Evaluation Report:
Evangelism and Church building
in Mission Evangélique Lutherienne au Mali

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Field work in Mali Sept. 12-Oct. 1, 2000
Report completed Nov. 20, 2000
1 Introduction

1.1 The evaluation of MELM

Mission Evangélique Lutherienne au Mali (MELM) is the ministry of three Lutheran agencies, all three are Scandinavian:

- Norwegian Missionary Society (NMS)
- The Evangelical Lutheran Free Church of Norway (DELF)
- Danish Sudan Mission (SUM)

Only the two Norwegian agencies had sent personnel to work in Mali at the time this evaluation was written. Therefore the missionaries working in MELM are sometimes referred to as the Norwegian missionaries. SUM joined MELM in 1998 and at the time of the evaluation the first SUM missionaries were preparing for ministry in Mali.

The Missionary Conference (MM) of MELM took in 1999 the initiative to have its evangelism and church building ministry evaluated. The three cooperating agencies accepted the proposal.

The mission secretaries asked Mogens S. Mogensen and Jan Opsal to form an evaluation team. Daniel Dama joined the team for the field work in Mali.

Most of the final evaluation report is written by Mogensen and Opsal, but Dama has fully taken part in the team process in Mali and has contributed substantially to the materials and perspectives of the report.

The Bible quotations are taken from Revised Standard Version.

The members of the team take this opportunity to thank everyone who has contributed with information and viewpoints, cooperation and hospitality in the process of the evaluation work. It has been a pleasure for us to be allowed to work with this task.
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"Terms of reference“ for Mali-evaluering
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Interview guide for interviews with MELM missionaries
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Bakgrunnstoff for evaluering av MELM – 2000
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<th>Full Form</th>
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<td>DELF</td>
<td>Den Evangelisk-Lutherske Frikirke</td>
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<td>FU</td>
<td>Forretningsutvalget (Executive Committee)</td>
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<td>IGM</td>
<td>Interview Guide for Missionaries</td>
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<td>IGF</td>
<td>Interview Guide for Fulanis</td>
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<td>JCMWA</td>
<td>Joint Christian Ministry in West Africa (=MICCAO)</td>
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<td>MELM</td>
<td>Mission Évangélique Lutherienne au Mali</td>
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<tr>
<td>MICCAO</td>
<td>Ministère Chretien Commun en Afrique Occidentale (=JCMWA)</td>
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<td>MM</td>
<td>Misjonærmøte (Missionary conference)</td>
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<td>NMS</td>
<td>Det Norske Misjonsselskap</td>
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<td>PDI</td>
<td>Projet Developpment Integrale/Integrated Village Program</td>
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<td>Q2</td>
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<td>Q3</td>
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<tr>
<td>RP</td>
<td>Representative (stedlig representant)</td>
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<td>SIL</td>
<td>Société Internationale Linguistique (Wycliffe Bible Translators)</td>
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<td>SRM</td>
<td>Samrådsmøte (Mission secretaries’ coordination meeting)</td>
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<tr>
<td>SUM</td>
<td>Dansk Sudanmission</td>
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<tr>
<td>TV</td>
<td>Tillitsvalgt (representative of the missionaries)</td>
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<td>UBS</td>
<td>United Bible Society</td>
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MELM 2000

As we evaluate some central aspects of the ministry of Mission Evangelique Lutherienne au Mali (MELM), it is appropriate to give a brief description of MELM. MELM has some 15 years of presence in Mali, since the first missionaries sent by Norwegian Missionary Society (NMS) arrived in Maasina in 1985. Later the Evangelical Free Church of Norway (DELF) and the Danish Sudan Mission (SUM) became partners with NMS in the ministry.

The work of MELM takes place in Region 5 in Mali, with Mopti as its capital. This region covers the heartlands of the Diina of Maasina that was established by Sekou Ahmadou in 1818, and is therefore an important area for the Fulanis of Maasina. This is also a region that has faced serious ecological, economical and social problems. There is therefore a high degree of poverty and analphabethism in the region. Many people in the region are looking for a new material basis for their lives because of all these changes.

In this context the MELM operated Integrated Village Program (PDI) is a significant response to the problems of the region and an important part of the MELM ministry. As PDI has been evaluated recently, we have only considered how PDI is related to the rest of MELM.

MELM is relating to other churches in the region. There are closer relations being developed to some of these churches, especially to the Eglise Chrétienne Evangélique and the Union des Eglises Protestantes Evangéliques au Mali.

After 15 years of presence in the region, MELM is fairly well known, of course especially in the towns where MELM has special programs going or staff living. In the course of the evaluation, we have raised the question if this is a special time (a kairos) for MELM. Several times during the evaluation this perspective have recurred, and we think in many ways it is time for MELM to move towards certain new goals in its ministry.

Evaluation initiative

The initiative for the evaluation was taken by MM 99 the MELM missionaries’ conference. Samrådingsmøtet SRM (the mission secreaties’ coordination meeting) and the three cooperating parties within MELM accepted the proposal.

SRM has given the evaluation team the task and approved the terms of evaluation, and also provided documents and other kinds of assistance.

Throughout the process, MELM has also given helpful inputs, and made the evaluation a priority, especially during the field work of the team.

The evaluation team

On an early stage, Mogens S. Mogensen and Jan Opsal were asked to take responsibility for the evaluation. In a meeting in Christiansfeld in October 1999, an outline of the terms of reference was drafted. The need for people speaking Maasina Fulfulde was noted If possible the team should be
assisted by both a Christian man and a woman able to communicate with the Fulfulde-speakers of Maasina. In the end no such woman was found, but Daniel Dama became a full member of the team during the field work, and he was also able to interview the Fulfulde-speaking women of MELM.

Daniel Dama is an ordained Baptist pastor. He was born in Benin, got his theological training in Nigeria and has been working with Studio Sawtu Linjiila in Ngaoundéré, Cameroon since 1995. He is also in charge of the Musical Workshops of JCMWA/MICCAO.

Mogens S. Mogensen has worked for ten years in Nigeria as a SUM missionary, he has been the General Secretary of the SUM, and completed in 2000 a Ph. D. in Missiology at Fuller School of World Mission. He has been member of the Standing Committee of JCMWA/MICCAO since 1996.

Jan Opsal is Assistant Professor in the discipline Study of Religion at the School of Mission and Theology in Stavanger with Islam as his special field. He was a member of the Standing Committee of JCMWA/MICCAO from 1984 to 1995.

All three members of the committee had visited MELM on previous occasions, seven times combined. Thus the team members had some knowledge of the history and of the actual work of MELM.

As Dama was recruited in March/April 2000 for the field work, he has not taken part in the work with the terms of reference for the evaluation or the questionnaires 1-3 (Q1-3). During the field work he was a full member of the team, taking part in the discussions on all aspects of the evaluation. He has also summarized the interviews with the Fulani Christians. However, for practical reasons the final text of the evaluation is written by Mogensen and Opsal.

5 Terms of evaluation

5.1 Terms of reference

The team has worked according to the conditions described in the “Terms of reference”, which is enclosed in the Appendices. This document has clarified the role of the team in relationship to SRM and to MELM, and we refer to this text for details concerning the guidelines we have been following.

Among the limitations of our work, it should be noted that we have not done a historical evaluation, although there are historical perspectives included. Our main perspective has been synchronic rather than diachronic. Our main question has been whether the current strategy is serving the purpose of MELM.

It should also be noted that there are important aspects of the ministry of MELM that were outside our mandate, like:

- The integrated village development project (PDI-MELM), which has recently been evaluated. We have only considered the way PDI-MELM is integrated in MELM.
- The Norwegian School for the children of the missionaries.
The preparation and use of the missionary personnel, as NMS recently has made a major study on this issue.

5.2 Limitations

This evaluation has been prepared from 1999 and carried out in 2000. The team has spent some three weeks in Mali for field work and reflections. The people involved in the ministry of MELM today have close to one hundred years of experience, if their time with MELM is added up. It is clearly impossible to give a full and fair evaluation of all the aspects of the history and current ministry of MELM. But we hope that from what we have seen and reflected upon, some helpful recommendations and advice for the future ministry of MELM may be developed.

6 The research

6.1 Sources

The research has been based on several sources. First came a meeting with the mission sectaries in an SRM meeting. In this meeting the mission secretaries shared their perspectives on MELM, and the main principles of the terms of reference were drafted.

Then came an extensive document study, most of the documents were made available by NMS mission secretary Per Ivar Johansen. A list of the documents is enclosed.

Three questionnaires were then developed in order to gather information on some of the key issues of the evaluation. Two of them brought forward responses from the missionaries, and in the third one some missionaries reported from interviews with new Christians. A summary of the findings in the responses to one of the questionnaires (Q1) enclosed, the originals are kept in a confidential file.

The field work was planned on the basis of former knowledge of MELM and on the basis of information gathered from the sources mentioned above. During our stay in Mali all the MELM missionaries were interviewed, and all the Fulani Christians who were available were also interviewed. The interview guides for these interviews are enclosed Some other resource persons were also interviewed. The reports from the interviews are kept in a confidential file, but summaries are enclosed, see pp 72-79.

Due to the time limits we faced in our work, it was not possible for us to follow the evangelists out into the different towns, villages and camps they are visiting. This could have given us more insights in the way the evangelism work is carried out. At the same time our presence might have affected the situation of the visit, making it less representative for the evangelism work.

We also took part in church services, meetings with the Fulani Christians, meetings with missionaries and meetings with representatives from sister churches. During our stay we also made “participant observations” that helped to understand the situation and work of MELM.

6.2 Interpreting the results
It might be appropriate to make some comments on the summaries of the questionnaires and the interviews, these summaries are found in the Appendices. These texts reflect that both missionaries and Fulani Christians are telling their own stories, as they see it. Although we have asked for both positive and negative perspectives, sometimes the negative ones get more emphasized, maybe because we have provided a confidential setting in which it was fairly safe to speak out. Both parties have spoken to us in confidence that they should not be quoted individually in the report. At the same time it is clear that they want to be listened to by the other group.

When one starts a process like this, listening is important. This is the case even when one feels misunderstood or misrepresented by the other part. It is essential to ask: Why is this seen and expressed in this way? Understanding the relevance of this question could be critical for the communication that has to follow this evaluation.

In the book *Christian Ministry and the Fulbe* by Moses Audi (Stream Christian Publishers, Jos, 2000) we can also see examples of how a Fulani Christian has perceived what the missionaries have done, said and written.

### 7 Key resources

An evaluation is in one way an attempt to appreciate the resources that exist. During our work we have realized that MELM has a number of resources that were not there when the work started fifteen years ago. Some of these resources are mentioned here:

- The most important one is that Christ is regularly worshipped by groups of believers in several places in the area. Some fifteen baptized people participate in the services, both men, women and children, and others are also visiting. These people represent the beginning of a new Fulani-speaking church in the Maasina.

- There is a Fulani Bible being translated, and MELM staff are playing key roles in this process. The value of having the Gospel available in the worship language of MELM can hardly be overestimated.

- The worship takes place in Fulani, and carefully formed liturgies are available to give the services a contextual form. Family services are being developed, and plans are made for services in smaller groups.

- A set of tidal prayers are developed to help new Christians giving a clear testimony about their faith to friends and neighbours.

- The radio ministry has made both the Gospel and MELM known in the area in a remarkable way. The radio programs cause people to seek contact with Christians to ask questions, and even to seek baptism. Also other churches in the region have noticed this effect.

- The staff of MELM represent one of the most significant resources, representing many years of experience, a wide range of professional skills, important insights in different areas and a deep commitment to the ministry.
Several MELM staff have published valuable research and reflections on the ministry in the form of books, articles and papers, thus making information about the ministry available to a wider audience. This is helpful for new staff as well as for the ongoing discussion on policy and strategy in MELM.

There seems to be a good relationship to the authorities, both on a local level and on a regional level. This is the result of a ministry who has been seen working for the welfare of the people and working with the authorities in a constructive way.

It is also our impression that the relationship between Christians and Muslims in the region is comparatively good. It is not difficult to give examples of situations where the Christians, especially those with a Muslim background, have a much harder time with their neighbours than what we have seen.

In MELM, three different agencies are cooperating to achieve a common goal. Although the cooperation surely may be improved, we have noticed no severe tensions between the parties.

MELM also has a functional administrative system. This may also be improved, but we also heard many people say that there have been significant improvements made in the past.

MELM has also access to a helpful network through JCMWA/MICCAO, and this is currently strengthened by the fact that one MELM staff is serving as a half-time regional coordinator in the JCMWA network.

The new relations being developed to other churches in the region are very promising. MELM can benefit from cooperating with these churches, and probably also assist them in several ways.

8 Key challenges

MELM also faces major challenges in its work. We have preferred to use the term challenge rather than the term problem. By seeing a situation as a challenge, one is focusing on the potential solution.

There are some situations where it seems critical to find good solutions. Some of these situations are:

Challenges for MELM:

- Contextualizing the Gospel in a Fulani context
- Relating to other churches
- Developing discipleship and leadership
- Finding a suitable organisational structure

Challenges for the missionaries:
- Relating to poor Christians
- Understanding Fulani culture
- Communicating consistently in words and deeds
- Developing cooperation with African partners

Challenges for the Fulani Christians:

- Relating as a Christian to one’s own family and friends
- Sharing the Gospel with others
- Relating to Christians from other people groups
- Relating to rich missionaries

Four main topics

These challenges are central in our understanding of the current situation of MELM. We have, however, decided not to structure the evaluation document with one part addressing MELM, another the missionaries and a third the Fulani Christians. We have decided to use a thematic structure for the main part of our document, in order to focus on four main topics.

The four main topic are:

- contextualization (chapter 9)
- evangelism (chapter 10)
- church (chapter 11)
- organization (chapter 12)

9 Contextualization

9.1 Visible aspects

Contextualization has always been a central theme in the strategy of MELM. But we have noted considerable frustrations among the missionaries connected to the issue of contextualization. It seems to us that throughout the history of MELM there has been a main focus on the visible aspects of contextualization, such as the dress of the missionaries and the design of the houses. This is surely not the only concern, learning the Fulfulde language is seen as an important aspect of contextualization. Knowing the language has of course much wider implications, as has visiting the Fulanis at times of birth and death, for example. Some of the missionaries also shared with us a much wider understanding of contextualization and its implications for the ministry of MELM. But from the questionnaires and the interviews it was clear that for most of the missionaries the term was used to describe how they contextualized themselves to the local culture.

