Danmission in Africa and Asia

Mogens S. Mogensen
May only be quoted with reference.

Table of Contents

1. Introduction 4

2. Analysis of the Work of Danmission in Tanzania 6
   2.1 Purpose 6
   2.2 Sources 6
   2.3 Introduction 6
      2.3.1 Tanzania and Kagera 7
      2.3.2 Church and Mission in Tanzania 7
      2.3.3 The Scope of Danmission’s Work in Tanzania 9
   2.4 Analysis of Mission Principles and Objectives 13
      2.4.1 Evangelism 13
      2.4.2 Diaconia and Development 15
      2.4.3 Church Formation and Development 22
      2.4.4 Inter-Faith Dialogue 26
      2.4.5 Development towards Self-support 27
   2.5 Analysis of the Organisation of Danmission’s involvement in ELCT 31
      2.5.1 South-South Mission 31
      2.5.2 Exchange Programs 32
      2.5.3 Direct and Indirect Mission 33
      2.5.4 LMC and the Partnership with ELCT 33
      2.5.5 Danmission’s Administration 33
      2.5.6 Summary 37
   2.6 Conclusions and Recommendations 38

3. Analysis of Work in Cambodia 40
   3.1 Purpose 40
   3.2 Sources 40
   3.3 Introduction 40
      3.3.1 Cambodia 40
      3.3.2 The History of ICC 41
      3.3.3 The Purpose and Scope of the Work of ICC 41
   3.4 Analysis of Mission Principles and Objectives 43
      3.4.1 Evangelism 44
      3.4.2 Diaconia and Development 45
3.4.3 Church Formation and Development 46
3.4.4 Inter-Faith Dialogue 50
3.4.5 Development towards Self-support 50
3.5 Analysis of Organisation of the Work of ICC and of Danmission’s involvement in ICC 54
3.5.1 South-South Mission 54
3.5.2 Direct and Indirect Mission 55
3.5.3 Administration of ICC 55
3.5.4 Danmission’s Administration 56
3.5.5 The ICC Alliance Model 57
3.6 Conclusions and Recommendations 58

4. Analysis of the work of Danmission in Pakistan 61

4.1 Purpose 61
4.2 Sources 61
4.3 Introduction 61
4.3.1 Pakistan 61
4.3.2 Church and Mission in Pakistan 61
4.3.3 The Purpose and Scope of Danmission’s Involvement in Pakistan 62
4.4 Analysis of Mission Principles and Objectives, and the Organisation of Danmission’s Involvement in Pakistan 64
4.5 Conclusions and Recommendations 66

5. Final Conclusions and Recommendations 68

Appendices 71

Appendix 1: Terms of Reference 71
Appendix 2: List of Abbreviations 74
Appendix 3: Sources of Information for Analysis of Tanzania 77
Appendix 4: Sources of Information for Analysis of Cambodia 84
Appendix 5: Sources of Information for Analysis of Pakistan 89
Appendix 6: Questionnaire for Tanzania 91
Appendix 7: Maps of Tanzania, Cambodia and Pakistan 94

1. Introduction

When Danmission became a reality on January 1st 2000 by virtue of the joining of The Danish Missionary Society (DMS) and Danish Santal Mission (DSM)

the overall purpose was to prepare these two old societies for an intensified missionary effort in the 21st Century partly through creating a more flexible and less cost heavy administration and partly through including recent missiological thinking into the framing a modern missionary strategy (Terms of Reference).
For the first 3 years, the existing work of the DMS and DSM was carried on as it is reflected in “Mission statement and Objectives 2000-2002”. In preparation for a new mission document from the beginning of 2003 the executive committee on May 30th 2000 decided to initiate an impartial evaluation of three of the main work areas of Danmission. Tanzania was selected as a representative of a former DMS working area “where the most frequently used partner is a large Lutheran church with a holistic and theological work method” and where the commitment was extensive. Cambodia was selected as a relatively new DSM working area “where the most frequently used partner is an ecumenical and strategic alliance” and where the commitment is somewhat extensive. Finally, Pakistan was selected, “where DMS for a number of years has had a partnership with a small Lutheran church” and where the commitment is somewhat small and with no missionaries for a number of years (Terms of Reference).

The purpose of the report is to analyse the involvement of Danmission in these three countries with a view to assess the extent to which Danmission’s four main points (evangelism, diaconia and development, church formation and development, and inter-faith dialogue) have been implemented, and to assess the relationship between proclamation and diaconia and the extent to which the four ‘selves’ (development towards self-support concerning finances, leadership/management, mission and theological identity) have been implemented, and to make possible recommendations with regard to changes in missionary activities in view of Danmission’s objectives. According to the terms of reference the main emphasis in the report should be on the analysis of Danmission’s involvement in Tanzania and Cambodia, whereas the analysis of Danmission’s involvement in Pakistan is only sketchy since it should not be based on a visit to the country and only on few interviews.

The executive committee decided to ask the author to carry out this analysis. Meetings were held with the Danmission’s management on September 4th and November 9th 2000, and the report was to be handed over to Danmission by the end of 2001. My professional background for doing this analysis is that I have been a missionary to Nigeria for 10 years, the general secretary of the Danish Sudan Mission for 6 years, and finally the general secretary of the Danish Mission Council since 2000. I have received a MA in Missiology and a PhD in intercultural studies, both from Fuller Theological Seminary. Finally, I was part of a team of three who evaluated “Evangelism and Church building in Mission Évangélique Luthérienne au Mali” in 2000.

