learned: (i) the application of the integrated strategy gives better results and promotes complementarity; (ii) the full conviction and the solidarity of the current actors are the key to the success of these challenging strategies, to allow the sustainability of the work, which is still a long way to go; (iii) the project's efforts are likely to be seen as long as there is a low level of population change regarding the topics and practices; exploring the baseline survey to select activities of development in the region; that is the most efficient way to respond to the needs of the local population and to make it more effective



## 5.2 RECOMMENDATIONS

The suggestions focus on ways to improve and implement new strategies for implementing MIRD II, a strategy for preparing for the phasing out.

### 1. Efforts within Central FANILO and other categories of FANILO

- a. The image supposed to endorse the MIRD development work, through the FANILO system, is explained more widely to every people and the different categories of Church.
  - b. The explanation of FANILO, its role, is reinforced and simplified; identification since the beginning of FANILO as coordinator, to facilitate the approval of all the FLM departments.
  - c. Looking for technical and financial partners to build development work. Therefore, it is good to open up with donors, other than those that they used to have, to be able to get support for development work.
  - d. Finding a strategy to endorse the work of FANILO during the FLM meetings, such as conferences, Zaikabe, KMSL, etc.
  - e. Conception of a special status for FANILO, with FANILO coordinators at every level, Synod's presidents, Fileovana and Fitandremana.
  - f. Leadership training of FANILO coordinators at every level; in collaboration with other projects within FLM.
  - g. Granting special acknowledgement to MAFA, to strengthen its status in the community, by providing diploma and / or working materials.
2. For MIRD and FLM Associates, headed by the senior Pastors of Synods, Fileovana, Fitandremana. Strengthen the relationship between MIRD program and FLM. Here are some ways to achieve that goal:
- a. Before starting the program, FLM and MIRD will officially launch the program, and FLM is the one who organizes the event. This is aimed to inform about the program more effectively.
  - b. The FANILO coordinators are introduced during the worship days; the FANILO committee is introduced to the Church.

- c. FANILO coordinators and MIRD program directors will be given time to attend Church meetings, to explain the role of FANILO and the activities of development it is presenting to the church. The speeches are being prepared, to maximize the participation of Christians in development work. This is organized within the framework of their synods system, to help each other among the the managers, at every level, if necessary.
- d. FANILO should invite the pastor, to spend a short time talking, in the church. This will reinforce the relationship, between the speaker / worship servants, FANILO and MIRD program, to provide the people with a brief report of the activities of the Church and MIRD (monthly). During the report, recipients will be introduced to the Church.
- e. To appoint a leader of the church as spokesman/champion for the Development Plan.
- f. To introduce curricula on development from the very beginning of training of pastors and Catechists (STPL - SALT-SB).

3. ***Make the FANILO system stronger.***

- a. To provide FANILO with training on capacity to manage a development work
- b. To include an exchange of experience within FANILO members, during the Zaikabe
- c. To provide continuous training for FANILO to keep up with the knowledge; including "formative supervision / formative follow-up".

4. ***Intesification of the motivation of FANILO, for sustainability***

- a. To set up a method of visiting (formative supervision, formative follow-up, etc.) made by FANILO at every level: The Central Office visits the Provincial Synod (SP), the Provincial Synod (SP) goes to the Fileovana, the Fileovana visits the Fitandremana and the Fitandremana goes to the Church.
- b. To set up the same method of operating: from below (bottom up) to all stages: Church to Fitandremana, Fitandremana to Fileovana, Fileovana to Provincial Synod, ending with Central Office.
- c. To choose MAFA team within FANILO (not outside FLM). This is the ideal, if it is not achieved, then they must choose them from outside the Church.
- d. To create an account with different social networks (eg Facebook) for FANILO, to exchange news, facts, share experiences, find ways to work better and sustain FANILO, etc. Targetting the concerned people.