It should be mentioned that our questionnaires also had this limited perspective, see for example Q1, 3-4 and Q2, 8, so one should not take the responses as fully representative for the MELM tradition. However, when we asked the missionaries to explain the MELM policy concerning contextualization (IGM 1.4), most of the responses confirmed the impression we had.
The initial response given in the interviews by the missionaries when the contextualization issue was raised (Int. guide for missionaries, IGM 1.4) could include a deep sigh, a smile or laughter. It was clear that this was an issue that had been discussed a lot, and there was quite a bit of frustration connected to it.

However, on the background of inputs from missionaries given during the interviews it became increasingly clear that we needed to bring the issue up from a broader perspective and include the ideological background. To some of the missionaries this will be known from before, but we have the impression that MELM as a fellowship needs a renewed awareness in this field.

9.2 Incarnational approach

In this document we are taking an incarnational approach to contextualization. The model is as God once became man in Christ and thus one of us, he wants to be communicated to the peoples of the world today in such a way that he is perceived by the people to be «one of us», and in such a way that people can follow him without giving up their cultural or ethnical identity. This approach apparently links contextualization and evangelization closely together, as both concept are understood as communication.

Integrated in this perspective is therefore a basically positive understanding of human culture(s), when Pauls encourages the Philippians to appreciate «whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious» in the culture which they live in (from Phil. 4,8). In this passage he implies that the good qualities of any culture should be recognized and further developed.

The central question concerning contextualization is then for us: How can the message about Christ and the new life with him be contextualized/planted in a Fulfulde-speaking culture in the Mopti region, leading to contextual Christian life and worship?

In every human culture there are also elements that are negative from a Christian perspective. Therefore there is also need for a discernment when Christ and Christian life is contextualized to a particular culture.

We refer to Professor Paul Hiebert for a helpful model for this discernment, his model for critical contextualization as opposed to uncritical contextualization on one hand and rejection of contextualization on the other hand. (Hiebert 1985) We note that Hiebert’s model for critical contextualization requires an open dialogue between those who are bringing the Gospel and the new Christians. The new Christians can bring to the dialogue their first-hand knowledge of the culture and the missionaries can bring thorough knowledge of the Bible and Biblical teachings. This dialogue has to be an ongoing dialogue. As the new Christians develop a deeper insight in the Biblical teachings and the missionaries develop a deeper insight in the local culture, the dialogue becomes more and more precise and fruitful. At some point there will no longer be a need for the missionaries in this process of critical contextualization, that is when the local Christians have the Biblical competence needed for the process. But in our context we assume there is a need for this kind of dialogue for the foreseeable future.
On the basis of these reflections, we can identify the following areas where a contextualization process is developed:

- a contextual Christian belief, ethics and lifestyle (9.3)
- a contextual Christian worship (9.4)
- a contextual communication of the Gospel (9.5)
- a contextual missionary lifestyle (9.6)

9.3 A contextual Christian belief, ethics and lifestyle

As a Fulani Christian culture is developing, there has to be a constant dialogue on the relationship between Biblical beliefs, values and ethics on one hand and the existing local Fulani culture(s) on the other hand. For a relevant understanding of the Fulani culture(s), it is important to have insights in the relationship between pullaaku and Islam. Some sources maintain that there is a high degree of unity between pullaaku and Islam, whereas others find more differences than similarities. This is an area where there is a need to develop our understanding. If pullaaku and Islam cannot be completely identified, we also need to understand in which relations to these two value and norm system the Fulanis live. Then we need to explore the questions; in which degree should the emerging Fulani Christian culture be contextualized to pullaaku, and in which degree should it be contextualized to Islam? In order to reach some answers to these questions one needs a thorough understanding of both pullaaku and Islam in the form Islam has among the Fulanis. In addition there must be a clear understanding of the Biblical teachings that should be applied.

Contextualization to Islam has been a controversial issue in the missiological debate, as this implies contextualization to another religion and not only to a culture. But the problem of relating to other religions will always be there for example when one is looking for names for God in the local languages. By selecting an existing name for God one will inevitably contextualize somehow to the religious tradition to which this name originally belonged. When it comes to Islam, Islam is on one hand the largest non-Christian religion in the world and often seen in opposition to Christianity. On the other hand, Islam sees Judaism and Christianity as its closest relatives in the religious world. It is often pointed out by scholars that quite a few of the Islamic religious beliefs and traditions have their roots in Jewish and Christian traditions that existed at the time of Muhammad. Contextualizing to those traditions can be seen as a return to the roots of our own Christian tradition, not as a compromise with Islam. J. Dudley Woodberry discusses these issues in his article: Contextualization among Muslims: Reusing common pillars in Gilliland, Dean S. (Ed.): The Word Among Us. We refer to this article for further reflections.

Especially if pullaaku is seen as a value and norm system/moral code distinct from Islam, there is a clear need to identify and understand this system. In order to do that, one should draw upon existing research and existing insights in MELM, as well as consider the need for new research being carried out. We recommend the establishment of a think-tank resource group to cover these needs, see below. We also suggest some of the areas where there is a need for new insights or for pooling together and systematizing existing insights, see 9.7.
9.4 A contextual Christian worship

From the beginning of the work of MELM the need for a contextual worship has been clearly understood. A traditional lively African service with drums and dancing would be considered inappropriate by most new Christians from a Fulani background.

During the last five-six years a set of liturgies have been developed to be the basis of a contextual Christian worship. Liturgies for five daily prayers and for church services are now in existence. A funeral liturgy is being completed.

In several ways the liturgies are contextualized to the forms of Islamic worship in the area, we see for example that:

- Christians are encouraged to pray five times a day.
- Fixed prayers are developed for these prayers.
- The words of the prayers are underlined by the positions of the body.
- The places of worship have no chairs, only mats.
- The worshippers take off their shoes before entering the place of worship.

We do not see any compromise with Islam in these areas, although the choice of five prayers a day may be taken as this. There is however a good reason for this; as most of the Christians live in an environment where there are five times daily set aside for prayer. Often a Christian is seen as one who does not pray any more, as the term for being a Muslim is *juldo, julbe* in pl., the literal meaning is the one(s) who prays. When Christians are together with Muslims, it is quite convenient to have these times set aside for prayer. It may be appropriate to state, however, that praying ritual prayers five times a day is for Christians not in any way a pillar like it is for Muslims, but a Christian has the freedom to pray also in this way. For Christians with a Muslim background it seems to be helpful to have prayer forms that helps organize this part of one’s prayer life in a visible form.

In some areas we can see that one form is replacing another, and this can be seen as an expression of a critical contextualization. We mention these examples:

- A confession is taking the place of ablution before the worship.
- The congregation is sitting more in a circle than in rows, indication a centre within the congregation more than a direction to another place.

The two Sunday services we attended (in Sévaré and Douentza) were both held Sunday morning at 9am. We do not have any basis for suggesting another time for these services. However, the situation may be different for a small house church or a camp church. In the latter case, the time for the service will have to be coordinated with the work with the cattle, and probably also with one of the existing prayer times. It will be good to have MELM recommendations for this, as people in small cells can feel that they are parts of a greater fellowship doing the same thing at the same time, although each cell may find itself far away from other groups.

Christian songs and music as integrated elements in the liturgical life is being developed now. From what we have seen and heard, there are some mixed feelings among the Christian Fulanis in this.
area. In Islam there is no room for musical elements in the Friday prayers in the mosque, except for the call to prayer and the chanting of the prayers. No instruments are used, and there is no communal singing. In the Sufi tradition singing is used in the Sufi spiritual meetings. It may however be more important that the Fulbe herders are singing to their cows, and the emerging Christian song tradition has this singing as one of its roots. There is a process going on in MELM, aiming at developing contextual musical elements for the Christian worship. Although there seem to be some mixed feelings about the use of music in the Sunday service itself, we think that it is appropriate to introduce contextual music also in the services. It is our recommendation that this work should be further developed, also in touch with programs in JCMWA/MICCAO regarding music. The aim should be a natural integration of singing in the church services.

Concerning the prayer book we were told that prayers for the life of the pastoralists are dominant. In a revision of this book it would be good to cover a wider range of the experiences and needs of the Fulani Christians.

The three current places of worship are not constructed according to a common model, but they are designed to fit into the particular place and space available for worship in each of the towns. In the future we recommend that more reflections be done on the way the place of worship is designed in terms of architecture and symbols, like the orientation of the room, the location of the liturgical equipment for the sacraments and the forms and uses of different symbols in the room, like symbols for the cross and the trinity.

The liturgy for infant baptism has to be seen in relation to the *aqiqah* ceremony. There seems to be some pressure on the new Christians to have the hair of the newborn baby shaved. It may be that the only way to handle this situation is to shave the hair when the baby is baptized. In that case it is important that this is done in a way that does not compromise the Christian character of the baptism.

Some liturgies are still under development, like the funeral liturgy. The funeral liturgy is very important in a Muslim context, where the prayers for the dead are believed to have a great significance for the person with regards to the Last Day. There are also examples of situations where Christian funerals have communicated very clearly the content and nature of the Gospel to Muslims attending the funeral. The assurance and hope based on the Gospel seem to be the key elements that have been seen as attractive by Muslims attending a Christian funeral. On this background it is essential that the Christian funeral liturgy expresses dignity in the way a dead person is treated, and at the same time that the Christian perspective of hope and joy based on the grace of God through the redeeming work of Jesus Christ is clearly expressed.

### 9.5 A contextual communication of the Gospel

A translation of the Bible is the basis for a sound contextual communication of the Gospel. This has been a priority in the work of MELM since the work started. Today there is cooperation with SIL and UBS in a coordinated program of Bible translation to several Fulfulde dialects. This network of translators is a clear strength in the work, and will also make it easier to coordinate other literature work in the Fulfulde context.

The way the Bible translation work is carried out is also a good example of a contextualizing model in itself. There is a team of missionaries and Fulani working together to find the best possible
Fulfulde translation of the Biblical text based on the insights of the persons involved and the dialogue between them. The proposed text is then read to audience groups to be tested whether it is understood like the translation team intended it to be.

Also other parts of the communication process are and should be seen under the perspective of contextualization. From our interviews, we appreciate that evangelizing from the veranda of the missionary home is not seen as a contextual approach, rather that the evangelism should take place in the natural contexts of those one would like to reach.

In a contextual communication one could also explore the use of stories and proverbs that are known in the context. Stories and proverbs may come in the form of a response to a Bible text, and give good opportunities for a dialogue on the relationship between the Gospel and the insights being expressed in stories and proverbs. We also recommend MELM to collect proverbs and stories as a means of developing the cultural understanding and the ability to communicate in a contextual way.

As pullaaku centers around concepts like honour and shame, one would also expect the communication to have an indirect character at critical points. Indirect communication may for example happen in the form of a question. One example was given by a Fulani from another West African country on the issue of being a secret believer and continuing praying in the Mosque and living as a Muslim. He commented on this issue by asking like this: «When a man comes to a crossroad, is it possible for him to walk on both the roads continuing from there?» For people coming from the West, there is a great need for training and sensitivity to understand indirect messages, and to communicate clearly in indirect ways.

We should also be aware that in many cases, there is a form of communication experienced as a direct communication from God in the form of a dream, vision or audition. Seppo Syrjänen shows in his study from Pakistan that this experience often comes at a point where it triggers the decision to become a follower of Christ (Syrjänen 1987). When this happens, conversion is seen as a direct and personal response to God and the missionary is not to be credited or blamed for the conversion.

9.6 A contextual missionary lifestyle

In this area we have noted that there has been an emphasis on the visible aspects, like clothing, knowing the greetings, language skills, housing etc. In this perspective the means of transportation have been seen by many as highly uncontextual, along with the general standard of living. Some of the missionaries have to some degree reflected going native as the ultimate ideal of contextualization. This ideal is being more strictly applied by other groups working among Fulanis in Mali.

However, several of the MELM missionaries identified the way of treating people as more important than for example the clothing. But by some it was added that this was less talked about than the visible aspects of the contextualization.

It may be appropriate here first to underline that for a missionary from another culture, the first step of contextualization will actually be decontextualization. The missionary has a cultural heritage in
which Christianity may be more or less successfully contextualized. There is a need for a process of decontextualizing for example those traditions that are contextual Scandinavian Christianity. To be conscious of this process makes it easier to distinguish between the Biblical message that is to be contextualized and the contextual traditions from the home cultures of the missionaries that should not be contextualized into an African context.

We have asked ourselves whether some of the missionaries have had an ideal for their contextualization that requires the missionary to become a Fulani. When one receives a Fulani name, takes on Fulani dress, speaks the Fulani language and greets people in the Fulani way, it may very well seem that one is becoming a Fulani. But all the same it is clear that the missionary can never completely become a Fulani, this is due to a number of reasons. The missionary will always to some degree remain “the other” when she or he is among Fulani friends. Being a Fulani for the Fulani cannot imply becoming a Fulani, but rather being like a Fulani in that particular context in order to communicate the Gospel with as little communication noise as possible. From the incarnational perspective it is clear that it is not the missionary who is supposed to be incarnated into the local culture, but Christ! This may seem self-evident, but still it is helpful to use this to adjust our understanding of the role of the contextualization of the missionary.

For a more dynamic perspective on the contextualization of the messenger, we start with the incarnational perspective of contextualization as a process of communication as mentioned above, the communication being understood as God’s communication to man. In that perspective, the contextualization of the messenger is not a goal in itself, but one of the means to achieve the goal, Christ being communicated in a contextual way in the Fulfulde-speaking context. In a communication perspective, the sender does not have to become (like) the receiver, but he or she ought to behave in a way that the message is not disturbed by noise. For the missionary to be contextualized is to have an understanding of what aspects of his behaviour is disturbing his communication, and how this noise can possibly be reduced. It is possible to do all the technical aspects correctly (i.e. dress, language, greetings etc.) and still behave in a way that blocks the communication.

On this background, the emphasis of contextualization should be much more on the way one relates to the people, key issues here will be respect and hospitality. If these qualities are lacking, the communication will suffer. This approach underlines the need of understanding the Fulani culture to be able to relate to the people in a way that generates respect and good relations. We suggest that the following two questions may be helpful for a missionary to evaluate whether his or her behaviour in the particular situation is contextual in the sense we are understanding it here:

- How does this aspect of my behaviour serve my purpose of communicating the Gospel to the Fulanis?
- What kinds of communication noise is created by this aspect of my behaviour?

To these fundamental questions we could add a number of more specific questions, like:

- Even if it is generally a good rule to wear Fulani clothes, is pullaaku really in the clothes?
- How is it possible to find a balance between hospitality and fellowship with visitors and the need of privacy and rest?
- Is my behaviour experienced as respectful by the people I relate to, and what parts of my behaviour may be experienced as disrespectful?
In which ways can our high-tech equipment serve the communication goal, although they are hardly contextual in themselves, like vehicles, computers and e-mail? What kind of noise problems can equipment like this create?