The methods used in this analysis include analysis of written material, questionnaires and personal interviews with key persons in Denmark and in/from Tanzania, Cambodia and Pakistan. Research trips were carried out to Cambodia and Tanzania.

The Cambodia part of the analysis was completed by April 2001, the Tanzania part by October 2001 and the Pakistan part by the middle of December 2001. This means that more recent developments in these countries or in Danmission have not been reflected in the report.

The report should not be considered as an evaluation of the work of Danmission in the three countries, since a proper evaluation would have been a much more ambitious undertaking than the present work. This is rather an analysis by a person who has never been employed by Danmission or DMS or DSM of certain aspects of the work that does not claim to be conclusive. The fact that this research was done by only one person has of course had the consequence that the analyses and perspectives have not been weighed and discussed in a team of researchers.
A number of key people with whom the author has communicated have been presented with a draft of the report (without the conclusion) and have been asked to correct mistakes. The incorrect data and unjustified conclusions that may occur in the text, however, should never be blamed on any of the many informants and interviewees, but only on the author.

I want to express my gratitude and appreciation to Danmission and its mission partners, and in particular to all those persons who volunteered to answer all the questions in the questionnaire and who spent hours with me during personal interviews and while they introduced me to their ministry, their co-workers and place of work.

2. Analysis of the Work of Danmission in Tanzania

2.1 Purpose
The purpose of this report is – according to the terms of reference - to analyse Danmission’s involvement in the work of the Evangelical Lutheran Church in Tanzania (ELCT) in relation to Danmission’s mission statement and objectives incl. the 4 selves principles, administrative procedures, South-South mission, Danida projects, direct and indirect mission with a view to finding out to what extent the objectives and principles have been implemented and with a view presenting recommendations concerning the future involvement of Danmission in Tanzania.

2.2 Sources
This interim report is based on an analysis of written questionnaire interviews with persons directly involved in the work of ELCT (10 individuals or couples), personal interviews with Danmission staff members (3), church employees, incl. Danmission missionaries, in Tanzania (36), residents and visitors to Tanzania, not employed by ELCT or Danmission (4), visits to ELCT institutions in and around Arusha, in NWD and in KAD (31), and finally the study of a number of relevant published and unpublished sources. The personal interviews and visits in Tanzania took place 5th – 22nd of June 2001. Interviews with people in Denmark took place during the period June –October 2001. See appendix 2 for details.

2.3. Introduction to ELCT and Danmission’s Involvement in ELCT

2.3.1 Tanzania and Kagera Region
Tanzania, which is East Africa’s largest country, covers app. 943,000 sq. km (about 20 times the size of Denmark). Tanzania’s population, estimated at 34 million people (6 – 7 times the population of Denmark), comprises about 120 ethnical groups. About 95% of the population are of Bantu origin. The largest ethnic group is the Sukuma (13%, living South of Lake Victoria). The degree of urbanization in Tanzania is lower than in many other sub-Saharan countries. In 2000 the urban population was about 33% of the population. The growth rate of the Tanzanian population is 2,8%, but the urban population is estimated to be growing with 10% per year.
90% of the population are farmers, and 40% of the GDP and 85% of the export comes from the agricultural sector.

The population of the area covered by NWD is about 1 mio, the majority of which are Haya. The population of the area covered by KAD (which includes the Ngara district) is about 700,000, the majority of which are Nyambo.

Tanzania is one of the poorest countries in Africa. Around half of the population live below the poverty line. 1/6 of the children die before the age of five and about 1/3 of the children will never go to school. Before the debt relief program came into being, the external debt of Tanzania was about USD 8 billion. The per capita debt amounted to USD 264 while per capita income per year was only USD 210, and the Tanzanian government had to spend about 30% of the total domestic revenue to service the external government debt. The impact of this situation is seen in the fact that while Tanzania in the financial year 1998/1999 spent 130,6 billion TSh to service part of her external debt, it spent only 30,9 billion TSh on health.

In the 90s the total foreign aid ranged between USD 800 and 1100 mio, and Denmark has been one of the countries with the largest donation, with about DKK 500 million. Since the independence of Tanzania, Denmark has donated about 8% of all the foreign aid, received by Tanzania.

There are no precise statistics of religious affiliation in Tanzania. It is estimated that about 45% are Christians, 35% Muslims, the rest being adherents to traditional religions and other religions.

2.3.2 Church and Mission in Tanzania
ELCT was established in 1963 when 7 regional Lutheran churches, each of which related to churches and mission organisations in Germany, Scandinavia and USA, merged. ELCT has about 2 million members and is the second largest church in Tanzania. The Roman Catholic Church (RCC) is the largest church. ELCT has 14 mission partners. Up to 1997 these mission partners coordinated their support to ELCT and its dioceses through the Lutheran Coordination Service (LCS). In 1997 LCS was replaced by the Lutheran Mission Cooperation, which was meant to be a common forum for all the dioceses of ELCT and all the mission partners of ELCT.

Danmission’s main involvement in ELCT has been in the Kagera Region, where we today find North Western Diocese (NWD) and Karagwe Diocese (KAD). The first missionaries to settle in this area were Roman Catholics who reached the area in 1878, and the Roman Catholic Church is today the largest church in the Kagera Region. The first Protestant mission station was established by the German Bethel Mission (Lutheran) in 1910. During the First World War the Germans were forced to leave, and the Anglican Mission in Uganda was responsible for the Protestant work around Bukoba. The Anglicans were not able to handle this area, so they handed over the responsibility to a Methodist mission society from South Africa, until the Germans were able to return in 1925.

