

# THINKING ABOUT SCALING UP CCT - TOP TIPS AND EXAMPLES<sup>1</sup>

A global church movement significantly transforming the holistic well-being of the poorest



Photo: Tom Price/Integral Alliance

Do you have a big vision for church and community transformation (CCT) scale-up in your country, but your funds are limited and you're wrestling with the best way to make it happen? Many of your colleagues have faced similar questions, and this document shares top tips from others who have journeyed along a similar path and have insights to share. The document also includes learning gathered from beyond Tearfund.

Please note, this document is intended for use by in-country practitioners who are now thinking about scaling up CCT, rather than determining which CCT approach is most appropriate given the context.<sup>2</sup> It is also worth noting that many of the learnings in this document relate to church and community mobilisation (CCM) and church mobilisation (CM), as Tearfund is still building best practices on church involvement (CI).

<sup>1</sup>Please note this document has been summarised from a much larger 89-slide pack based on Bikita's collation of information from CCT Leads and further research. [Click here to access original slide pack if you want more detailed information on some of the topics found in this document.](#)

<sup>2</sup> If you would like to revisit suitability of CCT approaches including how to determine a CCT project positioning given cost, time and support considerations, please [click here for some very useful thinking by David Crooks on Dilemmas, decisions, and judgements in a CCT models design.](#) Generally speaking, CCT approaches can be differentiated as follows:

- **Integral mission envisioning (IM)** – Can hit higher level, focuses on theory, cheaper and more wide-reaching, eg twelve envisioning gatherings over a year or ongoing work to influence Bible colleges.
- **Church mobilisation (CM)** – Leadership control is kept by the church. Useful for addressing hidden issues that the community is not keen to engage with, eg stigma or trafficking. Can be issue-based with training and limited follow-up.
- **Church and community mobilisation (CCM)** – Shared leadership, creates stronger ownership, can potentially mobilise more resources. Mentoring and coaching lasts for years after training; for example five- to ten-year journey, eg Umoja, Participatory Evaluation Process (PEP).
- **Church involvement (CI)** – Involvement of church will benefit all, for example in the aftermath of a disaster, but church cannot help with technicality or delivery of resources, eg CI is most effective in self-help group (SHG) projects that focus on a wide range of sector needs identified by communities.

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## Section A. Summary – top tips

### People

- **Senior gatekeepers** are vital; be patient and work with the right people at the right time (Nepal, Uganda).
- Invest strongly in the development and support of key people, principally the **training of trainers** (West and Central Africa (WCA), Mekong sub-region (MSR), Uganda).
- Link people together into **networks** (both physical and via social media). These networks can facilitate cross-learning, training of trainers, quality assurance, thought leadership, institutional training and storytelling ([networks research](#), WCA, MSR).
- **Encourage facilitators** to keep motivated through understanding their reasons, communicating clearly, showing appreciation, showing how they made a difference, social and peer recognition and providing appropriate technology (ideas from outside, Water Utility).

### Process

- A **range of CCT approaches**: choose which CCT approach(es) are most relevant to scale-up (BRAC – Building Resources Across Communities); potentially develop a dynamic balanced portfolio of CCT approaches and use [21 Characteristics](#) to guide choices (MSR, Nepal).
- Help ensure **quality** through developing facilitators in project effectiveness and technical issues, eg by using the [REVEAL toolkit](#) (Uganda), and developing tracking tools/ evaluation templates. Support trainers and facilitators to continually reflect, learn and apply lessons on quality issues (WCA, Nepal).
- **Local contextualisation** of processes facilitates ownership and applicability and can involve blending of local models (Nepal, MSR).
- **Embed CCT** in theological institutions, Bible colleges and theology by extension programmes to ensure future church leaders have skills to facilitate holistic ministry (WCA). Working with whole **denominations** or **church networks** can be an effective way of replicating sustainably (Nepal, Uganda). Denominations can be key to envisioning other denominations, eg the Anglicans to reach the Catholics (Council of Anglican Provinces in Africa – CAPA).
- **Tearfund's role** is not to be target driven but to support envisioning, training and connecting (Nepal). Foster a wider kingdom perspective in collaboration with a coalition of the willing.

### Prayer

- Soaking key events and ongoing processes in **prayer** is vital to success/ movement-building.