## 5. **Concerning STT**

- a. To integrate in advance all the actors (FANILO, representatives of MAFA) in preparing the separation of MIRD. This will lead them to participate actively to the building of the strategy for phasing out, such as setting up of the STT.
- b. To increase the need for a long-term source of income for the Church, to enable the handling of STT.
- c. To deeply analyse how FANILO can exploit new ways to find sustainable resources for the Church, which are now limited, in comparison to the needs of the strategy.
- d. To continue the debate on looking for a professional expertise, having a sympathetic experience with MIRD team, and who agrees to be paid by the Church, according to their possibility.

## 6. **To NMS, MIRD**

- a. To improve the baseline survey by improving: (i) the indicators to follow the program contained in the documents of the program; ii) the method of measuring the expected change.
- b. To reduce the number of indicators and update them in accordance with the national platforms, to facilitate the comparison of examples.
- c. To use the materials for the baseline survey, when starting the follow-up of the indicators (quarterly, annually), periods of measurement (redirected or not), its method (directly or indirectly dependent on the program) to compare the results.
- d. To strengthen the opening of the programs to other operators, working on the population's problems, for which the program could not find any solutions (eg security, classrooms, etc.).
- e. Concerning the activity:
  - i. Animals husbandry: To improve urban planning as the places of animals husbandry and living are still mixed.
  - ii. Education: To highlight and record the activities of the sector of child education, to support the results and to demonstrate the efforts of the program. It is

important for the project to have the 'traceability' of the process of reaching the results.

- iii. Gender: To record the effective efforts and impact, for them to become "Good Practice», which will be shared to both internal and external FLM. The campaign will be extended to encourage women to be involved in the management of the fokontany, to have more impact on their participation as citizens.
  - iv. Environment: To look for ways to cover a larger area, such as looking at collaboration with other actors.
  - v. Health and all other sectors: To adjust the current indicators, to follow the needed changes of behavior. To associate the tools that can measure the changes.
  - f. To review the compliance of the program with the achievement of the Sustainable Development Goals (SDG). The initiative of the program is closely related to the achievement of the Sustainable Development Goals (SDG). It is good to move along with other actors to strengthen the community's solidarity, especially in health and education.
7. Can be considered as the third term of MIRD: (i) its involvement in formulating the national development plan of FLM; (ii) the confirmation of the phasing out, by strengthening FANILO and MAFA; (iii) the reviewing of the activities relating to post alphabetization, post production, and reinforcing of the initiatives of MIRD activities, becoming a move to the goals of the current sectors; iv) a larger openness to new partners.

# ANNEXES

## ANNEX 1: TERMS OF REFERENCE

Malagasy Integrated Rural Development Program (MIRD) – Evaluation 2017

### 1. Preamble

MIRD was initiated in Madagascar in 2008 / 2009. The programme was approved (2010) by Digni (Norwegian Missions in Development) for a 4 years period and the first phased ended in 2013.

In 2014, the MIRD established a new strategy to improve the sustainability. At the same time the second period of MIRD approved and started (2014-2018).

MIRD includes one Programme Coordinating Unit and the following projects:

MIRD II	Project Office	MIRD I	Project Office
MIRD South	Ihosy	LFMB	Ihosy
MIRD West	Toliara (from 2014)	SOFAFAMI	Vorehe
MIRD Center	Manakara (from 2016)	SOFASPAN	Ifanadiana
MIRD North	Mahajanga (from 2015)		
MIRD East	Followed up by the MIRD North team	SOFASPN	Marolambo

The general development goal of the program is to achieve: An empowered rural population, women and men, able to improve their living conditions in a protected and restored environment. The programme documents consist of one general programme document and the projects work according to this.

MIRD is continually doing an effort to improve the way of working. Therefore, the strategy of MIRD have developed and have been improved for MIRD II. The new strategy is based on the collaboration with the FANILO structure. The reason for improving the strategy is to ensure the local ownership and sustainability of the development. The some of the main points in the new strategy is the baseline, the increased focus on training of volunteer trainers (MAFA) and income generating activities.