9.7 Areas of further research

We recommend that MELM systematically continues to work on research and reflection. This has been done already, both by individuals on their own initiative and initiated by MELM.

We recommend that ad hoc think-tanks be organized according to the topics MELM needs to explore. MELM has in its midst resource persons in different areas and are also connected to people with a variety of skills. In this work MELM needs inputs from areas such as sociology, anthropology, development theory, practical development work, practical evangelism and missiology. In some cases people from different fields can be brought together for discussion, in other cases literature or field research might be needed.

We have seen a need for further work or reflection with themes both related to pullaaku, islam, social changes and missiology, like:

- The concepts of honour and shame, respect and disgrace in pullaaku in order to understand more of the roles of these concepts in interpersonal relationships.
- Confessing Christ as an expression of honesty and courage in pullaaku, and seen in relation to the shame potential in such a confession
- The system of interdependency between the different groups in the Fulani community, with special regards to the roles of wealth and gifts.
- The roles of women in different groups in society and the potential of fellowship between women from different groups in order to answer the question whether there are less problems in the fellowship between women than in the fellowship between men.
- The relationship Islam - pullaaku - Christianity, is the relationship between islam and pullaaku to be understood in terms of conformity, contrast or complementarity?
- Areas of social development and change, with special reference to the willingness to change in different parts of society, including the question whether women are more open to change or in better position to manage change than men are.

This list is not a prioritised list, and it could easily be prolonged, but we think it is essential that this work is done. MELM should therefore decide how to work to generate knowledge and insights in the fields one needs to understand better, and define what kind of work that needs to be done to fill the needs in each case. In each case the results should be put in written form to be made available to all staff members of MELM.

This way of working would also strengthen the sharing and institutionalizing of the shared competence of MELM. MELM already has a system for this in the workshops and in «Kulturpermen», and ad hoc groups for research and reflection could develop the system further.

As poverty is seen as a main problem in the context of MELM, we find it imperative to work with the understanding of poverty and to seek contextual ways of managing the relationship between rich
missionaries and the poor people they relate to. It seems to us that the situation today is quite frustrating for everybody involved.

10 Evangelism as contextual communication of the Gospel

10.1 Diaconia (PDI-MELM) and Evangelism

As David Bosch has stated, the mission, to which the church is called

“includes evangelism as one of its essential dimensions. Evangelism is the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin and inviting them to become living members of God’s earthly community and to begin a life of service to others in the power of the Holy Spirit” (Bosch 1992:10-11).

But the mission of the church has other dimensions as well, one of which is diaconia. We will therefore first consider the relationship between diaconia and evangelism in the work of MELM.

It is not our task to evaluate the work of PDI-MELM but only the integration of PDI in MELM. We see the integration of PDI in MELM as an expression of a wholistic understanding of mission. As a part of the church of God, MELM is called to engage both in diaconia and evangelism. Diaconia and evangelism belong together in the ministry of the church, but they exist each in their own right, with each their specific purpose.

PDI (as an expression of MELM’s diaconia) is not in itself evangelism. This would be in conflict with NORAD policies and compromise the integrity of the non-Christian employees in PDI. More important is the perspective that we should reach out to suffering people with care without any conditions. This help is not offered to people because they are Christians or show interest in the Gospel, and this help is not offered in order to persuade them to become Christians. God is both our creator and savior, he is caring for both body and soul, and we are called to do the same. The purpose of the work of MELM is to improve the social, economic and health conditions of people in need. This is a genuine Christian motivation for seeing ministry to people in need as a legitimate ministry in its own right.

As the work of PDI is done in the name of MELM and carried out by workers who are loyal to MELM, we regard the work of PDI as an integrated part of MELM. We note with interest that Muslims and Christians according to their respective traditions are both called to care for people in need. On this background it is possible for Muslims to be employees of PDI and it is possible for PDI to use Muslims in its work without compromising the integrity of either the Muslim employees or that of MELM. Similarly it is also possible for PDI to work with public offices and institutions and other organizations without compromising the integrity of MELM. The people in the area where PDI works know that PDI is a part of MELM, but they are also aware that a village or camp may be included in the PDI program irrespective of their attitude to the Gospel.

10.2 Communication theory
The evangelism of the church may be defined as the communication of the gospel with the goal of conversions and the incorporation of the converts into local congregations. When evaluating the evangelism of MELM we may therefore analyze some of the key elements in the communicational process.
Following the simplified communication model above, communication of the gospel (evangelism) may be described as the interaction between a communicator (Christian evangelists) and a receptor (Fulanis) via a channel (evangelism approaches, methods and media).

The model highlights that the intended meaning of the message in the mind of the communicator (evangelists) is not necessarily identical to the understanding of the message in the mind of the receptor (Fulanis). Similarly the intended effect of the messages (contextual conversion to Christ and incorporation into contextual congregations) is not necessarily identical to the response of the receptor. The model also shows that the receptor’s (Fulanis’) response to the gospel message is dependent on their understanding (or misunderstanding) of the message.

The model illustrates the all pervasive role of noise, that is anything in or around the communicator, the channel or the receptor which hinders good communication. Finally the model shows that all aspects of the evangelistic communication process take place within the context of the evangelists and of the Fulanis in Central which influences all aspects of the evangelism process.

In the previous section about contextualization we have focused on the need for the communicator (evangelists) to study the context carefully in order to be able to communicate the message (the gospel) effectively.
In this section we will discuss some of the other important aspects of the evangelistic communication process. First we will look at the target group (receptor) for the work of MELM. Then we will analyze the evangelism approaches (channel) to be used in view of the goal of the work of MELM. Finally, we will focus on the evangelists (communicator), who should be involved in the evangelism work of MELM.

In the following section other aspects of the communication process will be highlighted, such as the receptor’s (the Fulanis’) understanding of the message and their response to the gospel in terms of conversion and incorporation into local congregations.

10.3 Target group

Right from the beginning of the work of MELM the target group has been the Fulani people, later expressed as people living in the Fulani culture. It was stated that in order to reach all the Fulani groups, the Rimbe Fulanis should be given priority and the work of evangelism should be concentrated on this group (Strategiplan revideret 1995). The strategy seems to have been successful in so far as the present congregations consist of people from all groups in the Fulani society.

We noted, however, in the discussions with missionaries and Malians that the focus on the Rimbe Fulanis is very sensitive in the present Malian context, since it may be perceived to be problematic in relation both to the ethnic policy of the authorities and to a Biblical perspective. (Gal. 3:26-29) We further noted that this part of the strategy for the above mentioned reasons has never been stated publicly.

When JCMWA/MICCAO was founded twenty years ago it was for similar reasons decided to identify the Fulfulde speaking people in West Africa as the target group for the co-operation.

In practice, the congregations of MELM have always been open to all groups of Fulanis and even to Fulfulde speakers from other ethnic groups. We therefore recommend that the target group for the work of MELM is stated to be the Fulfulde speaking people in Central Mali. How the Fulfulde speaking people is to be reached, whom to approach first etc. is left to be decided on a pragmatic basis.

In view of the tensions between different groups in the society we note with satisfaction that MELM has started bringing Fulfulde speaking Christians together with Christians from other groups in the area in order to develop the Christian unity. We recommend that MELM further develops its work of reconciliation both among the different Fulfulde speaking groups and between the Fulfulde speaking groups and other groups.

10.4 Evangelism approaches

The goal of the communication of the gospel to the Fulfulde speaking people according to the present strategy may be briefly described briefly as contextual conversions and the establishment of contextual congregations.
A contextual conversion takes place within the culture, which means that the convert as much as possible expresses his/her new faith through his own language and other forms from his/her own culture. A contextual conversion furthermore as much as possible keeps the convert within his/her sociological group.

A contextual congregation is a fellowship of Christians that in language, worship and fellowship and other forms communicates the meaning of the Church of Christ to the members of the congregation. It is a congregation in which the convert may feel at home without forsaking his/her own culture.

The alternative would be extractionist conversions bringing the converts into non-contextual and foreign churches which alienate the converts from their own cultural environment and from their own sociological group.

Conversion is primarily a personal and an individual process. This may be the reason why 92 % of the missionaries agree that “The evangelistic work of MELM is in practice directed toward individuals”. In a contextual conversion, even the conversion of an individual, the church must always have the larger sociological group to which the convert belongs in mind. As Leslie Newbigin points out, “Conversion will always be wrongly understood unless it is remembered that the Church is the pars pro toto (a part for the whole). God converts a man not only that he may be saved, but also that he may be the sign, earnest and instrument of God’s total plan of salvation” (1969:113). Instead of separating the individual from his/her sociological group, the individual should become a point of entrance for carrying the gospel into the group.

Therefore it is important to adopt evangelistic approaches that not only focus on individuals, but on families and small groups, communities and the society at large. We have noted that MELM is already working on all these three levels, but we recommend that the balance is shifted so that the emphasis on the non-individual approaches is increased.

10.4.1 Society-level approaches

The gospel is communicated to the society at large through radio and literature. Through these non-personal approaches the evangelists may help to create a positive attitude to the gospel, to Christians and to MELM.

We have noted that the weekly Fulfulde radio programs have a large audience which expresses appreciation of the form and content of the programs. In view of the potential of radio broadcasts in Fulfulde for evangelistic purposes, we recommend that the radio ministry is given a higher priority in the work of MELM by increasing the number of weekly broadcasts and the follow up of these broadcasts.

We also recommend that the literature work of MELM be developed further, both in terms of producing literature and making literature available. Encouraging literacy programs should go along with the work with the literature.

10.4.2 Community level approaches
We have noted that there is an awareness among the evangelists in MELM to initiate and develop good relationships with communities such as villages and camps, in which they have individual contacts, among other things through giving due respect to community leaders. Another important way for the evangelists to communicate their concern for such communities is by supporting the work of PDI by motivating people in these communities to participate in the PDI programs.

We have noted that often the evangelists are supporting and following up on the work of PDI. We recommend, however, that all efforts are made to make sure that all missionaries understand the relationship between PDI and evangelism (as described above) and support and follow-up on this work in a sensitive way that does not compromise neither the work of PDI nor the evangelistic work.

10.4.3 Family, small group and individual approaches

We have noted that the missionaries (in their responses to Q2-1) consider visits in villages and friendship evangelism, on individual basis or in small groups, to be the most effective evangelism method. We recommend that this approach be continued and that individual contacts are not at an early stage an not too often brought out of their local context for fellowship and training, but that all possible efforts are made to build fellowships and teaching groups around such interested individuals.

Since it may be very difficult for an individual to “survive” spiritually and socially as the only Christian in a community, it may be advisable to postpone baptism until there are more people in the same community who are ready to openly confess their Christian faith and support each other when they may face the reactions from the community.

A strategy with a stronger emphasis on society, community and group approach will probably on a short term slow down the numerical growth of the Christian community, but it will probably lead to conversions and the establishment of congregations that will be more contextual, so that in the long run the evangelism work will benefit in terms of both the quantity and the quality.

10.5 Partnership between expatriates and Africans

In mission among Fulanis in different countries in West Africa two different strategies have been employed.

In most cases, such as in Northern Nigeria, mission organizations have worked with/through an African partner church to reach the Fulanis. This strategy has its advantages and disadvantages, which we will not discuss in detail here. It is sufficient to note that of the 7-8 million Fulanis in Northern Niger, today – after 20 years of work in a number of churches - about 500 Fulanis have become Christians, but so far no single Fulani congregation has been established but all of Fulani converts have become integrated in non-Fulani congregations.

In a few cases, such as the work of MELM in Mali, mission organizations have worked directly with the Fulanis without any co-operation with local churches. This strategy may have the following advantages and disadvantages for MELM:
Advantages:

- The Norwegian evangelists have the “gift of the foreigner”, i.e., they are not part of any age-old negative relationships between Fulanis and their neighbors and are not considered to be “Haabe”.
- It may be easier to focus specifically on outreach to Fulanis since MELM is not involved with a local church with many other obligations and with other priorities.
- It is more natural to aim at establishing Fulani congregations for the converts, since MELM is not working together with a local church with congregations into which the converts might be incorporated.
- It is more natural to use Fulfulde, since MELM is not involved with a church using another local language in its church services, education, outreach etc.
- It may be easier to use new contextual mission methods of evangelism and church building when MELM works independently from local churches with strong traditions of evangelism and church building.
- It may be easier to take the pastoral/Fulani context and the Islamic/folk Islamic context seriously in outreach and church building when MELM is not tied to a local church which may have grown out of another context.

Disadvantages:

- The cultural gap between MELM and its Norwegian missionaries and the Fulanis may render the communication of the gospel more difficult since there are no Malian church and no Malian evangelists functioning as intermediaries.
- The exorbitant difference in living standard and life style between Norwegian missionaries and Fulanis together with the absence of African Christian co-workers may make it more difficult for Fulanis to visualize what it means to become a Christian. Even when a Norwegian missionary endeavors to contextualize his/her life style, he/she may hardly be an effective model of the Christian life for the Fulani.
- When MELM does not work together with African partners in evangelism, the missionaries may lack an African Christian frame of reference for interpretation of various issues in evangelism and church planting.
- Similarly MELM may lack a local African support group to assist and protect Fulani converts, when they suffer from social dislocation in connection with their conversion.

From the questionnaires and interviews with the missionaries, from interviews with Christian Fulanis and with resource persons and from our own observations, we are led to conclude that the missionaries are doing a good work at sowing the gospel. The positive factors in the present strategy with only Norwegian missionaries make it possible for the missionaries to help them lead Fulanis through the awareness phase and into the decision phase. This is reflected in the high number of Fulanis who through contact with missionaries have become aware of the gospel and interested in Christianity. It is reflected in the significant number of Fulanis who either have been baptized or are in the process of being prepared for baptism.

However, we also get the impression that when it comes to reaping the fruit in terms of conversion and church building, the missionaries face serious problems which they seem not to be able to handle effectively alone. When the Fulanis in the incorporation phase of the conversion process
encounters the social pressure from their own Muslim Fulani community (social dislocation) and in the present strategy make it very difficult for the missionaries to be effective in their work. This is reflected in the serious tensions between the Fulani Christians themselves and in the serious tensions between the Fulani Christians and the missionaries.

The solution to the dilemma, in our opinion, is not to switch from one strategy to the other, but to supplement the present strategy to make it more effective. We therefore recommend that MELM in all levels of its evangelism and church building work enters into partnership with Africans.