## Section B. Top tips from Tearfund Leads<sup>3</sup> on CCT scale-up

This section shares the top tips on each of the key scale-up elements from West and Central Africa; Mekong sub-region including Cambodia; Nepal; Uganda; Brazil; and Ethiopia. It is hoped that sharing these experiences between countries, especially those at the start of their scale-up journey, will find this very useful.

1. **Key considerations**
2. **CCT scale-up approach**
3. **Key success factors**
4. **Sustainability**
5. **Pain-points**
6. **Working with the church**
7. **Building quality**

### B1. Setting a region on fire! (West and Central Africa)

*How do you ignite a CCT movement across a whole region? For West and Central Africa you could start with Canon Isaac from the Anglican church. He has catalysed people in his initially drug-ridden community to construct latrines; started a community school for 100 orphans; and built a six-room health clinic. Not only that, but he has also trained 75 other pastors thus starting to mobilise some of the 19 million Anglicans in Nigeria. But the Anglicans are not even a Tearfund partner so how did this come about?*

1. **Key considerations and vision:**
  - a. to get every church denomination and partner organisation to embrace CCM by 2022;
  - b. to ensure each country has four fully developed Trainers of Trainers;
  - c. strengthening networks of CCM practitioners through social media and existing platforms;
  - d. strengthened DMEAL (Design, Monitoring, Evaluation and Learning) and CCM materials.
2. **CCT scale-up approach:**
  - a. through strategic partners;
  - b. embedding it in strategic denominations in various countries in WCA;
  - c. mainstreaming in existing theological institutions and also beyond by envisioning church leaders outside of HIAF.

Churches and denominations will be required to co-fund the training of their selected participants depending on their financial capacity.
3. **Key success factors:** availability of well-trained and committed facilitators able to train others, well-versed in project effectiveness and integrating this into their training and monitoring framework.
4. **Sustainability:** depends on church support for ongoing training and development of facilitators. Needs to be truly embedded in DNA of denominations.
5. **Pain-points:**
  - a. the slowness of CCT process launching into the community
  - b. keeping facilitators motivated and committed in the absence of guaranteed payment
  - c. CCT in urban context.

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<sup>3</sup> With heartfelt appreciation and many thanks to David Crooks, Tim Raby, Ephraim Tsegay, Martin Jennings, Francis Wahome, Esther Lindop, Serguem Silva, Pranaya Chetri, Steve Collins et al. for sharing their time and thoughts

6. **Working with the church:** embedding CCM in theological institutions and Bible colleges to ensure future graduating church leaders have skills to facilitate a holistic ministry.
7. **Building quality:** importance of developing tracking tools and evaluation templates informed by the LIGHT Wheel. Emphasis on evidence of impact and tracking quality standards.

## B2. Friendship first (Mekong sub-region)

*So Kun's house was ripped apart by a windstorm. He was devastated. However, the local church worked alongside him to rebuild it, in so doing building a lasting friendship. Friendship is also key at a Cambodian level and at the Mekong sub-regional level. Here it is the essence of a radically different way of spreading CCT, as explained by David Crooks:*

### 1. David's key considerations:

- a. What is the big-picture theology of the nation that you want to influence?
- b. Which CCT approach is more relevant to scale-up given context and stage of CCT in country, eg CI (disasters) or CM (hidden issues) or CCM (community development)?
- c. Do you have a balanced portfolio coming at CCT from different angles to maximise scalability?
- d. Time vs cost considerations
- e. Sectoral vs financial considerations.

### 2. CCT scale-up model: A network/catalytic model also known as 'friendship model' operating via a hub/sub-regional platform. It is light-touch, connects 'movers and shakers' passionate about CCT but crucially, is not financially dependent on Tearfund. Instead, by providing less technical input, it seeks to support churches to link to it. It is more likely to spread, since it will be cheaper and the focus on process-only is simpler and fits better with existing capacities. The hub is facilitated by Tearfund and a small Tearfund budget is spent on hosting an annual CoP, paying for one staff (Super-trainer) and expenses of one volunteer, along with identifying national institutions who can become CCT Leads. Platform hub invests and supports CCT Leads to take ownership of CCT-spread in their country among their own members, equipping them to training-of-trainers level to spread model to others in their country. **The key functions of the platform hub are:**

- Learning facilitation between countries (forum/community)
- Training of trainers
- Quality assurance (DMEAL)
- Thought leadership (research/strategy/consultancy)
- Institutional training (theological institutions)
- Storytelling (PR and marketing).