NMS is providing funds for the programme with NORAD through Digni as the main back donor. In addition, NMS provides expatriate service to the programme implementation, monitoring and evaluation. MIRD is a program within the Malagasy Lutheran Church and its approach is to empower FANILO (Development within Lutheran – voluntarily development structure in the Malagasy Lutheran Church) and implement the activities through the FANILO. FANILO is encouraged to setup and work with local community development committees in the target areas.

### 2. Purpose of the evaluation

This evaluation will be a final evaluation of MIRD I and a midterm review for MIRD II. The main objective is to evaluate whether the new strategy is functioning according to the plan, and to propose improvements. The evaluation should also elaborate on how the cooperation between MIRD, the local church leaders and FANILO is functioning at local level.

The evaluation report should:

- Identify the results, successes and limitations of the programme according to the objectives and indicators set out in the programme documents.



- Assess the relevance and efficiency of the programme.
- Assess the implementation of the new strategy of MIRD II
- Draw lessons and come up with recommendations for the future.

The review process is by itself expected to be seen as a learning tool for the programme workers, MIRD and NMS. In addition, recommendations are appreciated and will be taken into consideration for the further programme work where appropriate.

### **3. Issues to be covered**

The new strategy of sustainability:

1. What are the benefits and limitations of the new strategy?
2. Does new strategy lead to sustainability? Which initiatives is used to ensure that people will continue on voluntarily basis when the project face out?
3. Does the new strategy secure the local ownership?
4. Does the project mobilize the local talents and other local assets?
5. To what extent are the initiatives started on entirely voluntarily basis and to what extent do they depend on salary?
6. How is the share between local participation and the support from the project in the implementation of the initiatives and structures in the local areas?
7. Together with the new strategy is also a comprehensive baseline implemented. Is this baseline cost efficient?
8. Suggestions to improvements.

Cooperation: Evaluate the MIRD projects cooperation with:

- FANILO, local and in synod
- FLM, local pastors and synod presidents
- Local authorities
- Other NGO's

### **4. Methodology**

The team is expected to choose a participative (PLA/PRA) and gender-sensitive approach as the review method.

The review should be carried out through:

- Document studies (programme documents, government requirements, programme policies from NMS and Malagasy Lutheran Church, routines/manuals from MIRD and NMS).
- Observation of activities and assets in the field.
- Interviews of beneficiaries, FANILO, FLM, programme workers, government officials, MIRD both at synod level and central level, and NMS and other relevant bodies.
- Focus group interview with representatives from all the four projects.

To ensure time for in-depth evaluation and at the same time show the variation of the program will the evaluation team only visit two MIRD I and two MIRD II project sites.

## **5. Reporting**

All reporting is to be made in English and Malagasy. A draft report should be presented in English and Malagasy to both Malagasy Lutheran Church and NMS for comments. A final report in English and Malagasy with findings, conclusions and recommendations is to be presented in electronic version. The report shall include a summary of one page with the main recommendations.

## **6. Evaluation team**

- The review team should consist of 3 members to ensure broad participation.

Key word concerning competences for the evaluation team: participative methods (PLA/PRA), gender, integrated rural development programmes, small-scale village organisation, agricultural extension, education, health, ability to handle conflicts, and broad experience in evaluations and reviews.

- 1 team leader:
  - o Should be an independent person, i.e. not connected to the programme, Malagasy Lutheran Church, NMS or the government. Should have ability to communicate and build teams. Should furthermore have broad experience in evaluations, reviews and being a team leader for reviews.
- The gender aspect should be reflected in the review team with a minimum of 1 woman and 1 man.
- 1 team member will represent FLM in the field work of the evaluation.

The Programme Coordinator and the Programme Advisor, the respected project staff, MIRD-office and local government offices will be resource persons.

Since the review is seen as a learning process for all stakeholders, programme workers and the target group of the programme, all three groups have to be involved in the review process to ensure a mutual understanding of the challenges and solutions of the programme, local ownership to the proposed changes and proper follow up after the review has been conducted.