With note with satisfaction that MELM has already taken the first steps in this direction by entering into negotiations with a Fulani church in Benin about the possibility of having one or more Christian Fulani couples sent as missionaries to work with MELM. We commend this initiative and recommend that over the next years a significant number of Christian Fulanis from countries like Benin, Nigeria, Cameroon and others may come to work as south-south missionaries with MELM. For this co-operation to become successful it is necessary that it is developed as a real partnership where Scandinavian missionaries and Fulani missionaries work (plan, pray, witness etc.) closely together in teams.

If this process for some reason is delayed we recommend that MELM starts by inviting mature Christian Fulanis from these countries to come to work in partnership with the present MELM missionaries in Mali for shorter periods of time on a regular basis.

We also note with satisfaction that MELM has begun to develop closer relationships with local churches and that there is a growing interest in some of these churches for Fulani mission. We recommend that MELM allocates more resources for sharing its insights, experiences and resources concerning Fulani mission with these churches in order to inspire and equip them to be involved in Fulani ministry alongside and on certain projects in direct co-operation with MELM.

We also note with satisfaction that MELM on occasions have received help from some of these churches. Since MELM is not working through or with a Malian church it will often need the advice and practical help from Malian sister churches who are more familiar with the general Malian context and who may help MELM to find local solutions to some of the problems it faces in the ministry among Fulanis. We therefore recommend that MELM identifies the areas in which it needs help from sister churches and enters into relationships with them so that these needs may be met. One example of such a partnership might be that the local churches help MELM to find local (non-Fulani) evangelists that might be employed to work together with MELM in evangelism.

We noted that Fulani Christians expressed their wish to be more involved in evangelism, and at the same time that the missionaries were very hesitant at this stage of the church to begin to employ some of the Christians. A way forward seems to be to begin involving mature Christians who in their local community have proved to be active and gifted in evangelism in evangelism work in other villages and camps in team work with missionaries. This would not involve a permanent employment but would be a few days of work at a time for which a per diem rate might be paid. Another way of assisting Christian Fulanis to become involved in evangelism would be to encourage the congregations to use one third of their collections to support their own members when they are involved in evangelism away from the local context.
11 Church building

11.1 Baptism and confession

In a Lutheran Church, baptism is seen as the gate leading to the Christian life and to the fellowship in the church. In this section, we will evaluate the church building ministry of MELM in relationship to two Biblical concepts, the concept of the believer as a disciple of Christ and the concept of the church as the family of God.

The issue of secret believers has been raised a number of times. In ministries among Muslims this is nothing new. The possibility of being “a Muslim Christian” has been discussed in missiological circles. Some places in the Muslim world underground churches are under development, to enable secret believers to have fellowship with others without compromising their safety. This is especially the case where the legal system of the country or the social milieu of the believer makes it impossible or dangerous for the believer to confess openly. Such churches are operating under strict security systems with information and identity control.

From what we have seen in Mali, the reactions against the new believers have been comparatively mild, seen in relationship to other Muslim countries known by the members of the evaluation team. Among the more serious problems we have noted for new Fulani Christians in Mali are that some have been expelled from their families for some time, curses have been directed against converts and public criticism has taken place. These problems are serious enough, and they should not be seen as small problems. But they are well within the cost of following Jesus that Jesus himself warned his disciples of: “He who loves father or mother more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it.” (Matt. 10,37-39)

We have also noted with interest that there seem to be far more problems for those who are trying to be secret believers than for those who are confessing openly. We also see clearly in the New Testament that being a disciple of Christ and the open confession are closely linked together “So every one who acknowledges me before men, I will also acknowledge before my Father who is in heaven; but whoever denies me before men, I will also deny before my Father who is in heaven.” (Matt. 10,32-33)

Our recommendation is that new believers should be encouraged to confess their new faith to their families and friends. “Go home to your friends, and tell them how much the Lord has done to you, and how he has had mercy on you.” (Marc 5,19) This is also in line with the strong emphasis on honesty and courage in pullaaku. If a person insists on secrecy, the motivation for this should be evaluated, and in most cases the person should be advised to wait with baptism until he or she is ready to confess openly. Under any circumstances the person should be aware that any cover can blow, and then the options are to confess or to deny, like in the story of Peter in the yard of the High Priest, see Marc 14,66-72. The church cannot be given any responsibility to protect the cover of secret believers and they should of course not be given responsibility and leadership in the church. If there are people like Nicodemus who came in secrecy to Jesus at night (John 3,1ff), they could of course be taught in small groups and encourage each other there.

We see a clear need to emphasize the issue of baptism as an initiation to follow Christ, something that implies taking up one’s cross and following our Master who was persecuted and killed. All too often in ministries to Muslims the missionaries and the local church have tried to take the cross
away from the new convert, and in many cases the person has never become a follower of Christ, but instead a follower of the missionary. In this context it is very important to work out the implications of discipleship. It seems to us that in addition to the quotations from Jesus himself above, there are texts like Acts Ch. 4 and 5 that could be studied with the new converts, see for example Acts 5,41: “Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the name.” This texts could be studied in the light of pullaaku concepts like courage, endurance, dignity and being dishonoured. Bible studies like this may be helpful in correcting the expectations that are now present before baptism and not met after baptism. Jesus himself is dealing with other aspects of these expectations in texts like Luke 18,28: “And Peter said, ‘Lo, we have left our homes and followed you.’” and in John 6,67-68: “Jesus said to the twelve: ‘Do you also wish to go away?’ Simon Peter answered him: ‘Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God.’”

We are of course aware that it may not be felt appropriate for missionaries from Scandinavia to bring up issues like this. Most of us have not given up much to follow Christ, and persecution is rare in our part of the world. But as we are not calling people to follow us, but to follow Christ, and therefore we cannot avoid talking about these aspects of discipleship. Studies in the field also show that former Muslims feel much better about their conversion if they see it as a response to a call from God himself, for example in the form of a dream or a vision (see above). This also makes it much easier to come out in the open and confess to be a follower of Christ, responding to his call, and not to be seen as the proselyte of some clever Western missionary. The normal situation is that when a person is baptized, he is also confessing his faith openly. The baptismal service is an event in the church, and the practise of inviting neighbouring churches to this service is underlining the joyous occasion, and also giving a natural opportunity for an open confession if that has not taken place already.

11.2 Infant baptism

In the case of infant baptism there are special considerations to be made. In the actual context the rite of shaving the hair (in Islam: *aqiqa*) is a big social occasion. For the Christians it is important to develop ceremonies and a social context that are on one hand clearly perceived as Christian and on the other hand is perceived as an appropriate birth rite (*rite de passage*) in the local context. MELM has some experience in this field, and it seems that if the hair is not shaven at the point of baptism, it will be hard for the Christian couple to avoid having this done at a later point of time. For Christian families the infant baptisms also seems to be central occasions for an institutionalized testimony to their clan.

11.3 Discipleship and leadership training

Often baptism is seen as the end of a process of interest and teaching, but here it should be emphasized that the baptism is really the start of a process, a new walk of life where the discipleship relationship to Christ is a key to understand the new life. Therefore it is important that this discipleship is developed in the roles given to the new Christian in the church. We have seen that this process is in some cases started before baptism when the teaching takes place in groups,
introducing a social element and relationships to other baptismal candidates already before the point of baptism.

The development of a discipleship programme can build on a number of aspects of the ministry that are already there, like groups for teaching and training in Sévaré, and the active participation with prayers, liturgy and preaching in the services that we have been present at during the evaluation. But we still recommend that a more profiled discipleship programme be developed and communicated to those trained for baptism, so that there is a clear understanding that baptism is not an end in itself, but the beginning of a new life.

For some Christians, the discipleship programme will lead to a leadership training. Fostering leaders is one of the most important tasks in the work of MELM in the years to come. In the Fulani culture there is a wonderful point of connection for the ideals of a Christian leader, that is the role of the herder. As this is a central Biblical concept for the role of the pastor (=herder!), this model of Christian leadership will easily be seen as a contextual model.

From this model we should note that the training should include practical leadership, taking care of God’s flock, as well as including training in areas such as Biblical theology and Christian ethics. Each congregation should from the beginning have some of their Christians involved in this training programme. For many reasons such a programme has to be coordinated between the congregations and also possibly coordinated with the training programmes of the sister churches in the area. However, it would be premature if we suggested a detailed program for such a training, it is sufficient to underline the need and appreciate the steps we have seen taken in this direction already in MELM.

11.4 The church as a family

The congregations will have to be the context for both baptismal training, discipleship training and leadership training. In our work we have come to understand the church in terms of one of the key concepts used for the church in the Bible, that is the church as the family of God.

There are several reasons for this. In our evaluation work we found that the concept of family came up over and over again in our research, through documents, testimonies, questionnaires, interviews and in the services we attended.

Some examples of this are:

- Converts telling that they have lost their family and asking for a new family in the church.
- Other converts seeing the new Christian family with the missionaries as the parents and the Fulani Christians as the children.
- Family services in Sévaré being not only for families, but also having many of the forms of a family fellowship, like a meal together.
From a theological perspective, Professor Karl Olav Sandnes has shown that there is a close connection between conversion and family (Sandnes:1994) both in the New Testament and in the Old Church. Aspects of this connection is:

- Family terminology in the vertical perspective: God is seen as our Father, and Jesus as our Brother
- Family terminology in the horizontal perspective: Christians are seen as brothers and sisters in Christ
- The holy communion is seen as a meal taking place in a family setting

On this background we see the Biblical perspective of the family as a model for the church as an interesting and relevant key to understanding and developing the fellowship in the church. One should note, however, that not all family references are legitimate and sound. When the missionaries are considered to be parents and the converts to be children, this expression may indicate a relationship that is not sound. From the interviews with the new Christians, we have heard that people have been converted through and to the missionaries.

In this context it is essential that the family reference is not only used about the relationship between one individual Christian and “her” or “his” missionary. It is the congregation that is seen as a family in the New Testament, and it is this fellowship that is supposed to serve as a family for its members. It is important that each member of the congregation is given the function as a sister or a brother. When someone loses her or his family because of one’s faith, the congregation should function as a family fellowship. This is especially important when the problem is not only a spiritual and a social one, but also a financial problem.

11.5 Poor and rich family members

One of the problems often brought to our attention is the relationship between poor Fulani Christians and rich missionaries. This kind of relationship is difficult for both parties to handle and it will easily become unhealthy.

A solution to this problem may be sought in the family model as well. The concept should be that when a Christian brother or sister is seeking assistance from the Christian family, the situation should be evaluated and discerned by (a group appointed by) the congregation, and not by an individual missionary. Some sources indicate that existing systems of solidarity and mutual care are replaced by unilateral dependency on a rich missionary. The missionaries are also criticized for their use of the power that goes along with the personal gifts.

In this case the response from the Christian Fulanis seems to be mixed. Some would like to keep the direct relationship to one and one missionary. Others realize that the relationship can never be one of mutuality and respect if this kind of dependency is maintained.

A solution to this problem is not easy to find. We are however suggesting a few criteria for a viable solution:
- Mutuality/reciprocity has to be one of the goals, the one who receives support should also be expected to contribute to the welfare of the group in one way or another.
- Dignity and respect between the parties involved should be maintained.
- Balance has to be found between openness and honesty on one hand, and the need for confidence and trust on the other hand.

On this background we suggest the creation of a diaconia committee in the church, later there could be one committee in each of the congregations over a certain size. Such a committee would need clear guidelines for the financial support the committee could give to individuals. The committee could have three members, and on the background of our research, it seems that it could be wise to have two Fulani Christians and one missionary on the committee.

The activities of such a committee should be based on solidarity, and include responsibility for organizing visits to members who are sick, initiating practical support for people who are in need, for example to assist sick members of the congregation with their farming. In the case of financial needs, there would have to be a funding system, based on the contributions from the Christians in the congregation. Such a system could for example be set up by dividing the church offerings into three equal parts; 1/3 for diaconia, 1/3 for evangelism and 1/3 for the work of the local church.

There has also been a discussion on the issue of the level of the private contributions from the missionaries in the church offerings. The problem is that if the missionaries give “too much”, the contributions from the Christian Fulanis are so small comparatively that their motivation to give may decrease. The two different solutions seem to be: Either to advise the missionaries to give the same amount one can expect from a Christian Fulani, or to advise the missionaries to give substantially more than one can expect from a Christian Fulani, but not so much that the gifts from the Christian Fulanis do not matter when the totals are added up. It should be added that in both cases the missionaries give a lot outside the church services.

This problem will remain significant as long as the number of missionaries is high compared to the number of Christian Fulanis. As the number of Christians grows, the problem will gradually diminish. Therefore the advice given should be flexible. But we think that if the contributions to the church offerings from the missionaries are too modest, this may leave an impression that the missionaries are stingy. And we could ask what kind of role models the missionaries would be for a wealthy Fulani becoming a Christian; should he or she also give according to the same principle?

There is also another delicate balance to keep. On one hand the Christians are called to have a special care for each other. On the other hand, this care is not a reward for becoming a Christian in the sense that care should not be given to others, even to those who are not interested in becoming Christians. We have heard several complaints about help being given to non-Christians: “And he was not even a prospect.” It has to be underlined that giving help to poor people is an act of mercy, not a tool of evangelism.

11.6 Sister churches
The perspective of the family has also to be extended to the sister churches in the area. There are some promising relations being developed now, and we think it is important that the Christians in MELM see themselves as brothers and sisters of the Christians in these churches.

We think there is a number of levels where this relationship can be developed, in order to include not only the leaders, but also as many of the church members as possible in some kind of relationship. We recommend that the relations to sister churches in the area be kept as a priority, seeking to develop these relations on different levels.

12. Organization
12.1 Organizational model

In 1992 it was decided by the boards of NMS and DELF that in the work towards the development of a church among the Fulanis an integrated model should be applied by MELM.

The model was originally rejected by a large majority among the missionaries in favor of a parallel model. The integrated model is not fully understood by the missionaries today, and only favored by a small minority of them. The model has not been followed in significant areas of the work of MELM. We therefore agree with the many missionaries who feel that the time has come to reconsider this model.