### 3. Key success factors: Friendship model has worked really well in terms of getting away from bureaucracy and allowing the network the freedom to replicate without control by Tearfund. It is agile and opportunistic and not dependent on the centre. Mekong sub-region has benefited from focusing on only one strategic priority, namely CCT.

### 4. Sustainability: A deliberate choice was made not to use a denominational model to escape the 'blessing syndrome' and instead make the most of strategic opportunities as they presented themselves, eg Indonesian church has adopted CCT with their own funding, despite Indonesia not even being a Tearfund country of operations, but they are now in the Friends' Network.

### 5. Pain-points: The biggest decision a Country Director has to make is whether Tearfund money should be used to scale up or not. In Cambodia's experience, CCT is sustainable precisely because it is not dependent on Tearfund money and demand is created independent of Tearfund.

6. **Working with the church:** Understand what the needs of the denomination, pastor or the (mega)church is, before deciding how best to approach CCT.
7. **Building quality:** Tearfund quality control only goes as far as ensuring that the Super-trainer and Trainers of Trainers are well-chosen and trained using best-of-breed materials (a self-selected mix of Umoja, Navigator's D4D (Discipling for Development), etc.) and hosting an annual CoP to facilitate sharing of good practice. Use of 21 Characteristics guides decision-making as to which CCT approach to use for which partner or church.

### B3. 'Christians are a disease' (Nepal)

*It is hard to believe that a small group of believers in Nepal had such a poor reputation in years gone by. Nowadays the church is a channel of all sorts of blessing. Inspired and trained through CCT, the church has worked with the community to start goat-rearing, beekeeping and vegetable-growing as ways to improve their lives. The church has also worked to repair and upgrade the local road so that the vehicle that collects milk can access the area even in the monsoon. Steve Collins and Pranaya Chetri share their insights on how to scale up in the face of opposition and help move the church from rejection to centrality:*

1. **Key considerations:** CCM in Nepal often starts off with CM in a minority context. As the church builds up confidence and trust in relating to their non-Christian neighbours, the CCM work often moves back into CM (rightly so) when dealing with more hidden issues that the community might not be aware of or be willing to prioritise.
2. **CCT scale-up:** Intentional scale-up model has been CCM through engaging in a non-funding way with denominations now starting to scale up. Tearfund's role is principally envisioning and training/coaching/mentoring. CCM training in Nepal is called Sangasangai and starts with Self & Family, Church and Community. The typical time-frame is 18 to 24 months.
3. **Key success factors:** CCM work with denominations requires no financial input; is locally owned and self-perpetuating.
4. **Sustainability:**
  - a. Discourage requests for payment for facilitators, coordinators, travel, etc. We always pushed back on this and now denominations starting envisioning realise it is not a project but a process, and they don't expect any financial support.
  - b. Local ownership of process and even training materials, eg workbooks, were developed in conjunction with the denominations.
  - c. Prioritise your efforts – go where there is energy and passion.
  - d. There is lots of room for improvement in how we can work towards 'leaving behind' churches which are both envisioned and sustainably continuing to be mobilised for IM.
5. **Pain-points:**
  - a. Don't act or think like an NGO – being driven by our pressing targets is undesirable.
  - b. Key gatekeeper leaders need to be on board before real scale-up can occur. Don't rush it or them, otherwise it becomes ours and not theirs, implying failure. Remember they have lots of other demands on their time, and other funders, so find the right people at the right time.
  - c. Need for someone in the country team who really understands CCT. (According to Steve he made lots of mistakes in early years before Pranaya came alongside him. Steve says a Country Rep really needs to understand CCM properly to be able to provide the right type of leadership, even if delegating to others.

Local understanding of culture and the mindset of church leaders – what they really think, not just what they say – is vital).

- d. Always start with key leader (ie chairperson or president of the denomination) and work with second generation of leaders.
- e. Give clear orientation, no hidden agenda. It is the kingdom of God and we are all part of it.
- f. Don't start off in areas where there are big funded projects
- g. Sometimes it might be best to start in areas where poverty is not the deepest, to enable key principles to be understood and outworked in an easier setting, and then when these are embedded in the denomination, roll out to more difficult, less accessible areas.

