

Key issues to consider

We have looked at the local church and its central role in integral mission. We have also looked at the ways in which Christian organisations can work with local churches to release their potential.

This section looks at key issues for Christian organisations to consider if they want to work more closely with local churches.

To start off with, it may be helpful for a Christian organisation to ask whether it needs to fundamentally change its vision, focus and structure to enable more effective partnership with local churches. Section 4.1 explores this issue and provides some helpful guidelines.

Secondly, a Christian organisation may find it helpful to consider what partnership really means before it engages more closely with local churches. Section 4.2 provides some guidance on this.

Thirdly, at an early stage in church mobilisation, a Christian organisation will need to think about how it will influence church leaders, as church leaders are central to the process. Good leaders can make a huge difference to the outcome. Section 4.3 provides models and tools for helping Christian organisations contribute to the development of good leaders.

Fourthly, a Christian organisation that wants to partner with local churches needs to think through how it will envision those churches for the task of integral mission. Section 4.4 provides guidance, case studies and tools on this.

A fifth key area for a Christian organisation to consider is how to facilitate church mobilisation and community mobilisation. Section 4.5 provides important insights and tools for this.

A sixth key area, which is crucial for sustainability and empowerment, is how a Christian organisation can encourage local churches and communities to use local resources to support their activities. Section 4.6 gives guidance on this.

Finally, a Christian organisation, for purposes of accountability and quality of initiatives, needs to think about how it will monitor and evaluate its work and its partnerships with local churches. Section 4.7 provides some ideas about this.

There is not enough space in this book for detailed discussion about these issues. Each issue deserves a whole book itself. However, we feel it may be helpful to provide a few initial thoughts and tools. Section 5 contains examples of other resources, should organisations wish to consider the issues in more detail.

4.1 Changing the focus of Christian organisations

Some Christian organisations may have to change substantially before they can start to work with local churches. This is particularly the case for Christian organisations that want to follow the empowerment model (page 19). They may need to change their values, mission and structure, among other things. There are two main options for initiating change:

- One part of the organisation pilots working with a local church.
- Change the whole organisation at once, usually from top to bottom, through an organisational change process.

4.1.1 PILOTING WORKING WITH A LOCAL CHURCH

Sometimes one or two people who are enthusiastic can influence the way a whole organisation functions, by modelling new attitudes and piloting new practices. Members of staff with commitment to equipping the local church for integral mission could therefore start to engage with a limited number of local churches and find new ways of working together that use the strengths of both churches and organisations. The rest of the organisation continues as usual. If successful, these staff should share the achievements with the rest of the organisation. This may be all that is necessary to motivate the organisation as a whole to change its focus and way of working. If not, other staff may at least be open to going through an envisioning process. The model developed could then be used by the whole organisation. This evolutionary structural change is usually smoother than an organisational change process.

4.1.2 ORGANISATIONAL CHANGE PROCESSES

Commitment to working with local churches may require a fundamental reorientation of the organisation's mission and vision, a new structure, and a strategic plan that recognises the role of the local church. If only a few members of staff have the vision for working with the local church, an organisational change process can be a good way to envision other staff. Without such envisioning and change within the organisation, any efforts to work with local churches by a few committed staff are likely to be under-resourced, ineffective, unsustainable and cause division within the organisation.

An organisational change process can be particularly helpful for a denomination which needs to reassess the way it does its work in the community (see case study on page 51). Very often, such work is carried out by development departments and does not involve local churches. Instead the denomination can empower local churches to carry out integral mission. For an NGO, the organisational change process could enable it to work more closely with local churches. Whatever the result, the process of organisational change can be the same for both denominations and NGOs.

Organisational change processes vary according to the facilitator, the type of organisation and the organisation's current situation (often such a process will happen when the

organisation is in crisis). However, after looking at a number of organisational change processes, we have identified some common elements:

- Review of the organisation.
- Reviewing and re-writing vision and mission.
- Reviewing the organisation's strategy and re-writing the strategic plan. A SWOT (strengths, weaknesses, opportunities, threats) analysis is one tool that can be used to do this review.
- Training provided for staff members at different levels of the organisation.
- Specific skills training for staff who will implement work with local churches. This training may include envisioning and facilitation skills, and how to envision and work with church pastors.