When the Germans again were forced to leave Tanzania during the Second World War, the work was entrusted to the Lutheran Augustana mission from US, who invited Lutheran missionaries from the neutral Sweden, Swedish Church Mission (SCM), to come and help. In 1942 the first missionaries from Sweden arrived in Bukoba (Ingeborg & Bengt Sundkler). SCM, who in 1947 had been given the formal responsibility for the Lutheran mission work in the Kagera region, invited DMS to join them in the work, and in 1948 the first DMS missionaries (Grethe & Knud Balslev)
arrived in the area. In the following years a couple of DMS missionaries who had to leave China due to the revolution were posted to Tanzania, and the Tanzanian mission field soon became the largest DMS mission field. In 1954 the German missionaries returned and from now on the work was done in cooperation between SCM, DMS and the German Bethel mission with SCM as the main responsible mission agency. In 1961 the Lutheran Church in the Kagera region called Bengt Sundkler back to Bukoba to become the first bishop of the diocese. The second bishop was Josiah Kibira (1964-85) who later became the president of LWF.

NWD is one of the strongest dioceses in ELCT with the best leadership. For about 20 years a very competent leadership including bishop Samson Mushemba and General Secretary Johanssen Lutabingwa led the diocese. The new bishop Buberwa and the new general secretary dr. Fidon Mwombebi together with many other able leaders seem to continue this tradition of a very competent leadership in the diocese. Today the diocese has about 150,000 members.

In 1979 KAD was carved out of NWD, and Paulo Mukuta became Karagwe’s first bishop (1979-1996), and it is therefore understandable that KAD as a younger diocese therefore is educationally and financially and also administratively not so strong as the NWD. For years KAD has been developing a large debt due to overspending. This lead in 2000 to a critical situation in which the ELCT HQ imposed a strict administrative control on the diocese, half of the employees in the diocese were laid off and departments joined together, and the administration was tightened. A partly new diocesan leadership have now decided to give priority to (1) provision of pastors and evangelists in all 7 districts, (2) continuation of the health and diaconical work in the diocese and (3) training of future co-workers and leaders (capacity development). Some of the problems of KAD are related to the fact that the church is younger and therefore less matured than in the Bukoba area. Furthermore, Karagwe was badly affected by the refugee problem in 1994-96 and the HIV/AIDS epidemic. The extremely low coffee prices have undermined the economy of Karagwe well as Bukoba.

ELCT has traditionally been deeply involved in social work. The German and later the Nordic and American missionaries established a great number of educational and health institutions, which catered and still cater to the needs not only of church members, but of all Christians as well as Muslims and adherents of traditional African religions.

When discussing the role of the church in society a church leader referred to this missionary tradition which has now become an integral part of the church’s self-understanding and identity:

Health and education were part of the program of the first mission organisations and they established social institutions. Why did they do this? It is part of the role of the church. People were illiterate and it was necessary to teach them to read in order to carry through the mission work. Ideally today the government should take care of these social services, but the government is found lacking, and the church gets involved because it is proclaiming a holistic liberating gospel.

ELCT together with other churches, esp. RCC and the Anglican Church, has carried and still carry a very heavy load in Tanzania in terms of running social institutions and programs that in other countries are taken care of by the government. An example of this is NWD that runs about 25 diaconia and development institutions and programs offering the general population health care and
educational services. It has been estimated that the churches take care of more than 75% of the health care facilities in the Kagera region.

A church leader concluded that

*Without ELCT in Kagera, health and education services would collapse completely. If the church were not there, there would be a lot of gaps in society. The role of the church in society is becoming even more important these years. But management is a big problem for the church.*

The churches are also deeply and increasingly involved in the educational sector. Due to the economic situation in Tanzania there is no prospect that the government in the near future will be able to take over the responsibility for the social work that the churches are doing today. On the contrary it seems that local communities come to depend more and more on the services of the church. The ELCT is carrying this heavy burden of offering highly needed social services to the population in cooperation with its mission partners, who contribute substantially to many institutions and programs (often with money from governmental development agencies, such as DANIDA).

### 2.3.3 The Scope of the Work of Danmission in Tanzania

Geographically Danmission’s involvement in Tanzania falls in three areas, i.e. (1) NWD, (2) KAD and (3) other areas, i.e., the national church (incl. the HQ in Arusha), Zanzibar and zonal work in and around Kagera Zone.

The cooperation between Danmission and ELCT has taken different forms. Danmission has (1) provided missionary personnel (2) provided financial support, (3) facilitated development projects from Danida via the Danish Mission Council Development Department (DMCDD) and has been involved in (4) friendship relationships, exchange and volunteer programs.

#### North Western Diocese

Missionary personnel: In NWD Danmission is or has been involved in the following institutions of the church with missionary personnel in the period 2000-2001:

1. Ntoma Home Craft School (Else Højvang)
2. Igabiro Farmers Training Centre (Michael M. Nielsen and Karen Baggesgaard up to 2000, will be replaced in 2001 by Matthias and Bente Dommert)
3. Bukoba Conference and Training Centre (Anne Marie Wemmelund)

Financial support: Danmission has provided funds from its own budget (2001) to the following institutions and programs:

1. Igabiro Farmers Training Centre (DKK 10.000)
2. Ndolage School of Nursing (DKK 10.000)
3. Mugeza School for Deaf Children (DKK 35.000)
4. Igabiro Home for Disabled People (DKK 10.000)
5. Islamic work: courses on Islam etc (DKK 70.000)
DMCDD projects: Danmission has facilitated DMCDD support for the following development projects (approved projects 1998-2002):