## **7. Responsible for coordinating the field visits:**

The Programme Coordinator, the Programme Advisor and the responsible project leaders will be responsible for the coordination and will participate in the field visits.

## 8. Time schedule

Date	Place	
In May	Tana	Meet birao Foibe
Wednesday 17	Tanà - Ihosy	Leave Tana at 5:30 drive to Ihosy Pick up the Vice President in Fianarantsoa
Thursday 18	Ihosy – Ivohibe	- Meet the Synod President - Short presentation about MIRD - Evaluators alone - Meeting with MIRD staff Drive Ihosy – Ivohibe (4½ hour)
Friday 19	Ivohibe	Visit site, meeting with MAFA, FANILO... (need to be planned with the evaluators before)
Saturday 20	Ivohibe - Fianarantsoa	Morning: visit site Drive Ivohibe – Fianarantsoa
Sunday 21	Fianarantsoa – Tanà	Drive to Tana
Sunday 28	Tanà – Ihosy	Leave Tana at 5:30 drive to Ihosy Drive with Maminiana and the Vice President from Fianarantsoa
Monday 29	Ihosy (Analaliry)	Visit site, meeting with MAFA, FANILO... (need to be planned with the evaluators before)
Tuesday 30	Ihosy (Analaliry) – Toliara	Morning: Visit site and/or short meeting with MIRD Sud staff Afternoon: Drive Ihosy – Toliara
Wednesday 31	Toliara (Miary)	Morning: Meet synod president, meet MIRD staff Afternoon: Visit site, meeting with MAFA, FANILO... (need to be planned with the evaluators before)
Thursday 1	Toliara (Miary)	Visit site continued
Friday 2	Toliara – Befandriana (Vorehe)	Drive to Befandriana Afternoon: Visit site Meeting with MAFA, FANILO... (need to be planned with the evaluators before)
Saturday 3	Befandriana	Visit site continued
Sunday 4	Befandriana - Toliara	Church, Drive Preparing preliminary findings
Monday 5	Toliara	Preparing preliminary findings
Tuesday 6	Toliara – Tanà	Short meeting with MIRD West staff 15:10 Evaluators fly from Toliara to Tana MIRD Coordinator driving to Tana
Wednesday 7	Tanà	Preparing preliminary findings
Thursday 8	Tanà	Preparing preliminary findings
Friday 9	Tanà	Presentation of preliminary findings for FLM Birao Foibe, 4 Tale of the projects, National Coordinator of MIRD and NMS Madagascar.
July 31		Draft report in English and Malagasy send to FLM and NMS.
August 15		Comments from FLM and NMS send to the evaluation team
August 22		Deadline for Final report in English and Malagasy.

## 9. Follow-up

The programme evaluation will be carefully studied and discussed within FLM (Head office, FANILO, MIRD), but also by NMS and other concerned bodies.

## 10. Abbreviations

- Digni Norwegian Missions in Development, formerly "Bistandsnemda"
- FANILO Fampandrosoana anivon'ny Loterana (Development within Lutheran)
- FLM Fiangonana Loterana Malagasy (Malagasy Lutheran Church)
- NGO Non-Governmental Organisation
- NMS Norwegian Missionary Society
- NORAD Norwegian Agency for Development Cooperation
- PLA/PRA Participative Learning Approach / Participative Rural Appraisal

**TOVANA 2: IREO OLONA NIHAONANA VOARAY ANARANA****18 mai 2017 :**

- **Pasteur Andrianandraina Jean Josefa**, Président Sinoda Ihosy, Président FANILO Sinoda

**19 mai 2017 :**

- **Pasteur Rafanomezantsoa Albert**, Président Fileovana Ivohibe, Filoha FANILO Ivohibe