When the discussions took place in 1992 about what model should be followed in “The Cooperation between MELM and a future church”, there was only very few baptized Christians. Even today there are only two small emerging congregations, which still are quite dependent on the missionaries, and the total number of baptized Christians in contact with MELM is only about 15. We therefore think that it is too early to determine in details how the cooperation should be between a Fulfulde speaking church and MELM. Organizational forms should never be considered to be permanent or to be ultimate goals. The goal, which remains permanent for the work of MELM is to work towards the conversion of Fulfulde speaking people and the establishment of congregations in that context. Organizational structures are temporary forms and have to be continuously adapted according to the present challenges of evangelism and the present development of congregations so that the goals of the work are achieved.
We therefore recommend that instead of ideologically choosing between two permanent models (an integrated and a parallel model) for a future relationship between MELM and a future church, each organizational issue is temporarily decided pragmatically in the light of how it may further or hinder the evangelism work, the conversion and discipling of Fulfulde speaking people, the development of congregations in this context, the fostering of Fulani leadership and the development of real partnership between the Fulani leaders and the missionaries. This will involve that over the next 20 years a number of different organizational “models” will have to be successively employed as the situation changes and the work develops if the goal of developing a church in the Fulfulde speaking context is to be achieved. If this recommendation is accepted, it will be more important to develop the criteria any model should be evaluated against, than constructing the ultimate structure of MELM. Such criteria will have to include whether the model promotes the development of self-sustainable congregations, mature leadership and good relations between Fulani Christians and other Christians as well as the missionaries.

12.2 Organizing the church from below

According to the integrated model two Fulani Christians were selected (but not by the other Fulani Christians) to be part of the Council of MELM. Due to unforeseen circumstances none of these Fulani Christians are no longer members of the Council. This situation coincides with a restructuring of the internal organization of MELM in connection with the introduction of a “Representative” (RP) as the administrative leader of MELM (see below). In view of this and the considerations listed in the previous section we feel that the time has come to reconsider how the Fulani Christians can take responsibility for the development of their emerging church.

We agree with the intention of training Fulani Christians to take responsibility and become leaders by involving them more and more in deliberations and decision making with regard to the development of a Fulani church. We do, however, suggest that the focus is shifted from the overall leadership of MELM to the leadership of the emerging local congregations. We appreciate what is already being done and has been achieved in this regard in the congregations in both Sévaré and Douentza. As the interviews with both the missionaries and the Christian Fulanis reveal, there is still a lot of work to be done in this area, and we recommend that all efforts at leadership development as of now are focused here.

Among the specific goal for such a development might be to equip and empower the local congregations so that one or more of the Fulani members are trained (1) to lead the worship services and (2) to preach and (3) to lead congregational meetings in which congregational and personal problems and challenges are discussed, and so that (4) the congregation feels and exercises its responsibility for its own place of worship, diaconia and evangelism including the handling of its collection money and other resources entrusted to it and so that (5) the congregation develops its own rules and guidelines for the running of the congregation.

When the local leadership has been developed in this way in some congregations, there will be a more solid foundation for developing whatever church structures will be needed covering all the congregations. The nature of this church structure should be developed on the basis of deliberations in and among the congregations in which the missionaries also take part as resource persons. In the meantime it may be recommended that representatives from the existing congregations are invited
together for informal deliberations and consultations about matters of interest for all the congregations.

These informal consultations in which both Fulani and missionary members of the congregations take part may over time develop into a more formal structure (a church council, or a synod) and will take the place of the present council.

12.3 The internal organization of MELM

Already in January 2000 we submitted our evaluation of the administrative system in MELM and proposed that the present system with a leader elected by and among the missionaries (“Tillidsvalgt”) be replaced by a system in which the leader is appointed by the mission secretaries of the three mission organizations (SRM) as their representative (RP) in Mali (“Indstilling om evt. Stedlig Repræsentant”, Januar 2000). We recommended that the leadership and administrative structure is changed so that the institutions of a representative for the missionaries (TV) and of an executive committee (FU) are phased out in favour of a system with a representative appointed by the mission boards (RP).... It furthermore should be considered if the administrator position should be combined with the RP position while MELM aims more at using Malian co-workers in the administration. RP will represent all three mission societies, and it will therefore be necessary to work out a procedure for the appointment of RP which involves all three societies.

Parallel with the introduction of the RP system, it is recommended that the missionaries elect their own spokesperson. A possible solution would be that the missionaries elected one spokesperson to represent the missionaries from all three societies, at the same time as two vice spokespersons were elected so that all three missionary groups would be represented in a forum of spokesmen. In very complicated matters RP would then consult with this forum.

The introduction of a Representative (RP) system, the abolition of the Executive Committee (FU), the introduction of a system with spokespersons and the abolition of the Council in its present form which is implied in the proposal for a forum for informal consultations on church matters (a forum that may develop into a church council or a synod) necessitates that the whole internal administrative system of MELM is revised.

We recommend that a working group is set up in connection with the seminar in November/December 2000 in Sévaré to work out a detailed proposal for a revised administrative structure for discussion and possible approval at the annual meeting in Sévaré in February 2001. The working group should be composed of 2 or 3 missionaries with experience in administration and leadership who will consult with the mission secretaries and an external leadership consultant. Included in the proposal should be a job description for the RP, a description of the committees and councils needed in the MELM structure and their responsibilities and authority and the procedures for decision making.
12.4. The structure of the partnership around MELM

MELM started in 1985 as an NMS mission project. In 1990 DELF joined MELM, and in 1998 also SUM became a member. Plans are now under way to ask other churches to send missionaries to work with MELM. This expanded partnership, in our opinion, calls for a revision of the external organization of MELM, in terms of how the partners (the “owners”) should co-operate to lead the organization.

In the present organizational set up, the decision making procedure for MELM is quite complicated and vulnerable. Administrative decisions are made by the three mission secretaries at their meetings (SRM) and in between the coordinating mission secretary has the authority to see to it that the necessary administrative decisions are made. Major decisions, however, have to be taken in each of the boards of the three mission organizations. If, however, one of the mission boards disagrees with the others, it will be very difficult and time consuming to resolve the matter. Furthermore, since the three boards never meet to discuss MELM issues, it is hard for them to argue their case and jointly develop a common decision. Finally, since the board decisions and many of the SRM decisions are made in Scandinavia, there is normally no representative from MELM in Mali who may participate in the deliberations. These complications will even be increased if other churches sending missionaries to work with MELM should be involved in the decisions.

We therefore recommend the following changes in the structure of the partnership around MELM:

1. The partners of MELM set up a common board for MELM, which has the authority to make final decisions concerning the affairs of MELM. This involves that a constitution is made for MELM which also stipulates how the board of MELM is composed. This would simplify the decision making procedure in MELM and also facilitate a more comprehensive discussion of the matters to be decided on.

2. The board of MELM conducts its meetings in Mali. This may facilitate the participation in the board meetings not only of the Representative, but also of other missionaries or Malian consultants which the board might wish to include in their deliberations. In between the annual meetings the chairman of the board may see to it that decisions that cannot be postponed are taken, either through e-mail consultations or through extraordinary meetings.

3. African churches sending missionaries to work with MELM are invited to join MELM as full and equal partners with representation in the board. Since MELM is a Lutheran mission organization and therefore may difficult for non-Lutheran partner churches to consider to become members of MELM, such non-Lutheran churches may be offered an associate position with observers in the board meetings. This system could facilitate a real partnership between all those organizations and churches supporting the work of MELM by missionaries and funds.

13 Conclusion

The situation of MELM at this point of time is in our opinion on one hand critical and on the other hand promising.
It is critical because

- the congregations are small and vulnerable.
- the dependency on expatriate personnel and funding is definitive.
- the tensions between missionaries and Christian Fulanis are severe.

It is promising because

- the Word of God is being translated, communicated and received.
- the ministry is known in a positive way by many people in the region.
- the Holy Spirit is active and present in the congregations.
- the new Christians in the congregations are growing into responsibilities.
- the number of people responding to the ministry is growing.
- the new relations to sister churches can give MELM spiritual and practical backup.
- the possibility of new African partners may strengthen the work.

We believe this time is a special time (a kairos) in the history of MELM. There is a potential for a healthy growth in the work if the resources we have seen are well taken care of and developed. At the same time this is a time where some important decisions have to be made. MELM will have to live with these decisions in the years to come. Therefore it is important that the decision making process is handled in the best possible way, both within MELM and by the agencies behind MELM.

The goal is not MELM in itself, MELM is a tool to achieve a greater goal, that there will be many Fulanis in the “multitude which no man could number, from every nation, from all peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, ‘Salvation belongs to our God who sits upon the throne, and to the Lamb!’” (Revelation 7,9-10)
14 List of appendices/Documents enclosed

“Terms of reference”
Recommendation concerning a field representative
Questionnaire no. 1
Questionnaire no. 2
Questionnaire no. 3
Results of Questionnaire 1
Interview guide for interviews with Fulanis
Interview guide for interviews with missionaries
Summary of the responses of the Fulanis to questionnaires and interviews
Summary of the responses of the missionaries to questionnaires and interviews
List of documents available for the evaluation of MELM - 2000

15 Glossary

A few Fulani and Arabic words are used in the text and not always explained in the context. Arabic words are marked with (ar) after the word itself.

Aqiqa (ar) The Muslim tradition shaving of the hair of the child on the seventh day
fulbe, (pl of pullo) Fulanis, the Fulani people
fulfulde The Fulani language
juldo, (pl julbe) One who prays = a Muslim
pullaaku The value and norm system of the Fulani people
pullo, (pl fulbe) A Fulani
rimbe A Noble Fulani
suſi (ar) Original meaning probably wool, now: the mystical tradition of Islam
16  Literature list

This literature list contains only literature explicitly quoted or referred to in the evaluation
document. We have also consulted and used a significant number of other books and articles, many
of them will be found in the bibliographies of the works listed below.

Audi, Moses: Christian Ministry and the Fulbe. Insights for reaching and molding them for Christ,

Bosch, David: Transforming Mission: Paradigm Shifts in Theology of Mission, Orbis Books,
Maryknoll, NY 1992

Eng, Kristin Tellefsen: Fulanienes dilemma; integrering eller marginalisering -Kvinner som
aktører i det sentrale Mali. Institutt for Sosiologi, Universitetet i Oslo, 1999

Gilliland, Dean (Ed.): The Word Among Us, Word Publishing, Dallas 1989

Hiebert, Paul: Anthropological Insights for Missionaries, Baker, Grand Rapids MI, 1985

Nelson, Ron: Good News for the Fulbe, Hettinger, North Dacota 1997

Matre, Odd Hanssen: Alt for alle, Luther, Oslo 1994

Matre, Odd Hanssen: Når månen blir til blod, Luther, Oslo 1998


Opsal, Jan and Arild M. Bakke (Eds.): Mellom kors og halvmåne. Kristne perspektiver på møtet

Sandnes, Karl Olav: A New Family: Conversion and Ecclesiology in the early Church with cross-
cultural comparisons. Peter Lang, Berne 1994

Syrjänen, Seppo: In Search of Meaning and Identity. Conversion to Christianity in Pakistani
Muslim Culture, The Finnish Society for Missiology and Ecumenics, Vammala 1987

Woodberry, J.Dudley: “Contextualization among Muslims: Reusing Common Pillars” in Dean S.
Gilliland (Ed.) The Word Among Us, Word Publishing, Dallas 1989
“Terms of reference” for Mali-evaluering

Av Mogens Mogensen og Jan Opsal

Forholdet til oppdragsgiver

Med utgangspunkt i henvendelser fra MELMs misjonsekretærer om å delta i evaluering av sentrale sider ved MELMs arbeid, har Mogens Mogensen og Jan Opsal på møte i Christiansfeld 16.11.99 drøftet den rolle vi kan påta oss i et slikt arbeid. Drøftingen har også skjedd i samråd med misjonsekretærene i SRM, som møttes parallelt.

I utgangspunktet er det viktig for oss å understreke at evalueringsgruppen (Mogens Mogensen og Jan Opsal, supplert med afrikansk deltagelse) har en uavhengig rolle i forhold til SRM og til MELM. I evalueringsarbeidet er det likevel vesentlig for gruppen å holde nær kontakt med både SRM og MELM med tanke på innspill og informasjon fra begge disse instansene.

I forbindelse med evalueringsarbeidet på feltet har evalueringsgruppen anledning til å gi uttrykk for sine egne vurderinger og anbefalinger, men SRM og MELM vurderer selvsagt den endelige rapporten på fritt grunnlag.

(Bilag: Skisse over forholdet mellom evalueringsgruppen, SRM og MELM)

Evalueringsgruppen

Mogens Mogensen har bakgrunn fra arbeid blant fulanere i regi av Lutheran Church of Christ in Nigeria, videre som generalsekretær i Dansk Sudanmission, som forsker knyttet til School of World Mission ved Fuller og som medlem av Standing Committee i JCMWA/MICCAO.

Jan Opsal har bakgrunn fra arbeid som islamkonsulent i Det norske misjonsselskap og som medlem i Standing Committee i JCMWA/MICCAO, samt fra sitt arbeid som amanuensis i religionsvitenskap ved Misjonshøgskolen.

Gruppen tenkes supplert med afrikanske ressurspersoner for deler av evalueringen i september. For å unngå ekstra bruk av tolk, bør vedkommende kunne kommunisere på engelsk. Det er en fordel med personer som kan gjøre seg forstått i Masina på fulani.

Formålet med evalueringen

Vurdere arbeidet i MELM i forhold til gjeldende strategier med sikte på en eventuell revisjon av strategiene for arbeidet i MELM og eventuelle kursjusteringer i arbeidet.

Vurderingen skjer særlig på følgende områder:

1. MELMs evangeliserende og menighetsbyggende arbeide
2. Organisasjonsstrukturen i MELM, herunder integrasjonen av PDI i MELM
3. MELMs administrasjon, særlig med tanke på en ordning med stedlig representant
I forbindelse med pkt. 1 er det uttrykt et ønske fra misjonærene i MELM om at en også har en hovedvekt på misjonærenes rolle og tjeneste. I lys av det arbeid som NMS har satt i gang med bakgrunn i rapporten om Personelladministrative problemstillinger (PAP), er det ikke naturlig å overlappe dette arbeidet. En bør imidlertid bringe på det rene om denne rapporten gir spesielle signaler når det gjelder personellsituasjonen i Mali samt hvilke endringer NMS legger opp til i kjølvannet av denne rapporten når det gjelder misjonærenes rolle og tjeneste. Det er imidlertid klart at misjonærenes rolle og tjeneste uansett vil være en vesentlig del av saksfeltet som pkt. 1 dekker.

Evalueringen vil gå inn på aktuelle spørsmålsstillinger knyttet til arbeidet slik det drives ut fra de gjeldende strategiplaner, men også reise spørsmålet om en eventuell revisjon av strategien for MELM sitt arbeid og den ledelsesstruktur som en har valgt å benytte i arbeidet. I et slikt helhetsperspektiv vil også plasseringen av PDI innen MELM bli tatt opp. Det synes mulig å behandle ett av spørsmålene som gjelder ledelsesstrukturen for seg selv, og derfor noe tidligere enn evalueringen som helhet, dette gjelder spørsmålet om å innføre en ordning med stedlig representant i Mali, se tidsplanen nedenfor.