1. Igabiro Farmers Training Centre: Training of leader (DKK 80,000)
2. Mugeza School for Deaf Children: Building of workshop facilities (DKK 352,000)
3. At various institutions: Rain water tanks and training of builders (DKK 288,000)
4. Ndolage Hospital: Revolving Fund (medicine) (DKK 367,000)
5. Mobile bookshop (DKK 242,000)
6. Leadership training – for pastors, evangelists and lay leaders about Islam and a scholarship in Islamic studies for pastor (DKK 72,600)

Friendship relationships, exchange and volunteer programs: Danmission has sent volunteers to and facilitated friendship relationships for Danish groups and institutions with the following institutions and programs in 2000-2001:

Mugeza School for Deaf Children – Rønde Højskole “Pilgrimslinjen” volunteers
Ndolage School of Nursing - students from School of Nursing in Hjørring & volunteers
Ntoma Home Craft School – friendship relationship with Midtsjællands Ungdomsskole & volunteers
Ntoma Orphans Home - volunteers
Igabiro Farmers Training Centre – friendship relation with Kongensgård Landbrugsskole
Kashasha Village Training Centre – Rønde Højskole “Pilgrimslinjen” - volunteers
Ntoma district – Nørremark parish, Vejle
Kyaitoke district – Hasle parish, Århus
Ndolage district – Nr. Áby parish, Fyn (Rev. Kahigi)

Karagwe Diocese
Missionary personnel: In KAD Danmission is or has very recently been involved in the following institutions and program of the church with missionary personnel
1. Bushangaro District – Women’s work et. al. (Gudrun Vest)
2. Nkwenda Bible School (Ruth & Hans Henrik Folmersen)
3. The Diaconia Department (From 2001: Else Bjerg & Sune Hjertman Frederiksen)
4. Nyakahanga Hospital (Anne Vestskov – PUU/DMCDD)
5. Building Department (Up to August 2001: Bjarne Falkesgaard)

Financial support: Danmission has provided funds from its own budget to the following institutions and programs (acc. to Danmission budget 2001):

1. Bushangaro district:
   a. Scholarship District pastor (DKK 30,000)
   b. Diaconical work in Karagwe (Gudrun Vest) (DKK 20,000)
2. Nkwenda Bible School
   a. Building project (DKK 100,000)
   b. Education (DKK 10,000)
3. Diaconia department (DKK 80,000)
4. Nyakahanga Hospital – emergency fund (DKK 20,000)
(5) Scholarship to partially support theological students at Ruhija College
(DKK 10,000)

DMCDD projects: Danmission has facilitated DMCDD support for the following development projects (larger projects pr. May 15 2001 and approved mini projects 1998-2002):

(1) Karagwe Secondary School: Support for purchase of books (DKK 180,000)
(2) Women’s centres: Rainwater harvesting (DKK 124,000)
(3) Nyakahanga Hospital / Health work in Karagwe
   a. Renovation of hospital, training of staff etc.
      (1996: DKK 6.7 mio; 1999: DKK 2.5 mio)
   b. Primary Health Care program in Karagwe (DKK 2,704,820)
   c. Further education of nurses (DKK 400,000)
   d. Malaria prevention. Pilot project in Ihembe (DKK 38,500)
   e. Medicine sale – revolving fund (DKK 400,000)
(4) Building Department: Store building, equipment/machines (DKK 145,000)

Friendships, exchange and volunteer programs: Danmission has sent volunteers to or facilitated friendship relationships for Danish groups and institutions with the following institutions and programs:

(1) Bushangaro district / women’s work - friendship relation being developed with Skjern district
(2) Nkwenda Bible School – friendship relation being developed with Y’s men’s groups around Holstebro & volunteers
(3) Karagwe Secondary School – friendship relation with Tommerup Efterskole

ELCT HQ, Kagera Zone and Zanzibar
Missionary personnel: Danmission is or has been involved in the following institutions of the church with missionary personnel in the period 2000-2001

(1) ELCT Health Department – Ulla Væggemose (PUU-DMCDD)
(2) ELCT Department of Finance and Planning – Erik Bendix Jensen (PUU-DMCDD)
(3) Zanzibar: Islam work – Dorthe & Angeir Langaas (under training from September 2001)

Financial support: Danmission provides has provided funds from its own budget (2001) to the following institutions and programs:

(1) LMC: Block grant – DKK 240,000
(2) PROCMURA: contribution to Christian-Muslim work – DKK 44,000
(3) Container mission (DKK 15,000)
DMCDD projects: Danmission has facilitated DMCDD support for the following development projects:

(1) ELCT Health Department:
   a. Administration of medicine at hospitals and clinics - DKK 398,000
   b. Seminar for leading staff members in ELCT health institutions: DKK 78,000

(2) ELCT Department of Finance and Planning: Capacity development, IT equipment for HQs of ELCT, KAD and ELVD - DKK 368,000

Exchange and friendship relations: Danmission has sent volunteers to, or facilitated friendship relationships for Danish groups and institutions with the following institutions and programs:

(1) Makumira University College (Theology) – Partnership with Faculty of Theology, University of Copenhagen, exchange of lecturers and students, PhD program under development

(2) Ruhija Lutheran Theological College – Diocese of Fyn (Bishop Kresten Drejergaard) providing guest lecturers

Summary
The total number of missionaries in Tanzania on Danmission’s payroll per June 2001 is 11 and the number of volunteers (incl. students various institutions in Denmark) sent to Tanzania in 2001 is expected to be about 20.

The total amount of financial contributions to ELCT in 2001 will be DKK 734,000. This amount of money was divided among 15 institutions, projects and programs.

The total expenses on Tanzania, including personnel expenses, have been DKK 3,345,200.