**6. Working with the church:** On CI, there is more we can do to influence the way other Christian non governmental organisations (NGOs) work with their partners who work with churches. The goal is to help these Christian NGOs to move away from just using local churches as an instrument to meet their goals. Instead we can help these other Christian NGOs to support churches to outwork their own IM vision beyond the end of an externally funded/run project.

**7. Building quality:**

- a. Journey alongside the facilitators and their trainers to help them to continually reflect and learn as well as apply learning on quality issues. Facilitating the creation of peer learning networks can greatly help this.
- b. Break down the culture of competition between churches / denominations and foster a wider kingdom perspective.
- c. Build on the concept of Sangasangai (SS) Support Group and Resource Pool and expand capacity of support group – as they are the trainers and responsible for delivering quality training.
- d. Regular follow-up is key.

## **B4. The kingdom of God is like yeast (Uganda)**

*David and Joanna<sup>4</sup> wound up in a ditch again, blind drunk. Joanna only had rags to wear. That was their history but their present is radically different. Transformed through the good news and the practical help of CCT, today they stand radiant, surrounded by the chickens and pigs they've reared. Joanna is now one of the best-dressed women in the village. Their church is one of 4,500 local churches in the Pentecostal Assemblies of God (PAG) denomination in Uganda – what potential! But how do you encourage this whole denomination to adopt CCT? It was a daunting prospect at first, but Tim Raby shares his insights from the journey with PAG:*

- 1. Key considerations:** As PAG does not have missional top-down culture, it has taken many years for the whole denomination to embrace CCT.
- 2. CCT scale-up:** Uganda follows sustainable denominational (PAG) scale-up approach, initially borne out of HIV context, but now also including Livelihoods and Food Security and Local Advocacy. Tearfund pays for trainer of trainers but all other costs are borne by the church or other NGOs/local government, approached by communities.
- 3. Key success factors:**
  - a. Really good examples, good stories, good testimonies stretching back to 2001;
  - b. Moving key staff from in-region to main office in Kampala;
  - c. Getting senior leaders such as bishops to buy in, via envisioning, and building cohort of CCM trainers within PAG;

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<sup>4</sup> Names changed for privacy

- d. The bigger the denomination the greater the economies of scale.
4. **Sustainability:** Typically we don't fund the community initiatives that arise from CCM processes, but we fund the training of facilitators. When a community is unable to fund the initiatives it has prioritised, the usual approach is to encourage the community to seek funding from other NGOs or the local government.
  5. **Pain-points:** Initially used external NGOs to train good facilitators, but the cost per church is too high that way and it is not sustainable as it is dependent on Tearfund payments.
  6. **Working with the church:**
    - a. Visits and envisioning raises demand for CCT.
    - b. Offer practical models of how CCM can be scaled up and manage expectations, eg grow 20 facilitators over next three years.
    - c. PAG church leaders are expected to be facilitators, but there is a trade-off with their 'day job' which we should be sensitive to.
  7. **Building quality:**
    - a. It takes time to scale up and grow high-quality facilitators, to engender quality processes leading to transformational results on the ground and ultimately leading to mind-set change.
    - b. The need to provide technical support to communities was the reason for the Reveal toolkit, which aims to provide facilitators with basic knowledge on the initiatives that most often result from CCM.

## B5. From drug dependency to empowerment (Brazil)

*Many women in the Dona Milindra neighbourhood of Platos City have never felt valued. Thanks to church and community mobilisation with Tearfund partner ACEV, women from all walks of life are being brought together, including those previously involved with the drugs trade. The project is offering a judgement-free platform for exploring alternatives to the drug trade. A former drugs user says, 'Through the support of this project, everything in my life and community has changed.' Country Director for Brazil, Serguem da Silva, shares more on his learnings from scaling up these types of life-changing projects:*

1. **Key considerations:** Defining general principles applied worldwide; sharing good practice, learning and tools; and defining key issues to mobilise the worldwide church to pray and act.
2. **CCT scale-up approach:** Brazil uses multiple approaches depending on the context, including pastors and other church networks, but given the megachurches context it also follows a denominational approach. Tearfund pays for training of facilitators and in poorest areas some expenses may be covered. CCM and IM are the principle approaches and include:
  - a. Mobilising of pastors and churches around certain issues such as violence and the environment
  - b. Network of pastors, churches and organisations to reflect, share and act in urban context
  - c. Connecting pastors/churches from affluent regions to pastors/churches from poor areas
  - d. Training and development of facilitators to develop other leaders around Integral Mission.
3. **Key success factors:**
  - a. Passionate and engaged key people committed around a common vision, considerate of the context;
  - b. Involving others out of the traditional box and old structures like denominations;
  - c. Patience and respect for the CCM process.
4. **Sustainability:** In order to get others to take ownership, Tearfund needs to be clear on the terms of facilitation,

articulation and empowerment.