**Fihaonana tamin'ny MAFA tao Ivohibe**

	<b>Anarana sy fanampiny</b>	<b>Andraikitra</b>	<b>Toerana</b>
1.	RANDRIAMAMPIHERY Gérard	MAFA Mpampianatra	Sandranavy II
2.	RAKOTOSOLOFO Marc	MAFA Tontolo iainana	Sandranavy
3.	VELOLAHY	MAFA Fiompiana	Sandranavy
4.	RAKOTONIRINA ALFRED Narcisse	MAFA Fiompiana	Sandranavy II
5.	TSIHALA Berton	MAFA Fambolena	Sandranavy II
6.	ZAFINDRETEA William	MAFA Fambolena	Sandranavy II
7.	RAKOTONIRINA Jean Heroé	Mpandrindra FANILO Ivohibe	Sandranavy II
8.	IHAVISOA Gaston	MAFA Tontolo iainana	Antam boholava
9.	MANATSARY	MAFA Fampianarana	Antamboholava
10.	BANADY Ihavaso	Mpandrindra FANILO Ihaka	Vohitsakanga
11.	RANDRIANARINONY	MAFA Fahasalamana	Analamifitaka
12.	RAINIPATSA Johnson	FANILO	Ivohibe
13.	RAZANAKA Frédéric	FANILO MAFA	Ivohibe
14.	BOBA Manatsara	FANILO MAFA	Andriamalama
15.	ANDRIANJAFY Arison	MAFA mpampianatra	Vohitsakanga
16.	RAMIANDRISOA Oméga	FANILO Animateur	Ivohibe
17.	TALEFISOA Elysa	MAFA Fambolena	Ivohibe
18.	TSARAHAJA Elisabeth	MAFA Fambolena	Ankazonivola
19.	SOAHITA	MAFA Tontolo iainana	Ankisira
20.	RANGA	MAFA Fahasalamana	Analamifitaky
21.	CELESTINE	MAFA Fafahasalamana	Ankisira
22.	NAVASOA	MAFA Fambolena	Tamboholava
23.	TEMA	MAFA Miralenta	Sandranavy
24.	TOLINY	MAFA Miralenta	Sandranavy
25.	NJARA	MAFA Miralenta	Analamifitaky
26.	JEANNINE	MAFA Miralenta	Maromainty
27.	ZOUZOU CLORETTE	MAFA Miralenta	Ivohibe
28.	EDWIGE	MAFA Fampianarana	Ankisira
29.	BAKOLY	FDF Fampianarana	Ivohibe
30.	LEONIDE	MAFA Fahasalamana	Sandranavy
31.	FRANCINE Lène	MAFA Fahasalamana	Sandranavy
32.	Voahangy	MAFA Miralenta	Andriamalama
33.	SOA	MAFA Fafahasalamana	Ivohibe
34.	SOANDRAZANA Josephine	MAFA Fahasalamana	Sandranavy
35.	NAROSOA Emilienne	MAFA Fammboliana	Maromainty
36.	CATHERINE	MAFA Miralenta	Ankazomivola
37.	CLOTILDE	MAFA Fampianarana	Ankazomivola

## Sandranavy II – Fileovana Ivohibe - Synoda Horombe

	Anarana sy fanampiny	Andraikitra
1.	Razanadramaitsy Leonide	MAFA Fafahasalamana V
2.	Francine Lene	MAFA Fahasalamana V
3.	Randriatsafara Yvon	Vahoaka tsotra
4.	Soja barthelemy Odilon	Vahoaka tsotra
5.	Moha Fidele	Vahoaka tsotra
6.	Ihamba	Vahoaka tsotra
7.	Toliny	MAFA Miralenta L
8.	Taliava Jo Clavier	Vahoaka tsotra
9.	Zafindretena William	MAFA Fambolena L
10.	Randriamampihery Gerard	MAFA Mpampianatra
11.	Nandrasoa Jean Noel	Vahoaka tsotra
12.	Rasoamampionona Clotilde	MAFA Fampianarana
13.	Tsambao V	Vahoaka tsotra
14.	Razafihajana Odette V	Vahoaka tsotra
15.	Rakotonirina Alfred Narcisse	MAFA Fiompiana
16.	Velolahy	MAFA Fiompiana
17.	Kadiava V	Vahoaka tsotra
18.	Mahezasoa Blandine V	Vahoaka tsotra
19.	Elysette	MAFA Fambolena