In the period 1998-2001 Danmission has facilitated DMCDD support for 12 ELCT development projects for more than DKK 17 million, that is on average almost DKK 6 million per year.

Danmission is involved through personnel, projects and finances (excl. volunteers and friendship relations) with around 15 institutions and more than 7 programs, projects and departments.

From 1998 to 2000 the number of missionaries and volunteers sent to Tanzania has been reduced by about 50%. This reduction was executed primarily for economic reasons. The financial support to ELCT, however, has been not been significantly reduced in the same period.

2.4 Analysis of Mission Principles and Objectives
In this section the Danmission’s involvement in the work of ELCT will be analysed based on the mission principles and objectives stated in “Mission Statement and Objectives for Danmission 2000-2002”.

(4) KZACP for orphans in KAD (DKK 100,000)
(5) Theological College Ruhija (DKK 20,000)
2.4.1 Evangelism
According to Danmission’s understanding of the mandate given by Jesus Christ to the church, Danmission sees it as one of its major goals to “Proclaim the message of the Kingdom of God and salvation through conversion and reception of the forgiveness of sins by faith in the Lord of the Kingdom of God, Jesus Christ, crucified and risen”.

In Tanzania about 60% of the population are adherents of Islam or African Traditional Religions (ATR), including NWD and KAD, recognizing its missional task in this context, is deeply involved in evangelism in different places and in different ways.

1. Evangelism within the diocese, mainly among uncommitted church members and ATR adherents

2. Mission areas outside the diocese in Tanzania, mainly among ATR adherents. NWD has been assigned the Kigoma area as a mission area, KAD has been given responsibility for mission work in Ngara district south of Karagwe. Danmission, however, is not involved in these mission programs.

3. Apart from this, ELCT is involved in mission work including evangelism through Tanzanian missionaries sent to other countries in Africa (e.g., Mozambique, Zambia, Burundi, Uganda and Botswana) and in Europe (e.g., Germany, Denmark and Sweden).

The main focus of the evangelism of ELCT, however, seems to be directed towards “unchurched and uncommitted Christians” and towards adherents of African Traditional Religions, whereas ELCT up till recently has done very little to reach the Muslims (more about the issue of Islam in a later section).

Years ago Danmission (or rather DMS) was deeply involved in evangelism, but today Danmission is not directly involved in the evangelism of the church. A Tanzanian church leader observes that

As a partner Danmission focuses more on development than on evangelism. Danmission does not support evangelism. We should find ways to revive evangelism and the church.

As of now, none of the Danmission missionaries is assigned to work together with the church in evangelism work, and Danmission does not directly support evangelism projects financially.

When asked whether the work of Danmission and its missionaries contribute to the proclamation of the gospel among non-Christians, the church leader quoted above responds,

Yes, though not very directly. – By empowering the local co-workers to do so in many different ways. These include training of indigenous leaders at Ruhija Evangelical Academy, pastors advancement programs, etc.

This is in line with the statements of all interviewees, who emphasise the indirect nature of Danmission’s (and I would add most of ELCT’s) contribution to the proclamation of the gospel to non-Christians. One of the missionaries sums it up by saying that “the many diaconal initiatives of the church (in which Danmission is involved) testify to the love of Christ for all”. And a church leader expressed a widespread conviction of the church that
Social services provided by the church are inseparable from evangelism, because the gospel is all embracing. When we start mission work in a new area, people immediately ask also for social services. Pentecostals only preach the gospel without offering social services. This makes it almost impossible for them to do mission work in new areas where there are no Christians and no churches, so they prey instead on the mainline churches.

There can be no doubt that the diaconical work of the church which is offered non-Christians as well as Christians plays a very important role in the communication of the Gospel in Tanzania.

Some of the missionaries are on an individual basis involved in the evangelistic activities of their local churches and institutions, and Gudrun Vest’s work among and through women in Bushangaro district also seems to have very significant evangelistic dimensions. Through its contribution to LMC, Danmission is also indirectly supporting the evangelistic work of the church, since some of the funds are being used to support mission projects, such as KAD’s work in Ngara district.

**Summary**

ELCT and its dioceses in the Kagera zone are involved in direct evangelism, but the strength of the church is in its indirect evangelistic work through its diaconal institutions. Danmission is hardly involved in direct evangelistic work, but its involvement with the diaconal institutions and with church education and its financial support of LMC are significant indirect contributions to the proclamation of the gospel.

A number of church leaders expressed their concern that Danmission no longer is actively supporting evangelism work. A church leader said that “I am increasingly worried by the apparent reluctance of supporting mission work within the … diocese – we do not get funds for mission (evangelism) these days”. Asked directly the same church leader said that Danmission apparently gave a higher priority to diaconia/development projects than to evangelism. The church did not want Danmission to reduce its efforts in diaconia/development projects but wanted a more active role for Danmission in mission (i.e., evangelism) projects.

**2.4.2 Diaconia and Development**

A second major goal of the work of Danmission is to “Show Christian love to people through practical care and assistance enabling them to improve conditions of life for themselves and their children”. Diaconal and developmental institutions and programs are at the centre of Danmission’s work in Tanzania.

**Health Care**

In health care Danmission has focused on supporting the curative and preventive (PHC) work at the hospitals in Ndolage and Nyakahanga and through the pharmaceutical consultancy work of Ulla Væggemose (also in other parts of Tanzania) and the Kagera Zone Aids Control Project (KZACP). There is no doubt that the health work of ELCT, in which Danmission has been involved, has contributed significantly the improvement of the health of many Tanzanians. For decades Danmission (up to 2000 DMS) has been involved in both Ndolage and Nyakahanga hospital and
has through personnel, training and capital investments contributed to the achievements of these hospitals that are highly respected by both government authorities and the local populations.