**Aktivitets- og tidsplan**

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<tr>
<th>Dato</th>
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<tr>
<td>10.01.00</td>
<td>Innstilling om eventuell stedlig representant</td>
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<td>05.03.00</td>
<td>Frist for respons på opptreff for evaluering</td>
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<tr>
<td>13.03.00</td>
<td>MM og JO møtes, Lysebu/Oslo for endelig utarbeidelse av evalueringsskemaet</td>
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<tr>
<td>01.04.00</td>
<td>Utsendelse av spørreskjema til misjonærene</td>
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<td>30.04.00</td>
<td>Frist for retur av spørreskjema</td>
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<td>mai-juni</td>
<td>Bearbeiding av spørreskjema, forberedelse av evalueringseventuet</td>
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<td>aug-sept</td>
<td>Møte mellom evalueringsskemaet og SRM</td>
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<td>10.9-1.10</td>
<td>Reise til Mali</td>
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<td>20.10.00</td>
<td>Utkast til rapport sendes ut til MELM og SRM for eventuelle korreksjoner</td>
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<tr>
<td>05.11.00</td>
<td>Frist for melding om ønskede korreksjoner</td>
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<tr>
<td>15.11.00</td>
<td>Ferdig rapport fra evalueringsskemaet, sendes til SRM og MELM</td>
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<tr>
<td>26.11-3.12</td>
<td>Seminar i Mali (misjonærkonferansens/kurset) med SRM og evalueringsskemaet, gjennomgang av resultater og anbefalinger (behvøt kan revurderes underveis)</td>
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<tr>
<td>år 2001</td>
<td>Formell behandling av rapporten i de respektive organer</td>
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Noen enkeltheter i denne planen kan trengje utfyllende kommentarer:

I forbindelse med reise til Mali ønsker gruppen å stoppe et par dager i Bamako for å gå gjennom evalueringsskemaet for reisen til Sévaré. Her bør en også møtes med øvrige afrikanske deltagere. I Sévaré er det ønskelig å kunne bo slik at gruppen kan arbeide med dagens erfaringer på kveldstid, herunder også ha tilgang til strom slik at en kan bruke PC i arbeidet.

Seminaret i Mali 26.11-03.12 2000 er foreslått for at misjonærene i MELM og misjonssekretærene i SRM kan ha en mulighet til å arbeide gjennom rapporten og anbefalingene fra evalueringsskemaet i
en uformell sammenheng før rapporten går til formell saksbehandling. Dette er en viktig del av prosessen for å skape eierskap til den strategien som skal measles ut.
**Indstilling om evt. stedlig repræsentant**

1. **Opgave**

Som et led i evalueringen af MELM’s arbejde i Mali ønskes den gældende administrative ordning evalueret. Da selve evalueringen først forventes færdig i løbet af efteråret, er dette specielle punkt taget ud til en særskilt behandling, således at det kan behandles på møderne i Mali i januar/februar 2000. Opgaven forstås sådan, at den nugældende ordning med en ”tillidsvalgt” person (TV) vurderes sammen med en ordning med en ”repræsentant” (RP), med henblik på at komme med en indstilling om et revideret ledelsesmæssigt og administratív system.

2. **Baggrund**

Problemstillingen er, hvordan en række ledelsesmæssige og administrative opgaver i MELM løses mest hensigtsmæssigt.

Overordnet betragtet, er der brug for et (eller flere) mellemled i organiseringen af arbejdet.

1. Et mellemled mellem SRM og missionærerne (og øvrige ansatte), så SRM har en repræsentant på stedet (arbejdsgiver-repræsentant). Opgaven her er bl.a. at forestå personaleledelsen, at være ansvarlig for økonomien, at være ansvarlig for at SRM’s og missionsselskaberernes beslutninger bliver ført ud i livet, og i det hele tage at være den daglige leder for MELM

2. Et mellemled mellem missionæren og SRM og mellem missionærerne indbyrdes, så missionærerne har en person, som kan varetage deres interesser overfor SRM og missionsselskaberne (tillidsmand), og som kan ko-ordinere missionærerns interne anliggender (som ikke direkte vedrører SRM)


I dag løses disse opgaver dels af en tillidsvalgt person (TV) sammen med et FU, dels af en administrator. TV er en af missionærerne valgt tillidsmand, der har fået tillagt en række administrative og ledelsesmæssige opgaver af SRM. Administratoren er en missionær ansat af SRM til at løse en række specifikke administrative opgaver.

De fleste andre steder, hvor norske og danske missionærer er placeret, arbejder missionen sammen med en national kirke, som varetager nogle af de ledelsesmæssige og administrative opgaver. Da det ikke er tilfældet i MELM, og da der ikke er udsigt til at der indenfor en overskuelig fremtid opstår en sådan selvstændig national kirke, er der behov for at etablere ledelsesmæssige og administrative strukturer, der kan holde i en årrække. Dette behov forstærkes de seneste års udvikling i MELM

1. **Personel:** Antallet af missionærer og maliske ansatte er vokset stærkt.
2. Økonomi: Som følge heraf er der blevet langt flere huse og biler at administrere, og det samlede budget er vokset stærkt.


3. Fordele og ulemper ved den nuværende TV-ordning

Blandt fordelene ved denne ordning er flg.:
Denne ordningen sikrer, at den stedlige missionær-leder (TV) har missionærernes tillid. Hvis missionærerne mister tilliden til vedkommende, kan de ved næste valg vælge en anden TV i stedet. Der er ingen problemer med at skulle rekruttere en person til denne opgave, da TV vælges blandt de missionærer, der allerede er på feltet. Da TV vælges blandt missionærerne på feltet, må det formodes, at han/hun har et godt kendskab til de personer, han/hun skal være leder for, og til de lokale forhold i Mali, som vedkommende skal arbejde med.

Blandt ulemper ved denne ordning er flg.:
Den største ulempe ved denne ordning synes at være, at den bryder med det almindeligt anerkendte (også i kirkelig organisationer) organisatoriske princip, at en person ikke samtidig kan være arbejdsgiverens repræsentant og medarbejderens tillidsmand. Denne sammenblanding i funktioner kan i kritiske situationer give alvorlige loyalitets- (og frotrolighedsproblemer). Missionærerne har brug for en person, som loyalt vil varetage deres interesser, og hvis fortrolighed og tavsheidsplicit de kan regne med. SRM har på den anden side brug for en person, der står direkte til ansvar overfor dem for at gennemføre de beslutninger som SRM (eller de bagvedstående bestyrer) har truffet. Den nuværende ordning er meget missionær-ressource-kværende, i og med at der til stadighed er brug for en missionær som administrator og en missionær (på deltid) som TV, samtidig med at FU medlemmerne også skal bruge tid på administrative og ledelsesmæssige opgaver. Den nuværende ordning giver samtidig en uheldig begrænsning i udvalget, når der skal findes en leder (TV). Det er ikke givet, at der altid blandt missionærerne på feltet vil være en person med den nødvendige administrative og ledelsesmæssige kompetence til at stå i spidsen for MELM:

4. Fordele og ulemper ved en evt. RP ordning

Blandt fordelene ved denne ordning er flg.:
Blandt ulemperne ved denne ordning er flg.:

5. Anbefaling

På baggrund af ovennævnte analyse, konkluderer vi at en RP ordning vil være mere hensigtsmæssig end den nuværende TV ordning. Ulemperne ved TV ordningen og fordelen ved en RP ordning modsvarer ikke af fordelene ved den nuværende TV ordning eller de evt. problemer ved en ny RP ordning.

Det skønnes ikke, at der er gode grunde til at fravige traditionelle almindeligt anerkendte organisationsprincipper med en klar arbejdsdeling mellem en arbejdsgiverrepræsentant og en tillidsmand. Tværtimod tilsiger MELMs udvikling (antallet af ansatte, økonomien og nye samarbejdsparter) at der indføres en klarere struktur.

Derfor anbefaler vi, at der arbejdes henimod at ændre den ledelsesmæssige og administrative struktur i MELM med afvikling af TV og FU institutionerne og med indførelse af en en stedlig RP.

For at tage højde for fordelene ved det nuværende TV system og ulemperne ved et RP system, er det vigtigt, at der er eller skabes forståelse hos missionærene for ændringen, og at der udarbejdes sådanne rekrutterings og uddannelsesordninger, der tilsikrer at der ansættes en kompetent RP, der kan få missionærenes tillid.

Det må endvidere vurderes, om administrator-stillingen bør lægges sammen med RP stillingen samtidig med at der satse mere på malisk arbejdskraft i administrationen.


Da en evt. RP ikke må forventes at kunne påbegynde sit arbejde ved udløbet af den nuværende TV’s embedsperiode, foreslås det endvidere, at der i en overgangsperiode vælges en TV, som kan fungere indtil den nye RP ordning kan implementeres.

Jan Opsal og Mogens Mogensen
Januar 2000
Spørgeskema nr. 1

Dette spørgeskema besvares anonymt. Vi har dog brug for at vide, om respondenten er tidligere eller nuværende missionær. Spørgeskemaet består i øvrigt af en række udsagn, som vi beder om, at respondenten besvarer ved at sætte kryds i det felt, der bedst svarer til respondentens holdning til udsagnet. Det er af afgørende betydning for undersøgelsen, at alle spørgsmål besvares.

**Respondenten er**

- missionær i Mali (enten bosat i Mali eller på ophold i Norge) ___

- tidligere missionær i Mali ____

1. "Nye missionærer får den nødvendige introduktion til arbejdet"
   
   ___ Helt enig  
   ___ Delvis enig  
   ___ Ved ikke  
   ___ Delvis uenig  
   ___ Helt uenig  

2. "Alle missionærerne har en klar forståelse af, hvad kontekstualisering gå ud på."
   
   ___ Helt enig  
   ___ Delvis enig  
   ___ Ved ikke  
   ___ Delvis uenig  
   ___ Helt uenig  

3. "Missionærernes boliger glider godt ind i den lokale bebyggelse og er tilpasset forholdene på stedet."
   
   ___ Helt enig  
   ___ Delvis enig  
   ___ Ved ikke  
   ___ Delvis uenig  
   ___ Helt uenig  

4. "Missionærernes livsform er i høj grad præget af idealerne om kontekstualisering."
   
   ___ Helt enig
5. ”Når riimaaybe er de mest modtagelige for evangeliet, bør vi prioritere arbejdet blandt dem højere end arbejdet blandt rimbe.”

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

6. ”Sandsynligheden for at vi ikke vil nå rimbe er stor, hvis ikke denne gruppe prioriteres.”

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

7. ”Team-arbejds-modellen fungerer tilfredsstillende alle steder.”

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

8. ”Mødet med fattigdommen er et af de største problemer for missionærerne.”

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

9. ”Der er brug for mere præcise fælles regler for hvordan vi som privatpersoner hjælper folk i nød.”

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

11. "En fulani-menighed kan i princippet bestå af to til tre kristne fulaner."

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

12. "En af forudsætningerne for at en kristen fulan kan lede en menighed er at han har lært at læse."

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

13. "Personale-resurserne har ikke i tilstrækkelig grad været brugt effektivt i MELM’s arbejde."

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

14. "PDI har for stor vægt i MELM’s arbejde i forhold til det evangeliserende og menighedsopbyggende arbejde."

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

15. "Tiden er nu inde til at begynde at bruge afrikanske missionærer i MELM."

- Helt enig
- Delvis enig
- Ved ikke
- Delvis uenig
- Helt uenig

17. "Jeg finder mit arbejde meningsfuldt og tilfredsstillende."

- Helt enig
- Delvis enig
- Ved ikke
- Delvis uenig
- Helt uenig

18. "Der er en god balance mellem forkyndende ord og diakonale handlinger i MELM’s arbejde."

- Helt enig
- Delvis enig
- Ved ikke
- Delvis uenig
- Helt uenig

19. "Det evangeliserende og menighedsopbyggende arbejde er godt tilpasset halvnomadernes kultur."

- Helt enig
- Delvis enig
- Ved ikke
- Delvis uenig
- Helt uenig

20. "Det evangeliserende og menighedsopbyggende arbejde er godt tilpasset analfabeternes behov."

- Helt enig
- Delvis enig
- Ved ikke
__ Delvis uenig
__ Helt uenig

21. "Der er nogle alvorlige spændinger i forholdet mellem de kristne fulaner og missionærerne."

__ Helt enig
__ Delvis enig
__ Ved ikke
__ Delvis uenig
__ Helt uenig

22. "Evangeliseringsarbejdet retter sig i praksis især mod enkeltpersoner."

__ Helt enig
__ Delvis enig
__ Ved ikke
__ Delvis uenig
__ Helt uenig

23. "Der er ingen alvorlige spændinger i forholdet mellem de kristne fulaner."

__ Helt enig
__ Delvis enig
__ Ved ikke
__ Delvis uenig
__ Helt uenig

24. "Bibeloversættelsesarbejdet er en stor støtte for det evangeliserende og menighedsopbyggende arbejde."

__ Helt enig
__ Delvis enig
__ Ved ikke
__ Delvis uenig
__ Helt uenig

25. "Mediearbejdet er godt integreret i MELM’s evangeliserende og menighedsopbyggende arbejde."

__ Helt enig
__ Delvis enig
__ Ved ikke
__ Delvis uenig
__ Helt uenig
26. ”Der er brug for et nærmere samarbejde mellem MELM og andre kirkers fulani-arbejde i Mali.”

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

27. ”Menighederne i Sevaré og Douentza er i for høj grad domineret af missionærerne.”

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

28. ”Alle missionærerne har fuldt ud forstået forskellen på en integreret og en parallel model.”

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

29. ”Den integrerede model er den bedste model for MELM’s arbejde.”

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

30. ”Der er nu behov for på ny at overveje om MELM’s arbejde skal organiseres efter en integreret model eller efter en parallel model.”

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig
31. "Kommunikationen mellem MELM og NMS/DELF/SUM fungerer fint."

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

32. "Missionærene pålægges for mange opgaver, som tager dem bort fra evangeliseringsarbejdet."

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

33. "Flere beslutninger vedrørende MELM’s arbejde bør nu træffes i Mali."

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

34. "Der er behov for at de administrative rutiner i MELM i højere grad kontekstualiseres."

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

35. "Samarbejdet mellem missionærer fra NMS og DELF fungerer fint."