- **Manatsary**, Président fokontany Ankazobe, Fiangonana Ihaka, Fitandremana Ihaka, Monina Antamboholava

### Mangotroka

	Anarana sy fanampiny	Andraikitra
1.	Jean Baptiste Ernest Fahamaro	Mpampianatra
2.	Anorenana Sabine	MAFA
3.	Mahionsoa	MAFA
4.	Bera Andriamahazo	MAFA FAFI
5.	Fenoasy Alexis	Fokonolo L
6.	Lemene	Fokonolo L
7.	Meke	Mpianatra L
8.	Ndriamandimb's	MAFA
9.	Zitavaleriny Liavola	MAFA
10.	Zedeliny	raim-pianakaviana L
11.	Lambahoany Rogette	Fokonolo
12.	Maure Ghislaine	Mpamboly
13.	Faralahy	Mpamboly L
14.	Miandrisoa Mialoha Charles Francis	Mpamboly L
15.	Solondrainy Dada Johnson	Mpamboly L
16.	Razainirina	Mpamboly
17.	Razafindravola Victorine Marture	Mpamboly
18.	Tovondraza Claude	Mpamboly L
19.	Voady Victoire	Mpamboly
20.	DAM Soandro	Mpamboly L
21.	Revozognine	Mpamboly

**Analaliry**

29/05/2017

	<b>Anarana sy fanampiny</b>	<b>Andraikitra</b>	<b>Toerana</b>
1.	RANDRIAMAMPIHERY Gérard	MAFA Mpampianatra	Sandranavy II
2.	Pirba	MAFA tontolo iainana	Marohazo
3.	Raheditson	Président Fiangonana	Benonika
4.	Ravolasoa Charline	Fikambanam-behivavy	Anja
5.	Pelamanga Hasivelo Rafilo V	Mpampianatra olombe	Anja
6.	Tendriky	Mpianatra	Anja
7.	Razafindratsara	OPS Soavairy	Miary
8.	Randrianasolo Joseph	Pépinieriste	Anja
9.	Saholinirina Viale Aurélia	Présidente vehivavy	Analaliry
10.	Ramihobisoa Nantenaina V	Pépinieriste	Analaliry
11.	Razafy Jean Noel	Pépinieriste	Ambalamo
12.	Razafy Jean Christophe	Mpikambana AG	Analaliry
13.	Ravaovay	Mpanentana	Analaliry
14.	Mahata	Raiamandreny	
15.	M. Longo	Adjoint au Maire	Miary
16.	Noroarijaona Patrice	Président FLM – Mpandrindra FANILO	Analaliry
17.	Rasoarinaha Mariette V	MAFA	Analaliry

**Evaluation - Vondrony Analaliry (9V; 8L)**

30/05/2017

	<b>Anarana sy fanampiny</b>	<b>Andraikitra</b>
1.	Babozy	Mpamboly V
2.	Tanama	Mpamboly V
3.	Tsikany	Mpamboly V
4.	Rapiagno	Fikambanam-behivavy V
5.	Goma	Mpianatra vehivavy V
6.	Egename	Mpamboly V
7.	Asmine	Mpianatra V
8.	Sijanne	Mpamboly V
9.	Nidia	Mpianatra V
10.	Mapikamba	
11.	Tsiandry	Tanora
12.	Boba	Mpamboly
13.	Tsitijera	Mpamboly
14.	Rahodia	Mpamboly
15.	Satareharo	Mpamboly
16.	Milamana	Mpamboly
17.	Ratsimbazafy	Mpamboly – Mpianatra olobe