The greatest investment in health work during the last few years has been the Nyakahanga Hospital project. The refugee problems in Karagwe in 1994-1997 contributed to the wearing down of the buildings and the equipment just as it drained the hospital for many key workers. The renovation of the buildings and the equipment and the training of several staff members, made possible by the DMCDD grant, has brought the hospital up to a relatively good standard. KAD owns the hospital, and there are indications that the severe administrative problems in the diocese have also in some ways affected the smooth running of the hospital.

A key problem for the church health care services in Tanzania today is the lack of sufficient high quality medicine at a reasonable price. Through the work of Ulla Væggemose in the HQ in Arusha and the work of Anne Vestskov in Nyakahanga Danmission (sponsored by DMCDD) is involved trying to solve this problem among other things by establishing revolving drugs funds. The work is only about to take off and there are other related issues to be taken care of, so it seems to be wise for Danmission to persist in this work for a number of years to make sure that it will have a long term effect.

The main focus of the health work of ELCT (and also of Danmission’s support to the health work) in Tanzania however seems to be the curative work of the health institutions. In and from the hospitals and clinics there are also primary health care initiatives, also supported by Danmission, but the big question, which is also being discussed in ELCT, is how to strike the right balance between curative work (centred around institutions in towns) and primary health care (primarily in the villages). One problem is that whereas it may be possible to make at least parts of the institutional health work financially self sustainable, primary health care will never become financially self sustainable. Another problem is that health institutions such as hospitals are more visible and given a higher status than primary health care programs in villages. A church leaders admits frankly that “the main beneficiaries of the health services are not the poor, this is even the case at … hospital”. Nobody can deny the contribution of hospitals and clinics to the improvement of the health of the population, but there are strong indications that much more emphasis should be put on primary health care in order to more effectively improve the health of people (more people, and people in more remote areas).

Danmission played a key role in the establishment in the aids program, KZACP. Although Dan Church Aid (DCA) finances most of the work, Danmission’s role has been very significant, not only through the input of the missionaries who were employed in the program, but more importantly due to Danmission’s close contact to the dioceses involved in KZACP. The work of KZACP will undergo an external evaluation in the autumn of 2001 which will determine the future of the project. It seems, however, from observations and reports and from the appreciation KZACP has received from government authorities and the population, that this program has contributed significantly to the raising of awareness concerning HIV/AIDS and is probably also slowly beginning to affect the behavioural patterns of some people at risk, just as it has helped to alleviate the sufferings of victims of AIDS, including orphans. In the next phase of the work KZACP will focus more on trying to bring about behavioural changes, and the work will probably be more integrated into the primary health care work of the church.
It is not possible to get reliable data concerning the percentage of HIV positive people in the population in the Kagera Region, but a conservative estimate based on the available data is that more than 20% of the population are HIV positive. It is encouraging that an increasing openness has been developed in the church, so that it is possible in many local congregations to talk about HIV/AIDS and prevention. Still, however, there is a very long way to go. In many hospitals and clinics there is no much openness about AIDS related diseases. The attitude, even among some medical personnel, is often that “People do not die from AIDS but from TB, malaria, pneumonia etc.”, and this lack of realism conceals the devastating effect of HIV/AIDS, and slows down the development of necessary behavioural changes, including the use of contraceptives (by people at risk) and the precautions when handling blood (in hospitals and clinics). Due to the extreme poverty in many areas and negative attitudes, there are still very serious problems concerning the provision of the necessary care for AIDS victims.

There is no doubt that for many years to come the church and therefore also Danmission and DCA need to be involved in HIV/AIDS work in the Kagera region. There is an urgent need to do everything possible to stop or at least slow down the spread of HIV/AIDS. But even without new HIV-positive people in the region, the effects of AIDS will probably be extremely severe in the next 10 years. Danmission has been involved in this work from the beginning, and there are no good reasons why Danmission should not continue and even increase its efforts in this area. One relevant way of expanding Danmission’s involvement in the project would be to honour the request for a missionary to work alongside the Tanzanians in KZACP. This would again bring Danmission closer to the work, so that Danmission might be in a better position to transfer experiences from this HIV/AIDS project to other similar projects in other parts of the world.

Whether the work of KZACP could be made more effective and less bureaucratic will be left to the evaluation team to find out. In my interaction with the project there were indications that there are some urgent administrative problems that may need to be looked into. The project is owned by three dioceses that appoint the leadership of the project. It seems, however, that the role of diocesan administrators in particular concerning employment and transfer of staff members has created frustration with the leadership of the project. If this problem is not looked into, it will probably frustrate the leadership of the project and thereby slow down the otherwise positive development of the work.

Education
Danmission is not involved in primary or secondary educational institutions, but in what might be termed alternative educational institutions in sectors that the government have not been able to do much. Danmission has focused on supporting the training of farmers (Igabiro), women (Ntoma) and deaf children (Mugeza). Danmission has a long tradition of involvement in these institutions. Danish missionaries were involved in the establishment of the institutions both in Igabiro (Peter Møberg) and Ntoma (Anne Marie Wemmelund) and still have missionaries there.