___ Helt enig
___ Delvis enig
___ Ved ikke
___ Delvis uenig
___ Helt uenig

36. "Der er ingen alvorlige spændinger i forholdet mellem missionærerne og de nationalt ansatte."

___ Helt enig
___ Delvis enig
37. ”Nationale kristne bør inddrages mere i de formelle beslutningsprocesser i MELMs styrende organer end det er muligt efter de nugældende bestemmelser.”

___ Helt enig  
___ Delvis enig  
___ Ved ikke  
___ Delvis uenig  
___ Helt uenig


For tidligere og nuværende missionærer i Norge: Læg spørgeskemaet i en lukket blank konvolut og send det til Per Ivar Johansen, NMS, som samler konvolutterne og overleverer dem uåbnet til Jan Opsal.

Tak for hjælpen.

Jan Opsal og Mogens S. Mogensen
Spørgeskema nr. 2

Af hensyn til det videre arbejde med evalueringen, vil vi bede om, at du oplyser dit navn og din adresse. Din besvarelse vil imidlertid blive behandlet fortroligt. Kun evalueringsgruppens medlemmer (Jan Opsal og Mogens S. Mogensen) vil få adgang til at læse jeres besvarelser. I rapporten vil enkeltpersoner ikke blive citeret med navns nævnelse.

Besvar venligst følgende 10 spørgsmål på et eller flere ark papirer. Påfør venligst hvert ark navn og adresse.

Det er af afgørende betydning for undersøgelsen, at alle spørgsmål besvares.

1. Hvilke arbejdsmetoder i det evangeliserende arbejde har efter din mening båret mest frugt, og hvilke arbejdsmetoder har fungeret dårligst?

2. Hvad er efter din mening de største hindringer for at forskellige grupper af fulaner kan tage imod evangeliet?

3. Hvilke arbejdsmetoder i det menighedsophyggende arbejde har efter din mening båret mest frugt, og hvilke arbejdsmetoder har fungeret dårligst?

4. Hvad fungerer efter din mening godt, og hvad fungerer dårligt i de nuværende menigheder?

5. Hvordan kunne menighedsophygningen efter din mening forbedres?

6. Hvad fungerer efter din mening bedst og hvad fungerer dårligst i den nuværende administrative og ledelsesmæssige opbygning af MELM?

7. Hvordan kunne efter din mening den administrative og ledelsesmæssige opbygning af MELM forbedres?

8. På hvilke områder har missionærerne efter din mening haft mest held til at gennemføre en kontekstuel livsførelse, og på hvilke områder er det lykkedes dårligst?

9. Hvad oplever du som det største problem og den største glæde ved at være (eller have været) missionær i Mali?
10. Øvrige kommentarer af relevans for evalueringen.


For tidligere og nuværende missionærer i Norge: Læg din besvarelse af de 10 spørgsmål i en lukket blank konvolut og send det til Per Ivar Johansen, NMS, som samler konvolutterne og overleverer dem uåbnet til Jan Opsal.

Tak for hjælpen.

Jan Opsal og Mogens S. Mogensen
Spørgeskema nr. 3

Dette spørgeskema skal anvendes af missionærerne i Mali til at interviewe alle de døbte fulaner i MELM. Efter et par spørgsmål om den person, der har udfyldt spørgeskemaet, er der en række demografiske spørgsmål til den kristne fulan. Til slut er der oplæg til båndoptagelse af den kristne fulans omvendelseshistorie.

1. Navn på den missionær, der har udfyldt skemaet: _________________________________

2. Dato og sted for missionærens interview af den kristne fulan: _______________________

De følgende spørgsmål stilles til den kristne fulan.

3. Navn: __________________________________________________________________________

4. Adresse: __________________________________________________________________________

5. Alder: _____________

6. Hvilken gruppe fulaner tilhører du?

   ____ Rimbe
   ____ Riimaabye
   ____ Nyeeeybe
   ____ En anden gruppe. Hvilken? ____________________________

7. Hvilken klan tilhører du? __________________________________________________________

8. Er du i dag gift? ______ Ja

   ____ Nej   Hvis nej, har du været gift før? ______ Ja

   ____ Nej

9. Har du børn? ______ Ja
8. Har du gået i skole?  _____ Nej
     _____ Ja  Hvor mange år? _____

9. Hvad er din beskæftigelse/dit levebrød? __________________________________________

10. Hvor boede du, da du først hørte evangeliet?
     _____ I en by  _____ I en landsby  _____ Andetsteds

11. Hvor mange år havde du boet der, før du hørte evangeliet? ______________

12. Hvor bor du nu?
     _____ I en by  _____ I en landsby

13. Hvor mange år har du boet, hvor du bor nu? ________

14. Hvor mange år er det siden du først hørte evangeliet? _____

15. Hvor mange år er det siden du blev døbt? _____
SPØRGESKEMA NR. 1

1. "Nye Missionærer får den nødvendige introduktion til arbejdet."

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2. "Alle missionærerne har en klar forståelse af, hvad kontekstualisering går ud på?"

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4. "Missionærernes livsform er i høj grad præget af idealerne om kontekstualisering."

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</table>

5. "Når riimaaybe er de mest modtagelige for evangeliet, bør vi prioritere arbejdet blandt dem højere end arbejdet blandt rimbe."

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|
6. "Sandsynligheden for at vi ikke vil nå rimbe er stor, hvis ikke denne gruppe prioriteres."

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Total 25 100.0

0 50 100

7. "Team-arbejds-modellen fungerer tilfredsstillende alle steder."

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Total 25 100.0

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8. "Mødet med fattigdommen er et af de største problemer for missionærerne."

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Total 25 100.0

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9. "Der er brug for mere præcise fælles regler for hvordan vi som privatpersoner hjælper folk i nød."

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Total 25 100.0

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10. "Det evangeliserende og menighedsöbyggende arbejde hæmmes af for mange regler og bestemmelser."

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Total 25 100.0

0 50 100
11. "En fulani-menighed kan i princippet bestå af to til tre kristne fulaner."

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12. "En af forudsætningserne for at en kristen fulan kan lede en menighed er at han har lært at læse."

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13. "Personale-resurserne har ikke i tilstrækkelig grad været brugt effektivt i MELM's arbejde."

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14. "PDI har for stor vægt i MELM's arbejde i forhold til det evangeliserende og menighedsopbyggende arbejde."

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15. "Tiden er nu inde til at begynde at bruge afrikanske missionærer i MELM."

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### 17. "Jeg finder mit arbejde meningsfuldt og tilfredsstillende."

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### 18. "Der er en god balance mellem forkyndende ord og diakonale handlinger i MELM's arbejde."

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### 19. "Det evangeliserende og menighedsophyggende arbejde er godt tilpasset halvnomadernes kultur."

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### 20. "Det evangeliserende og menighedsophyggende arbejde er godt tilpasset analfabeternes behov."

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### 21. "Der er nogle alvorlige spændinger i forholdet mellem de kristne fulaner og missionærerne."

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22. "Evangeliseringsabejdet retter sig i praksis især mod enkeltpersoner."

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23. "Der er ingen alvorlige spændinger i forholdet mellem de kristne fulaner."

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Total 25 100.0

24. "Bibeloversættelsesarbejdet er en stor støtte for det evangeliserende og menighedsopbyggende arbejde."

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Total 25 100.0

25. "Mediearbejdet er godt integreret i MELM’s evangeliserende og menighedsopbyggende arbejde."

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Total 25 100.0

26. "Der er brug for et nærmere samarbejde mellem MELM og andre kirkers fulani-arbejde i Mali."

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Total 25 100.0
27. "Menighederne i Sevaré og Douentza er i for høj grad domineret af missionærerne."

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29. "Den integrerede model er den bedste model for MELM’s arbejde."

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30. "Der er nu behov for på ny at overveje om MELM’s arbejde skal organiseres efter en integreret model eller efter en parallel model."

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31. "Kommunikationen mellem MELM og NMS/DELF/SUM fungerer fint."

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32. "Missionærerne pålægges for mange opgaver, som tager dem bort fra evangeliseringsarbejdet."
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33. "Flere beslutninger vedrørende MELM's arbejde bør nu træffes i Mali.”

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34. "Der er behov for at de administrative rutiner i MELM i højere grad kontekstualiseres."

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35. "Samarbejdet mellem missionærer fra NMS og DELF fungerer fint."

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36. "Der er ingen alvorlige spændinger i forholdet mellem missionærerne og de nationalt ansatte."

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37. "Nationale kristne bør inddrages mere i de formelle beslutningsprocesser i MELMs styrende organer end det er muligt efter de nugældende bestemmelser."

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38. Respondenten er missionær i Mali (1) eller tidligere missionær (2)?

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Interview guide for interviews with Fulanis

Groups to be interviewed
1. Baptized Fulanis
2. Fulanis in baptism class
3. Fulanis who are not yet in baptism class but who are very interested in the gospel
4. Fulani resource persons who know the work well enough to give a relevant perspective.

A. Personal information

1. Name (and sex) ____________________________________
2. Address __________________________________________
3. Age (approx.) _____________________________________
4. Clan and lineage ___________________________
   and social classs (rimbe, rimaaybe, etc) _________________
5. Pastoral or urban or other family background: __________________________
6. Year of first interest in Christianity: ___________
7. Year of baptism ____________
8. Group 1, 2, 3 or 4. ____________
9. Secret or open believer/interested: _______________
10. Family situation: Married? _______________
B. Critical issues to be surveyed

1. Life before interest in Christianity began
   - How was your involvement in Islamic religion?
   - How did you view Christianity/Christians before conversion?

2. Evangelism methods:
   - How did you first encounter the gospel?
   - What methods impacted him/her towards becoming a Christian?
   - Suggestions for successful evangelism methods?
   - What are the best ways of communicating to Fulani women in this locality?
   - Importance of radio, literature, film and other media?

3. Conversion:
   - How did you become a Christian?
   - Why did you decide to become a Christian in spite of the problems involved?
4. Problems and obstacles faced:
   - What problems (persecution) did you encounter in connection with your conversion?
   - What problems did you encounter after baptism as a member of the church?

5. Congregations:
   - What are your feelings about the congregation you belong to/have been to?
     (liturgy, leadership, worship, administration, fellowship etc.)
   - What suggestions do you have for improving the congregational life?

6 Relationship with other Christian Fulanis
   - Are you happy to be part of the fellowship of Christian Fulanis?
   - Relationship between rimbe and rimaaybe and others?
Interview guide for interviews with MELM missionaries

Personal information

1. Name

2. Age (approx.)

3. Family situation

4. Clan (Sending Agency)

5. Professional training

6. History of ministry in Mali

Introduction

This interview is following up the questionnaires filled out in the spring of 2000, especially the questionnaire no. 2. This interview will focus on some of the issues needing further clarifications and deliberations.

Section 1 Evangelism and church building

1.1 What do you think about the relationship between the main goal (reaching rimbe) and the factual strategy of the work of MELM? Are the nomadig Fulanis reached today, if not, how can they be reached?
1.2 How can the potential of the best evangelism methods be maximized?

1.3 The possible use of African missionaries in MELM, including non-Fulani Malians in the evangelistic work

1.4 The issue of contextualization
   - How would you describe the MELM philosophy concerning contextualization?
   - How do you consider the relevance of these aspects of contextualization?
     - the messenger
     - the message
     - the liturgy and service
     - the Fulani Christian culture, with ref. to pullaaku and Islam

1.5 Congregational life
   - What are the best qualities of the congregation you know best?
   - In which areas does this congregation need improvement?

1.6 How should MELM relate to Fulanis who are not ready to expose their interest in the Christian faith or confess their belief to their families and friends?

1.7 How do you evaluate the relationships between the missionaries and the function of the teams?
1.8 How would you describe the relationships between Fulani Christians and missionaries and how can it be improved?

1.9 How would you describe the relationships between Fulani Christians and other Fulani Christians and how can it be improved?

1.10 How do you describe the relationship between MELM and other churches in the area, and how do you see this relationship in the future?

1.11 Any other issues regarding evangelism and church building?

Section 2 MELM organisational structure

2.1 What does the term integration mean in MELM?

2.2 What are your reflections concerning Fulani representation in the administrative structure of MELM?

2.3 There has been expressed a clear need of reduction of bureaucracy in MELM, how do you think this can be achieved? In which areas are you prepared to accept less democratic influence and/or less quality in order to reduce the bureaucracy?

2.4 How do you think the role of African partner churches in a South-South enterprise should be organized in the MELM structure?

2.5 What do you think about the way MELM is relating to the sending agencies, and the function of today’s SRM a future consultation or a new MELM board?
2.6 Any other issues regarding the organisational structure of MELM?

Section 3 The daily administration of MELM

3.1 What do you think is most important to make the arrangement with a local representative function in the best possible way?

3.2 How do you think the problem of parallel work can be reduced?
   - The Executive Committee (FU) and the Council (Rådet)
   - The Missionary Meeting (MM) and the Annual Meeting (ÅM)

3.3 What kind of staffing do you think the MELM office needs to be able to do the work that needs to be done?

3.4 Other issues regarding the daily administration of MELM

Date:........................Signature of reporter:.................................................................
REPORTING FROM INTERVIEWS WITH FULANIS

"Bambaado e bambudo haani paamindira fadde yaadu gasa”
(The baby carried by his mother has to understand her and vice versa to ease the walk).

- Encouraging words

Outline of the report

- Scope of interviews
- People interviewed (men and women)
- Fulani Christians
- Muslims
- Non-Fulani Muslims
- Questionnaire

Responses
- MELM reputation
  The people who established MELM shaped it well and gave it good reputation. 15 years later, it has gone through considerable development, both pleasant and unpleasant ones. MELM missionaries are doing their utmost best by assisting us in this area full of extreme miseries. The population is sensitive to your generosity and God even cares.

Qualities Fulani people aspire to read on missionaries.
Generosity, fluency in the Fulfulde language, extra extra patience, not stingy but compassionate spirit, humbleness, i.e. identifying themselves with the Fulani culture. They unanimously agree that missionaries are trustworthy because these whites have assisted our needed people, sick, starvers etc.

Discrimination is a dangerous disease, so MELM administration should take care. The present work of MELM is below average. We are much aware of the fact that MELM is established for Fulani people. It seems paradoxical to see a number of Haabe employed, which suggests that the direction of MELM be assured by a Fulani Christian assisted by two foreign missionaries, qualified respectively one in anthropology/ sociology and another one in theology. These changes should come within the next four years. MELM should prepare people for an effective continuation of leadership.