Organisational change processes in large organisations usually require at least two facilitators. Since the process takes a long time, it is unrealistic to think that just one facilitator will be able to take the organisation through the whole process. At certain points of the process different skills will be needed, from skills to address high-level structural and capacity issues to skills in community mobilisation at the grassroots. It therefore makes sense to have a facilitation team, the members of which can be brought in to facilitate the process at relevant points.

Facilitators should be independent and therefore neutral. This neutrality is important, since organisational change can be a sensitive and painful process for staff and uncover or cause conflict. A facilitator from outside the organisation should be unbiased. Staff members are more likely to be open about their feelings and opinions with someone who is not involved in the workings of the organisation. Independent facilitators can also improve the quality of the review since they have a fresh view of the organisation and permission to challenge. They can ask appropriate questions related to the organisation as a whole. Someone who is already involved in the organisation may only be concerned with the issues related to their own work and would therefore not be an appropriate facilitator for such a process. On the other hand, outside facilitators may lack understanding of the organisation and have different values. Facilitators should therefore be selected carefully.

The commitment of senior leaders to the change process is critical. Without this, no amount of facilitation will help.

Strengths of organisational change processes

Change processes should create an organisation that is committed to, and structured around, the outworking of its mission. This makes it **more focused and effective in bringing about real change**.

Such processes can be particularly appropriate for a church denomination since the **structures are already present to enable the renewed vision** and training to cascade easily

downwards to local churches. Once the change process is complete, the impact at grassroots level can be felt after a relatively short time.

Although expensive, **change processes are cost-effective**, since they address issues at the core of the organisation and ensures that all staff members are working towards the same goal. Once issues at the core have been tackled, the positive impact of a change process can trickle down to the grassroots.

Weaknesses of organisational change processes

Organisational change processes are vulnerable to failure:

- **Processes can take years rather than months to complete.** During this time, commitment to the process of the organisation, the leadership and the staff members can fluctuate. Key staff could leave the organisation and the external environment may change. The process can be frustrating for those involved because it is only at the end of the process that there are tangible results.
- **Processes are reliant on staff members having time to participate.** It can be difficult for senior staff in particular to give the process their full attention or make it their top priority.
- **Processes rely on the presence of skilled staff members** who can develop, implement and manage the change plan. Often an organisational change process is needed because there is a lack of skilled staff to begin with.
- **Processes may challenge power relationships** and can therefore easily lose the support of senior staff members.
- All staff within the organisation need to be committed to the process. If owned only by a small team within the organisation, **the process can lack effectiveness and impact.** It is not enough for the leadership to simply invest resources and personnel in the process. They need to be personally involved.
- **Processes model top-down change.** While this is a strength of such processes because it makes them effective and efficient, this can also be seen as a weakness because such an approach does not model good development practice. In a denomination there is a danger that the denomination sets the agenda and the local churches follow. It is important that the local church owns the work and takes the lead.

In the case of a denominational change process, there is a **danger that the impact stops at the local church.** The hope is that once the church is changed, the community will benefit. However, local churches often look inwards rather than outwards. The link between the church and the community should be investigated and addressed as part of the change process.

Since organisational change processes involve training staff with the intention that they then pass the training on, the **quality of the training could deteriorate** by the time it reaches local church members, who may be receiving training second- or third-hand.

Case study

Project Gilgal (Kale Heywet Church, Ethiopia)

Kale Heywet Church (KHC) is a denomination in Ethiopia. It consists of 6,000 churches and over 5 million members. KHC was becoming a divided organisation where staff members at headquarters were losing contact with local churches. KHC was regarded as bureaucratic, with decision-making having to be passed up the hierarchy. This tended to restrict initiative at local level.

It was decided that an organisational change process was needed to unify the denomination and ensure that local churches were better represented within KHC structures and better supported by those structures. It was hoped that the process would result in local churches engaging more in meeting the needs of poor people in their communities.