**5. Pain-points:**

- a. Starting any process without key people taking part at the beginning;
- b. Engagement and commitment of others with the process when people are busy;
- c. Temptation to speed things up too much and push the process;
- d. Lack of clear understanding about the problems related to relationships, theology and vision.

**6. Working with the church:**

- a. Identify existing pastors/church networks;
- b. Approach key/influential leaders, not necessarily 'personalities';
- c. Understand each church 'language'.

**7. Building quality:** Be clear about the purpose and ensure attainable commitments are documented.

## **B6. Helping people thrive, not just survive (Ethiopia)**

*Being part of a self-help group (SHG) has transformed Latashe's life and outlook. Finally at 65-years-old Latashe is financially independent. Previously she depended on her son, but now she's earning a good living selling water that she's had piped to her home and is able to care for three orphans and three grandchildren. From humble beginnings, Ethiopian SHGs now support more than 1 million people. Ephraim Tsegay shares the valuable scale-up lessons learnt through the involvement of 1,500 churches with self-help groups in Ethiopia:*

**1. Key considerations:**

- a. Conduct proper community mapping and stakeholder analysis to identify from the outset of the programme 'who' will be providing 'what' to support the development and scaling up of the SHGs, eg the role of local church, micro-finance institutions, banks, facilitators, local administrative unit, government line departments, women and social affairs office, etc. need to be defined and agreed.
- b. Envision and sensitise key stakeholders so that all can see why and how we do SHGs. Show clearly to stakeholders what we want to achieve through the approach, and influence them to be part of this transformational process.
- c. Invest in the development of facilitators in general, and women facilitators in particular.
- d. Develop learning resources that are accessible to both SHGs and facilitators.
- e. Support the SHG structure to properly function and play its role in scaling up, eg allow cluster-level and federation-level associations (CLAs/FLAs) to play active role in engaging in social and lobbying/advocacy issues (setting up new groups, liaising with government, etc.)

**2. Key elements of SHG scale-up approach:**

- a. Building evidence: Show evidence through research studies to raise funds and advocate for the scale-up of the model: carry out evaluations, research studies, and allow students to participate through their MA/PhD theses, etc.
- b. Integration: Integrate SHG approach into sectoral development projects (WASH, Health/HIV, DRR). For example, we set up SHGs under the health/HIV programme to respond to HIV and AIDS issues more effectively and efficiently through the SHGs. The groups are still running though the programme came to an end.
- c. Capacity building: Invest in the development of key facilitators and learning resources.
- d. Strengthening the SHG structure to properly function and play its role in scaling up the approach: Allow CLAs/FLAs to play an active role in engaging in social and lobbying/advocacy issues (setting up new groups and reaching poor people in their community, liaising with government, etc.)

- e. Setting up new funding mechanisms to support the entire approach: For example, we used SHG sponsorship model to raise more funds to support the development of self-help groups in Ethiopia.
- f. Creating linkages: We liaised with MFI and came up with a feasible loan product for SHGs in Nazareth. Despite challenges on loan interest rate and loan size, we are exploring its expansion to SHGs in Wolaita.
- g. Using existing structures: Working with more than 1500 local churches, and government structures (eg using government-paid facilitators in Amhara region to support SHGs).

### 3. Key success factors:

- a. SHGs' integration with sectoral development initiatives such as livelihoods, health, WASH, DRR
- b. Improving women's empowerment, along with a focus on investing in female facilitators
- c. Utilising existing structures, both governmental (through government-paid facilitators) as well as that of 1500 churches.