These institutions offer training of farmers, women and deaf children, all of which are highly needed. The impact of these institutions is felt throughout the society. Farmers are trained to use new crops and methods, thereby improving their living standard. Young women are offered training in certain skills that help them to employ themselves or add to the income of their farmer families. Deaf children that otherwise would not get any primary education and would be left without access to any education are trained to the same educational level as other children, and some of them are
able to further their education in spite of their handicap. All three institutions are unique in that there are no similar institutions in the whole of Kagera region, so the government and the populations are quite dependent on their services. Over the years missionaries seem to have given important inputs to these institutions and there is still a request from these (and other) educational institutions to get missionaries from Danmission to be part of the staff. However, time may come for Danmission and the church to consider whether – in view of the limited number of missionaries available in years to come – missionaries are still essential for the development of these institutions or other forms of cooperation might suffice. There is no doubt that DMCDD support for capital expenses and for training will still be needed to keep the standard of the schools and to develop them further. Apart from this these institutions will benefit from the inspiration that comes from friendship with related institutions in Denmark (and of course other countries as well) with exchange of staff and students and from volunteer programs.

So far volunteers only come from Denmark to work in an institution 3 – 12 months, but the request was heard from Tanzanian institutional leaders and youths to develop a volunteer program for Tanzanian youths to come to Denmark to work in institutions in Denmark for 3-12 months. Not only will the Tanzanians benefit from such programs, in the same way such programs will be of great benefit for our church and society in Denmark.

**Diaconia Department in Karagwe Diocese**

Apart from being involved in diaconia through diaconal institutions and development work Danmission has also over the years been involved in the diaconia department in KAD. This work was started at the initiative of Danmission in 1997 through Susanne Rask and Carsten Brinkmeyer and is now being carried on by Else Bjerg and Sune Hjertman Frederiksen in cooperation with Sr. Ephrania. The purpose is to motivate and equip the local congregations to take care of the many diaconal tasks in the villages caused by poverty, malaria, insufficient health system etc, and worsened by the AIDS epidemic. The work is almost totally financed by Danmission. The work focuses on caring for orphans, handicapped and elderly people.

As the survey conducted at the start of the programme showed there can be no doubt that there are many disabled children and handicapped people in need of help, and due to the AIDS epidemic the number of elderly people and orphans in need of help is also increasing. But right from the beginning there were problems concerning the understanding of and support from the church leadership and the congregations. In a report from October 1999, Susanne Rask concluded concerning the first couple of years of the diaconia department that

Throughout the process it became evident that many are not able to understand the word diaconia and its significance – a new concept which has to mature in the minds of people. Many times I have asked myself if we impose a development and our development methods on the African culture for which they are not ready (Rask, Diakoni – en udfordring til den Lutherske Kirke i Tanzania, 1999).

As of now the diaconia department is not strongly rooted in the church, it is a project conceived by and sponsored and carried out by Danmission. Diaconia is an inalienable element in the identity of any church. The urgent challenge, however, is to assist the church to find financially realistic and culturally appropriate ways of further developing the elements of diaconal service which already exist in local congregations. This will require a lot of creativity and experimentation and also a long term commitment from Danmission.
Perceptions of diaconal work
As mentioned above, the services offered by these diaconical and development institutions and programs meet urgent needs in the population and are highly appreciated by the population as well as government authorities. There are also strong indications that they “show Christian love to people through practical care and assistance enabling them to improve conditions of life for themselves and their children”. The local people seem to know that the church runs these institutions. A church leader summarised his impression like this:

*They also know that Jesus healed the sick and fed the hungry ones. The service rendered by these institutions 'speak' to the local people of the Christian love.*

Another church leader pointed out that

*The positive aspect is that diaconia brings the gospel in touch with the people in need. Christians doing diaconia come into contact with people living in poor social, economic and educational situations who are open to hear the liberating practical message of Christ”*

It was striking to notice that church leaders and other members of the ELCT all had a very strong holistic understanding of the gospel and also of evangelism.

Diaconal Institutions and the Church
The large diaconical institutions and programs of the church in which Danmission is involved have contributed to the improvement of life for many Tanzanians, but they also bring challenges and dangers and temptations the church. Since diaconia is an inalienable part of the mission of the church, neither the church nor the mission agency can turn its back on diaconia, but when diaconia takes the form of social work organised in educational and health care institutions serving large communities, then experience shows that problems may arise. The integrity of the church as well as the social (diaconal) institution is at stake. If a small weak church is in charge of very large social institutions there is – among many others – the danger that the church loosens its balance and gives too little attention to other similarly important callings of the church. A large social institution run by a church may lose its professional integrity, if church leaders without the necessary professional competence interfere in the professional running of the institution.

In ”Mission Statement and Objectives for Danmission 2000-2002” it is pointed out that these diaconical institutions should be established in a way ”so that the church leaderships are loaded as little as possible and damage to the congregational life is avoided”. In other parts of the world where Danmission is working this danger has lead church and mission leaders to decide to set up social institutions that are not owned solely by a church. It is therefore stated that “it is endeavoured to organize the assignments as local NGO’s, private foundations or in other ways which offer a possibility of broadly constructed boards of directors with a basic character of professional competence and goal-directed management, as it is tried for example in Bangladesh, Nepal, and Jeypore in India” (p.5)

Concerning the ELCT diaconical institutions, the authority of course remains with the ELCT leadership, but the question is what development direction Danmission should recommend and support.
A number of parameters should be considered.

1. The administrative and financial strength of the church/diocese: If a church has a very competent administration it is of course easier for it to handle diaconical institutions, than if it can hardly manage its internal church affairs. Similarly, it will be very difficult for a church that can hardly pay its pastors and administrative staff to handle a large diaconical institution through which flow huge sums of money, some of which come from the government and the mission partners, whereas it would be much easier for a financially strong church.