**Miary****31/05/2017**

	<b>Anarana sy fanampiny</b>	<b>Andraikitra</b>	<b>Toerana</b>
1.	Thomas Jess Britto L	MAFA Fampianarana	
2.	Léonce Galbert L	MAFA Fampianarana	
3.	Rasoanirina Marie Adeline	MAFA Miralenta	
4.	Paquerette Arthur L	MAFA	Miary Betsileo
5.	Meline Christine	RMM	Betsileo
6.	Rakotozafy Tsiankeriny Noeline	FANILO Fahasalamana	
7.	Justin Félix	FANILO Fitandrema	
8.	Herman Florent L	MAFA	Miary Betsileo
9.	Louise Remaka	Mpianatra	
10.	Florentine	Mpianatra	
11.	Raharinivo Soalena	Trésorière Miralenta	Miary Ville
12.	Goulinazy Raozy	Présidente MIRD	
13.	Razanajafy Emilienne	Mpanentana Miralenta	
14.	Raherisoa Miadana Zizely	Mpianatra	
15.	Yvette	Mpampianatra	
16.	R. Herline Christine	MAFA Miralenta	Miary Betsileo
17.	Merci Emilienne	Nentanina	
18.	Nomenjanahary F. Fidison L	MAFA Fambolena – Fiompiana	
19.	Cicia Rahantamalala	Mpianatra	
20.	Nesa Dig Da	Mpianatra	
21.	Ravaohangy Olivette	MAFA Mpampianatra	
22.	Espérent L	MAFA Miralenta	
23.	Niriko Maritin L	MAFA Fampianarana	
24.	HERison L	MAFA Miralenta	
25.	Razafindramasy M.	Mafa	Berekota
26.	Raharisoa Nathalie	MAFA	Miary Ville
27.	Pastora Benoit	Mpirondra Fileovana	Vavan'ny Fiherenana

**Miary Ankoronga****01/06/2017**

	<b>Anarana sy fanampiny</b>	<b>Andraikitra</b>
1.	Remara Tomora	Ex chef ZAP
2.	Rajato Jules	FKT
3.	Voavotsy	Pdt Covermore
4.	Relara	Mpamboly
5.	Tovomay	C/C de Miary
6.	Faranoelison	Mpamboly
7.	Tsihevy Remamonjy	Mpamboly
8.	Randrianantenaina Stepha	Mpianatra olobe
9.	Fahamaro Edson	Mpianatra olobe
10.	Victor Nantenaina	Mpianatra olobe
11.	Verosoanatsé	Mpianatra olobe



12.	Victorine Albertine	Mpianatra olobe
13.	Rengary	Mpianatra olobe
14.	Renina R. Olivia	Mpianatra olobe
15.	Tadiavina V. J.	Mpamboly
16.	Céline	Mpianatra olobe
17.	Tsiatamby	Mpamboly
18.	Tsiialia	Mpamboly
19.	Sofia	Mpamboly
20.	Clodette	Mpianatra olobe
21.	Soahariline Hoaia	Mpivarotra
22.	Zany Aliresta	Mpivarotra
23.	Harenisoa	Mpianatra olobe
24.	Retsapatsimitamby	

### Befandriana Atsimo

02/06/2017

	Anarana sy fanampiny	Andraikitra
1.	Randrianantenaina Edmond	Pastora FLM
2.	Ravoavy Stanislas	Mpandrindra FANILO
3.	Ralaimihoatra Jean Claude E.	MAFA FAFI Fiangonana L
4.	Ravoavy Edmond	MAFA FAFY L
5.	Solo Sebastin	MAFA L
6.	Sambahita Bernadette	MAFA Miralenta
7.	Razafindrendad Jeanne Françoise	MAFA Fahasalamana
8.	Rasoazanany Sendra Florine	MAFA
9.	Mpiandry Soamaniry	Tantsaha V
10.	Lea Zarina Gilberthe	MAFA Miralenta
11.	Miliene	Mpamboly V
12.	Monique Clémentine	Mpamboly V
13.	Masy Joséphine	Mpiketrikitre V
14.	Tsarasinny	Mpianatra V
15.	Renopo	Mpianatra olobe L
16.	Sisia	MAFA Fampianarana