Relationship between Fulani Christians and missionaries.
We don’t love the way missionaries relate to us. Our relationship should not be a master slave relationship.
We could get help from our fellow Muslims before we became Christians, but now it is difficult to get something both from the Muslims and the Christians, so we are hanged. Missionaries hardly consider our suggestions. The missionaries have more respect for Muslims than for us. Whites are always after new prospects, neglecting the already converted ones. So we feel useless and may eventually backslide.

Relations among Fulani Christians.
There is no smooth relationship between the Fulani Christians themselves.
Persecution
Our persecutions are based on rejection (mise en quarantaine). When we become Christians we are completely rejected by our relatives and our beloved ones and we are not well integrated or rehabilitated into the Christian family. Social rejection is the hardest thing a human being can support.

How whites were viewed.
We view them as higher beings. We personally thought they were secret Muslims who came to fool Africans so that Africans should embrace Christianity and go to hell. We were told by our parents, that white people are wicked. They always have hidden agendas by helping people. So be careful. Whites are meant for hell fire straight. Because God has already given them paradise on earth.

Methods of evangelism.
Radio ministry is highly recommended.
- Preaching and Bible messages in cassettes can make a difference in evangelism.
- Good music in which Bible stories are taught can mean a lot to people.
- Friendship evangelism, i.e. Fulanis are friends in chain so that the way evangelism can also be propagated, because one hears it and tells it to his friend etc.
- Women (both whites and Fulanis) should be provided to preach to Fulani women.
- Films, film strips help people to understand the gospel better.
- Christian materials in Fulfulde language can also help in evangelism, especially if it is written in ajamiiyya alphabet.
- Money distribution can also be a powerful evangelism among our people here.

Fulani missionaries from other countries
99.9% of the people interviewed are highly in favor of bringing Fulani missionaries from elsewhere. While many of us will be encouraged and motivated by merely seeing Fulani Christians from other countries, white missionaries are ok in evangelism among the Fulani people, but may not be as efficient as Fulani missionaries. Since quite often many Fulanis are converted through and to missionaries but not to Christ. Meanwhile, the success of the Fulani missionary in this are will very much depend on his character and behavior towards the population. The Fulani missionaries from other countries will only succeed if white missionaries and nationals collaborate with them.

Issue of secret believers
Coming our publicly to confess Christ depends very much from individuals. It also depends of the situation, time and space. Some can quickly develop in their faith, while others may do so much more slowly. So missionaries should be patient enough to permit the Holy Spirit to work in the situation because maturity is needed and comprehension too. When a person is moved by the Holy Spirit and by his own spiritual maturity he will come out publicly confessing his faith because he is now well equipped to handle whatsoever situation will come his way.

Finally, I am encouraging you and assuring you that the grace of God is with you no matter what happens.
SUMMARY OF RESULTS OF QUESTIONNAIRE SURVEYS AND INTERVIEWS WITH MELM MISSIONARIES

The data presented in this section is based on an analysis of the responses to two questionnaires (Q1 & 2) and personal interviews following an interview guide (IGM)

1. General observations

There seemed to be a high level of commitment and a high level of competence among the missionaries. The job satisfaction was very high, 92% the missionaries found their work meaningful and satisfactory (Q1-17). Among the greatest joys of being a missionary in Mali were the joy and satisfaction to be involved in spreading the gospel, friendship with Malians and Norwegians. 92% agreed that the encounter with poverty was one of the greatest problems for the missionaries (Q1-8). This finding was strongly confirmed in the interviews and with the more expanded responses in questionnaire 2 (Q2-9) where it was evident that the fact of being rich in a very poor country in general and the encounter with the needs of poor Christian Fulanis in particular was the greatest problem (together with the heat!). 60% of the missionaries felt that there was a need for more precise guidelines concerning missionaries as private persons help people in need, whereas 28% did not feel this need (Q1-9) The interviews revealed many missionaries also felt that there was a need to find better ways to help people in need through the congregations.

2. The basic principles in the MELM strategy

(1) Target group:

There seemed to be a consensus concerning the original strategy of giving priority to the Rimbe. 88% disagreed that work should focus on the more receptive Riimaaybe, and the same percentage agreed that if the Rimbe were not given a priority, there was a great likelihood that MELM would never reach the Rimbe. However, in the conversations with the missionaries some expressed uneasiness about the biblical validity, the wisdom and the implications of this strategy. Some missionaries noted that Riimaaybe perceived that they were less valued than Rimbe. A significant number of missionaries, however, were of the opinion that the actual work was not entirely in harmony with this strategy. Similarly, 60% thought that the evangelistic and congregational work was not well adapted to their culture, whereas 30% thought it was (Q1-19). Most of these Fulanis are non-literate and 84% of the missionaries were of the opinion that the work was well adapted to the needs of the non-literate people (Q1-21).

(2) Contextualization

The results from the questionnaire survey and our interviews indicated that there was no clear understanding among the missionaries concerning contextualization. Only 36% of the missionaries were of the opinion that all missionaries have a clear understanding of what contextualization is
about, whereas as many as 48% did not think so. Our interviews showed that there was quite differing opinions concerning the nature and goals of contextualization. A typical reaction from the missionaries when we raised the question of contextualization was a sigh or a smile (or both), which reflected a tiredness related to discussions about this contentious issue. When asked directly most people would first of all explain contextualization with reference to more outward aspects of the missionary’s life, such as language, dress, housing, but many missionaries at the same time stated that they were aware that more important than this were their attitudes and the way they related to Fulanis. There were widely differing perceptions among the missionaries concerning the extent to which the life style and the housing of the missionaries had actually been characterized by the ideals of contextualization (Q1-3-4). Most missionaries felt that they had been most successful in practicing a contextual life style in the area of language and dress, whereas many felt that they had not managed to practice a contextual lifestyle when it came to general living standard and transportation (Q2-8). It was the perception of many missionaries that the worship services had been well adapted to the Fulani context.

(3) Team-work model

Only 36% of the missionaries were of the opinion that the team work model worked satisfactorily in all places, whereas as many as 48% thought that it did not (Q1-7). Still our interviews showed that the missionaries supported the principle of working in teams. Even when there were disagreements concerning work issues, there seemed to be cordial personal relationships among the missionaries.

(4) Integration model

We noted that the term integration was used in MELM with many different meanings, which seems to have confused the discussion also about the integration model as opposed to the parallel model for the relationship between the mission and the church. The integration model was not fully understood by all. Only 12% of the missionaries thought that all missionaries have fully understood the difference between the integrated and the parallel model, and our interviews, whereas as many as 64% were of the opposite opinion (Q1-28)

The integrated model was furthermore not fully accepted by all. Only 16% thought that it was the best model, whereas 56% did not think that the integrated model was the best model for MELM’s work (Q1-29). It was therefore not surprising to note that 76% thought that it was now time to reconsider which model should be used for organizing the work.

We noted from our interviews that missionaries had endeavored to be loyal to this model although the missionaries originally had wanted a parallel model. The missionaries also agreed with the implicit intention of the integrated model of aiming at a close partnership between missionaries and Christian Fulanis. Our research, however, revealed clearly that in practical life it had not been possible to follow the integrated model in a number of significant areas, and that in other areas some felt that the integration principle was an impediment to the development of the evangelism work.
3. Evangelism issues

(1) Obstacles for conversion

There was a consensus among the missionaries that the social pressure from family and society (including the realistic fear of being excluded from the Fulani society) was the greatest obstacle for conversion (Q2-2). We observed that persecution in connection with conversions/baptisms seemed to be less severe in Mali than in many other countries, e.g. Nigeria and Cameroon. We also noted, however, that social dislocation was harder to handle in the work of MELM because there was no cooperation with a local church in the evangelistic and church building work.

(2) Evangelism methods

There was a consensus that the most effective form of evangelism was visits in villages and camps, friendship evangelism, on individual basis or in small groups (Q2-1). This corresponded with the response of 92% of the missionaries that their evangelism work was actually directed towards individuals (Q1-22). The individual approach was considered to be very time consuming and some of the missionaries reported that they often approached small groups in evangelism and tried to bring interested Fulanis together with others for teaching (Q2-1.2).

(3) Radio

78% of the missionaries were of the opinion that the media work was well integrated into the evangelistic and congregational work of MELM (Q1-25). In the interviews most missionaries expressed a positive view of the value of the radio broadcasts. (The results of the evaluation of the radio broadcasts, carried out recently, also indicated that radio work was very important in evangelism and had great potentials).

(4) Bible translation

The only statement in the questionnaire survey that all respondents were in full agreement with is that the Bible translation work was of great help in evangelism and church building

(5) PDI and evangelism

80% would not subscribe to the idea that PDI had been given too much weight in relation to the evangelistic and church building work (Q1-14). 70% thought that a good balance had been struck between word (evangelism) and deed (diaconia) in the work of MELM (Q1-18). We did however notice differing opinions about the relationship between PDI and evangelism. Whereas some saw the work of PDI-MELM as a benefit also the work of evangelism, a few others were more critical about the nature of this relationship.

(6) Co-operation with other churches

80% agreed that there was a need for closer cooperation between MELM and other churches conc. Fulani mission in Mali, and none disagreed (Q1-26). We also noted that MELM had already taken some new steps in that direction. We further noted that many missionaries were in favor of the idea
that MELM invests resources in sensitizing and equipping congregations from the neighboring churches to reach out to the Fulanis in their area.

(7) African missionaries/employees in evangelism

a. Christian Fulani missionaries from other countries:
We noted that MELM had already discussed this issue and – provided the mission boards approved it – would initiate negotiations with a church in another country about the sending of a Fulani missionary couple to work with MELM (See also "Bakgrunn og vurdering av sør-sør misjon I MELM"). Our research showed that 88% of the missionaries were in favor of beginning to use African missionaries in MELM now (Q1-15), and our discussions with missionaries showed a readiness to make the necessary adaptations in the working of MELM to make it possible for a non-Scandinavian missionary couple to be their equal mission partners.

b. Non-Fulani Malian evangelists:
We noted that most missionaries – with reference to the strategy – were hesitant concerning employing Malians for evangelism. The hesitance was even greater when it came to employing non-Fulani Malians in evangelism work, the reason given being that they would not be effective in relating to Fulanis.

c. Fulani evangelists:
We noted that as of now some of the baptized members of the congregations were employed or had been given training for employment/paid to work in MELM. This was in the area of evangelism/radio ministry, practical work and PDI. We noted, however, that among the missionaries there was a consensus that it would not be a good idea now to employ more Christian Fulanis for evangelism work. Employment of Fulani Christians in evangelism work was seen by most missionaries to be a violation of the principles of the integrated model, since the future Fulani church might probably not be able to financially support such employments.

4. Congregational issues

(1) Conversion, baptism, confession

From our observations and discussions with missionaries we became aware of the situation of secret believers who were baptized. We noted some of the problems (both for individuals and for the congregations) of following a policy of baptizing believers who are not yet ready to confess their faith publicly. We also noted that there were differing opinions among missionaries concerning the criteria for baptism (IG 1.6).

(2) The status of the congregations

We noted that two congregations had now been established, in Sévaré and Douentza, that there were weekly services in Konza, and that plans were underway to start regular services in other villages. 88% of the missionaries were of the opinion that small groups of two to three Christian Fulanis could be considered a valid (Q1-11). All missionaries expressed satisfaction with the liturgy developed for the Sunday services. Many missionaries noted that there were signs of greater participation in various parts of the liturgy of the worship services, and that there was an increased Sunday service attendance of women in children at family services in Sévaré (Q2-3 & 4). 68% of
the missionaries felt that the congregations in Douentza and Sévaré were dominated too much by the missionaries, whereas only 12% were of the opposite opinion (Q1-27). Among the other weaknesses reported by many missionaries were the problematic relationships between the Christian Fulanis and between the Christian Fulanis and the missionaries (see below).

(3) Relationships among Fulani Christians

60% of the missionaries stated that there were serious tensions among the Fulani Christians (Q1-). Many Fulani Christians seemed to prefer to relate directly to missionaries than to other Fulanis. Many missionaries noted that Christian Fulanis did not always trust each other and did not take enough responsibility for each other, and that no strong community feeling had been developed so far. At the same time they noticed signs of better relations in connection with recent infant baptisms and other festive occasions (Q2-4).

(4) Relationships between missionaries and Fulani Christians

64% of the missionaries agreed (and 24% disagree) that there were some serious tensions in the relationships between the Christian Fulanis and the missionaries. The interviews revealed that the tense relationships were often related to the missionaries’ problems of poverty. Many missionaries felt that it was very difficult to discern whom to help and how.

We noted that some of the missionaries felt that their relationship with their Fulani contacts generally deteriorated after the Fulanis had been baptized and become members of a Christian community/congregation.

5. Organizational and administrative issues

(1) Co-operation between NMS, DELF and SUM in MELM

92% of the missionaries reported that the cooperation between missionaries from NMS and DELF worked well (Q1-35), and our interviews confirmed that all the missionaries irrespective of their organizational affiliation cooperated smoothly and had a strong MELM identity. Only 28% of the missionaries did not feel that the communication between MELM and the mission boards worked well (Q1-31), but 72% wanted more decisions concerning the work of MELM to be made in Mali (Q1-33).

(2) New partners in MELM

As mentioned above, there was strong support among the missionaries for involving African missionaries in the work of MELM (Q1-15). When we asked “How do you think the role of African partner churches in a South-South enterprise should be organized in the MELM structure?” (IG2-3), it was obvious that most missionaries had not reflected on this question, and the interviews reveal that there was no consensus among the missionaries concerning the role of the partner churches. A few missionaries favored a model where the African churches sending missionaries to work in MELM become full members of MELM. More missionaries, however, were skeptical concerning this model.
(3) Fulani representation in councils and committees

The opinions of the missionaries differed a lot concerning the Fulani representation in MELM’s decision making bodies. To the statement “National Christians ought to be involved more in the formal decision making processes in MELM’s leadership organs than it is possible according to the present rules and regulations” 40% responded that they agreed and 40% responded that they disagreed (Q1-37). In the interviews it became clear that many missionaries were hesitant about Fulani representation in the council at the present time. Instead they pointed to the local leadership structures (Fulani Christians taking responsibility in local congregations).

(4) Change of internal organizational structure of MELM

We noted a very positive and expectant attitude to the decision of introducing an organizational structure with a Representative appointed by the mission boards. It was agreed that the success of this system depended on the development of a clear job description, delegation of the necessary authority and the appropriate staffing of the office, and the necessary adaptation of the organizational structure of MELM.

There was a consensus that the new system of a Representative will involve a restructuring of the organizational set up of MELM. Some missionaries thought that the restructuring should be radical, while others expected only minor changes (Q2-2, IGM-3.1).