### 4. Sustainability:

- a. Have a clear strategy and communicate entry and exit period clearly: It is the group that should have longevity, not the project or the programme. We are currently struggling with this and it would have been different today had we thought about this 15 years ago. Clearly communicate to SHGs from the outset when you will exit and how.
- b. Theory of Change: Have a clear Theory of Change; monitor it regularly for further review and development.
- c. Alternative livelihoods and business options: Continuously explore, together with SHGs and stakeholders, feasible livelihoods and business options for groups (value chains, eg coffee, and product development; soapmakers in Wolaita need support on packing, labelling, fragrance).
- d. Legalisation: This may be an issue in Ethiopia but consider need for SHGs and their structures to have legal entity and government recognition.
- e. Linkage: Liaise with stakeholders and create linkage between SHGs and markets, financial institutions, (to come up with feasible loan products, loan repayment periods, and loan terms), local manufacturers, small industries, farms, and government-employed community workers (eg health extension workers, development army, etc.)
- f. Giving freedom: SHGs are not our hostages. Let them go and flourish when they reach maturity.
- g. Replace facilitators: Replace project paid facilitators with SHG members/volunteer facilitators at the right stage and maturity of groups.
- h. Collaboration, networking and proper coordination: Collaborate and network with SHG-promoting institutions and coordinate efforts to influence policy and practice in favour of SHGs and their sustainability. We are revitalising our relationship with COSAP (Consortium of Self Help Group Promoters) and KNH (German NGO) for this purpose in Ethiopia.

### 5. Pain-points:

- a. Attitude of facilitators
- b. Poor entry and exit plans by partner organisations and Tearfund
- c. Low motivation and ownership
- d. Trained partner staff turnover
- e. Stagnation: not seeing beyond setting up SHGs. Is SHG a means to an end or an end in itself?
- f. Limited commitment for long-term funding and support by donors
- g. Rigidity and not being sufficiently flexible and agile to innovate.

### 6. Working with the church:

- a. Clearly target who to work with: are you working with the denomination or directly with a local church? Both strategies have their own pros and cons (Ephraim is happy to share these, please contact him

directly).

- b. Be clear about what aspect of the SHG work you will be working on through the church: is this envisioning? Equipping? Empowering? From my experience, the church does not have the technical capacity to absorb all this and replace development partners, so carefully and realistically consider what church can and cannot do.

## **7. Building quality:**

- a. Quantity compromises quality! You need proper planning and strategising before establishing new groups. Better to have a few, strong SHGs that can expand and set up new groups organically and reach others in their areas. This should be the key expansion strategy.
- b. Training is the key! Invest in training of facilitators and SHGs. Focus on female facilitators.
- c. Work on the attitude of facilitators. This is very important. From my experience, sometimes SHGs members are better than facilitators in terms of positive mentality, innovation and being independent.
- d. Check loan/saving ratio and interest rates on a regular basis. Check why all members are not taking loans and ONLY a few members are becoming entrepreneurs. Encourage those who don't have confidence to initiate a feasible business, and take loans to engage in income-generating activities.
- e. Alternative livelihoods. Some SHGs, particularly those in rural areas, have limited livelihood options and this compromises the quality of their livelihood and business enterprises. So consider this from the outset.
- f. Check and ensure all members have participated when choosing representative/chairperson/treasurer/secretary, etc. and in decision-making (amount of interest, guarantee, etc.)
- g. Put in place simple and realistic monitoring and learning systems to support action and reflection praxis.
- h. Maintain good record-keeping and management. During field visits, I have seen faded notes that were written on flipcharts at least ten years ago.
- i. Define SHG's developmental stage and clearly define the expected behaviours/outcomes at each stage. I have seen that this enables us to clearly target and tailor the support that we provide to SHGs.

## Section C. Learning from beyond Tearfund

### C1. Four key ingredients to successful scale-up

When thinking about scale-up there are generally four components to consider, namely, PRODUCT, PEOPLE, PROCESS, TECHNOLOGY. Here are some thoughts under each of the topics worth considering as you think about scale-up.