2. The size and complexity of the diaconical institution: The bigger the diaconical institution, in terms of employees, finances etc., and the more complex the work of the diaconical institution, the more difficult it is for a church to run it in a way satisfactory for both the church and the institution. Some diaconical institutions have to live up to a number of government regulations that the church cannot dispense with.

3. The social context: The question is, if the government is in a position to run diaconical institutions or work together with the church about diaconical institutions or not. Another question is how the civil society – apart from the church – looks like, whether there are resources available for the running of diaconical institutions. If the government is weak and the social society is weak, there will be a tendency to establish and develop diaconical institutions closely linked to the church.

4. History: Right from the beginning German, Swedish and Danish mission agencies established diaconical institutions that were integrated into the church organisation. This is the tradition the church has taken over and carried on, supported by its mission partners, and in many cases by the Tanzanian government. The credibility of these diaconical institutions is often related to the fact that they are run by the church. This tradition favours a close relationship between the church and its diaconical institutions.

Based on an analysis of these parameters, the relationship between the church and its diaconical institutions may take a variety of forms.

Model a. On the one extreme, the church may hand over its diaconical institutions to the government. This is not a realistic option in any foreseeable future in Tanzania, among other things due to the economic situation in Tanzania.

Model b. On the other extreme, the church may consider the diaconical institution as a department of the church as any other department, such as evangelism. This was how historically many diaconical institutions started, but today the diaconical institutions in NWD and KAD have grown so big and complex that most church leaders have realised that this is no longer a viable option.

Model c. A third option would be to make each diaconical institution a totally independent self-governing institution. This would involve that a number of stake holders in the society, only one of which would be the church, are identified and persuaded to jointly take responsibility for the running of the institution. This model, however, is up against the historical tradition in the ELCT, and furthermore the civil society may not be considered strong enough.

Model d. A fourth option is to make each diaconical institution autonomous or semi-autonomous within the church. This would involve that the church leadership appoints a board that is then
granted autonomy or semi-autonomy to act within the constitution and other guidelines. The problem about this model is that an incompetent church administration may not in the long run respect the autonomy or semi-autonomy of a diaconical institution in times of conflict, just as it would be a temptation for a financially weak church to mix church and institution finances.

As of now almost all diaconical institutions in the two dioceses in the Kagera region follow one or the other version of model d and in the short term this is the only realistic option. For a diaconical institution to function well without endangering the professional integrity of the institution and the ethical integrity of the church, there needs to be a high level of administrative competence not only in the institution but also in the church administration. This level of administrative competence has to be present or has to be developed before a new diaconical institution is established, and has to be maintained as long time as a diaconical institution operates.

In NWD it is apparent that a good administrative capacity has been built up over the years both in the headquarters and in the institutions. And in the leadership of the diocese there is an understanding of the necessity to continue to increase the level of autonomy of the institutions.

In KAD, however, the administrative and financial strength of the church administration is still weak and exhibits an urgent need for provision of administrative capacity and a program for a comprehensive capacity development. There are also indications that the large Nyakahanga hospital would benefit from a higher degree of autonomy. An interviewee raised the concern that capital-intensive projects in a diocese with a weak administrative structure may endanger the integrity of the work of the church and divert the focus of the church away from evangelism and towards money. In the opinion of the interviewee, new projects should not be initiated, until effective procedures for the financial handling of projects are in place. This concern should be taken seriously when considering new projects.

On the short term, the challenge seems to be to strengthen the administrative capacity of both church administrations and institutional administrations, where needed, and to secure a high degree of autonomy for the large institutions.

On the long term, however, the challenge seems to be to explore the possibilities of involving more stakeholders (than ELCT) in the large institutions, so as to reduce the financial vulnerability of these institutions and free the church of some of the burden of alone being responsible for the extensive diaconical services offered to the general public by these institutions. This challenge is also perceived by church leaders, one of whom stated that

It is important to involve others than ELCT in our social institutions, other stakeholders, the government, the local governments, other churches. The ELCT is getting ready to share its institutions with other stakeholders.

**Summary**

ELCT, including NWD and KAD, carry a very heavy load in terms of offering social services to the Tanzanian population. This diaconiadevelopment work is mainly carried out through institutions, which are receiving substantial support from overseas mission partners. Danmission’s contribution (incl. the support through DMCDD) to NWD and KAD and to ELCT in general is in this area of diaconia and development. Danmission is focusing its support on health care and educational
institutions. In the health care section the support has traditionally been concentrated on curative services in large institutions such as Nyakahanga and Ndolage hospitals, but Danmission is increasingly also supporting primary health care programs incl. the HIV/AIDS program. In the education section, the support has been spread among a variety of alternative educational institutions.

There is no doubt that ELCT cannot run its diaconical institutions without external financial support, mainly but not only because of the need for high capital investments. Most diaconical institutions are operated without missionary personnel, and missionary personnel do not seem to be indispensable in any of these institutions. What is still needed is a sustained effort in the area of capacity development. Furthermore, there seems to be a need for ELCT and its dioceses to strengthen its institutions by involving more stakeholders and by increasing cooperation between institutions (within ELCT and in other structures) and in some cases to reconsider the organisational relationship between the diocese headquarters and the institutions. The church seems to be very strong in institutional diaconia, whereas the congregation based diaconia (in KAD) is still very weak.

The challenge for Danmission is to consider how it can best contribute to the positive development of the diaconical work of the church, both institutional diaconia and congregation based diaconia. As of now, Danmission is spreading its personnel and financial resources over many different diaconal institutions and programs and it is not evident which principles are being followed when determining what to support and what not to support.