PRODUCT	PEOPLE	PROCESS	TECHNOLOGY
Think of the appeal of some of the Nigerian, Asian and Brazilian megachurches – they really have the <b>power of product</b> fully worked out! Tapping into emotional, spiritual and physical needs.	People are the most important asset in scaling up CCT, but <b>how do we keep our CCT trainers and facilitators motivated?</b> Grow cohort, increase capability and quality; empowerment; investment in training; fostering belonging to a CCT 'family' sharing support and ideas.	<b>Why is process so important?</b> Because we are working with the poorest and most vulnerable, we have enormous responsibility and should have the highest expectations for excellence and quality in our CCT processes.	<b>Technology can overcome</b> physical barriers such as distance and geography. It provides tools, simplifies work, removes bottlenecks and facilitates 'leapfrogging'.
What can we learn from what megachurches offer?  <b>Hope</b> – spiritual identity, networking, livelihoods contacts <b>Aspiration</b> – wide economic appeal, taps into different concerns and aspirations; attractive to poor; success stories <b>Mobilise</b> – ability to mobilise financial and social capital <b>One-stop-shop</b> – for sorting out life: politics, identity, business, religion.	Keeping facilitators motivated?  <b>Understand their reasons</b> for wanting to do it (job vs acquiring new skills vs stop-gap) – meet these reasons as best as possible  <b>Communicate</b> – learn from them and show them that their opinions matter <b>Show appreciation</b> – organise events, accreditation, feedback  <b>Show them how they made a difference</b> – share stories of transformation, their place in the whole  <b>Provide social and peer recognition</b> – both internally and externally, eg use social media and networks, celebration events  <b>Importance of tech tools/apps to provide field worker with information sources</b> – also peer-to-peer; data capture and access examples in real time.	Key to a good CCT process?  – As participatory and empowering as possible  – LEAN, in the sense of maximising precious resource and minimising waste!  – Importance of quality being built into every stage of training and decision-making. Role of checklist questions and reinforcement during shared peer-to-peer feedback sessions.	Check out these two examples for some inspiration:  1. Example of What3Words in overcoming issues around location. <a href="https://what3words.com/2017/10/ted-talks-precise-3-word-addresses-every-place-earth/">https://what3words.com/2017/10/ted-talks-precise-3-word-addresses-every-place-earth/</a>  2. Case study from a major UK Water Utility utilising technology to improve morale and quality of geographically dispersed field staff. Gamification and handy apps helped staff to find new ways of encouraging field collaboration, as well as improve frequency, depth and quality of data that was being collected.
Key questions: Who are we serving? What are the biggest issues facing the church in my country and how can CCT help address this? What is the 'end-game' with CCT and how best to articulate this vision?	Levels of CCT training: – Super-trainers/ lead-trainers who should be strongly invested in – Local trainers – Facilitators.	World Vision process excellence principles: – Effective – Efficient – Appropriate – Empowering – Continuously improving.	Key question: How can we support facilitators and communities better, using gamification / simple technology to help access resources and track progress?
Soaking key events and ongoing processes in prayer is vital to success and movement-building.	Vital role of senior gatekeepers who emerge over time, at the right time.	Ensure quality through developing facilitators in project effectiveness and technical issues (use <b>REVEAL toolkit</b> ); evaluation and tracking tools.	Link people together into networks, both physical and via social media. These networks can facilitate cross-learning, training of trainers, quality assurance, thought leadership, institutional training and storytelling.

## C2. Learnings from vast scale-up programmes elsewhere

### A. The power of reputation and iteration from Perinatal Health scale-ups in rural Bangladesh<sup>5</sup>

- Operating under the guidance of a trusted and reputable umbrella organisation allows for increased community engagement without financial incentives and without an increase in managerial staff.
- Because scaling-up is non-linear, iterative and dynamic, it is important that monitoring and feedback allows for improvement, flexibility (revisits and repeats) and continued innovation.

### B. Building Resources Across Communities (BRAC) learns the hard way – understand what is needed first!

- An essential element of designing for scale from the start is to develop what is actually wanted. For example, in early 1970s BRAC assumed the local community needed adult literacy and numeracy education and offered these classes in the evening, but they soon found retention rates were dismal. Surveys showed that the villagers were actually more interested in learning about things more immediately useful in their daily lives, such as animal husbandry, health, and nutrition.

### C. Reflection from Avahan<sup>6</sup> HIV/AIDS initiative in India about the power of expanding participation

- Community mobilisation and transformation is most powerful when not restricted to NGO-specified activities, but when it allows for independent prioritisation, planning and implementation. NGO programmes utilising paid community mobilisers with little autonomy often fail to produce transformative results outside of the programme.
- It is beneficial to manage scaled community mobilisation processes so that participation evolves and is shaped by what is learnt through implementation.

### D. From USAID – case study on scale-up involving FOCUS, showing organic replication<sup>7</sup>

- Fifth-generation replications in Zimbabwe and the power of word-of-mouth – Marange Methodist Church established the first FOCUS (Families, Orphans and Children Under Stress) replication in 1995 with support from the Family Aids Caring Trust (FACT) FOCUS coordinator. The Methodist pastor was the community's FOCUS programme site supervisor. On a visit to his home in another province, the pastor spoke to a colleague about the FOCUS programme. The second pastor requested assistance from FACT in setting up a FOCUS programme, established in 1996. The programme, which now operates without any support from FACT, involves 98 volunteers, covers nearly half the district, and provides support to approximately 1,500 vulnerable children. In 1998, the second pastor spoke about his programme at a national conference. A third Methodist pastor copied this programme after speaking with the second pastor. That fourth-generation site now involves 35 volunteers and supports 320 orphans. Three additional programmes for orphans and vulnerable children were later established by other Methodist pastors in the same province as a result of contact.

### E. Scale-up lessons from USAID WHO/PEPFAR<sup>8</sup> HIV point-of-testing programmes

- Prerequisites for scale-up
  - i. Sustainable practices, or progress toward sustainable practices
  - ii. Cost-effectiveness, with low cost per beneficiary
  - iii. Simplicity, little need for technical support, and replicability
  - iv. Target comprised of the community's most vulnerable
  - v. Effectiveness
  - vi. Organic growth – scaling up cannot be imposed.
- On ensuring quality of scale-up
  - i. Importance of a sustainable, quality-assurance cycle – from baseline to implementation to M&E

<sup>5</sup> <https://bmcpregnancychildbirth.biomedcentral.com/articles/10.1186/1471-2393-12-5>

<sup>6</sup> Avahan is an initiative sponsored by the Bill and Melinda Gates Foundation to reduce the spread of HIV in India

<sup>7</sup> [http://pdf.usaid.gov/pdf\\_docs/Pnacl778.pdf](http://pdf.usaid.gov/pdf_docs/Pnacl778.pdf)

<sup>8</sup> President's Emergency Plan for AIDS Relief

- to impact assessment
- ii. Importance of community-based Champions of Quality to make sure stuff works and is worthwhile
- iii. Checklists for step-by-step implementation of key quality indicators
- iv. Encourage linkages with others also on journey to encourage, and share innovations and lessons learnt.

#### F. Community mobilisation and health – scale-up lessons from Bangladesh

- Where one facilitator is simultaneously facilitating multiple groups, it can be extremely beneficial for him/her to share experience from one group to another.
- Cascade training can help train more people in a short period of time, but more than two levels of training can dilute key messages.

## Conclusion

- **CCT requires a mindset that is very different** from the NGO mindset, which can too often be driven by timescales and targets! CCT is a process, not a project. Key difference is CCT is ‘theirs’ not ‘ours’, which goes to the heart of empowerment and ownership. Tearfund’s role is not to be target-driven but to support envisioning, training and connecting. Foster a wider kingdom perspective in collaboration with a ‘coalition of the willing’.
- **Stay true to the vision, but contextualise** – avoid a cookie-cutter approach – the power of CCT lies in its relevance at community level! Local contextualisation of processes facilitates ownership and applicability and can involve blending of local models.
- **A range of CCT approaches are available depending on capacity, time, and financial and technical constraints.** Choose which CCT approach(es) are most relevant to scale-up, potentially developing a dynamic balanced portfolio of CCT approaches. See David Crooks’ 21 characteristics to guide choices around ability to help with poverty reduction based on desirable characteristics as well as Dilemmas, decisions, and judgements in a CCT models design.
- **Embed CCT** in theological institutions, Bible colleges and theology by extension programmes to ensure future church leaders have skills to facilitate holistic ministry. Working **with whole denominations or church networks can be an effective way of replicating sustainably.** Often denominations can be key to envisioning other denominations, eg Anglicans to reach Catholics (CAPA).
- **Help ensure quality** through developing facilitators in project effectiveness and technical issues, eg by using the REVEAL toolkit and developing tracking tools/ evaluation templates. Support trainers and facilitators to continually reflect, learn and apply lessons on quality issues. Infuse every training session and process with quality by building it in from the start and mentally running through a checklist at every opportunity, especially during training; CCT should also aim to actively improve on resilience, and the inclusion of women, youth and the most marginalised in the community.
- **Keep in mind the four key elements of scale-up** as you think through the best scale-up strategy for your context: product, people, process, technology.