After a review of KHC's ministries at national and zonal levels, a consultant was brought in to work with key KHC representatives to develop a Strategic Change Plan. The main aspect of this Plan was envisioning and training all members of the denomination about issues such as teamwork, decision-making and project planning. To ensure that everyone received training, a cascade model was used. Four trainers trained 300 leaders at zonal level, who in turn trained two trainers in each church. The two trainers in each church then trained their congregation. Another aspect of the Plan was training staff members in managing organisational change.

STEPS
IN THE
PROCESS

- 1 Review of ministries at national and zonal levels.
- 2 Strategic Core (consisting of representatives of the board, some staff from headquarters and some zonal level leaders) trained by a consultant in change management and strategic planning over the course of five workshops.
- 3 Development of an Organisational Change Plan.
- 4 Implementation of the Plan, including training all members of KHC. The consultant regularly visited over a three-year period to train and mentor the trainers. Staff members of KHC were trained to manage organisational change.
- 5 Mobilisation of local churches to carry out integral mission in the community.

IMPACT

The process lasted six years and is ongoing. It has used large amounts of funds for consultancy input, the employment of four full-time staff and the production of training materials. However, there are some promising signs of impact:

Impact on KHC leadership

- The attitudes and style of many leaders at KHC headquarters have improved. People now feel able to put forward their ideas and opinions during debates and discussions without feeling embarrassed or attacked.
- At zonal level, leaders use a more facilitative style of leadership. Financial accountability has improved.
- At district level, more care is taken over the selection of leaders and there is greater willingness to work as a team.
- At local church level, leaders are more committed to integral mission, better at strategic planning, more concerned about the welfare and views of church members, including women and youth, and more accountable to their congregations.

Impact on organisational structure

There were significant changes in KHC's organisational structure. For example, a Capacity Building and Community Empowerment Programme was formed. Other programmes were set up to address issues such as HIV prevention and treatment, and promoting literacy and education.

Impact on local churches

Churches are starting initiatives without waiting for permission from higher up the hierarchy.

Impact at community level

Many initiatives were started and have had a positive impact on local communities. For example, there was a 40 percent decrease in typhoid, malaria and child mortality rates in four communities where a dispensary was built.

Impact on church growth

In one community consisting of a marginalised tribe, most of the 5,000 members became Christians as a result of reconciliation work inspired by the process.

LESSONS LEARNED

SENIOR LEADERSHIP'S OWNERSHIP OF THE PROCESS IS CRUCIAL Although senior leadership initiated the process, as the process went on, it became more difficult for some of them to engage with it. At all stages, there needs to be clear leadership and vision for the process.

IT IS IMPORTANT TO DEVELOP THE CAPACITY OF THE TRAINING TEAM in order to meet realistic expectations. Failure to do so can lead to exhaustion of key staff and bottlenecks in the process.

THE PROCESS NEEDS TO BE FLEXIBLE in order to cope with local churches that begin to implement their training before all support structures are in place. Otherwise, local church initiatives may be poorly designed or badly managed.

CONSIDER HOW TO KEEP TRAINING AT A HIGH STANDARD This includes the motivation and support of trainers, and preventing over-reliance on written materials.

GENDER ISSUES NEED TO BE EXPLICITLY ADDRESSED It is not enough to assume women will participate in the training. They may not attend due to lack of funds, low literacy rates or because, throughout the denomination, women are not usually encouraged to participate in leadership or church activities.

REFLECTION

- What new role could our organisation take on?
- Would our organisation need to change substantially before we can take on this new role?
- If so, which option would we choose – the piloting option or the organisational change process option? Or can we think of a better option?
- Why have we chosen this option?

4.2 Working in partnership

Christian organisations may want to consider setting up partnerships with local churches. This makes relationships more formal and can form the basis for working together more effectively.

Case study

ACT (The Association for Christian Thoughtfulness), India

ACT exists to motivate local churches to carry out integral mission. This case study is about just one local church that ACT works with.

The pastor approached ACT because it wanted to work in partnership. ACT asked the pastor to put aside some time during the Sunday service for ACT to share about its work. ACT used this time to envision the church members about the need to take responsibility for their community. People who caught the vision then became involved in carrying out a survey in the community to find out what the needs were.

The local church and ACT had a verbal memorandum of understanding which involved discussion of financial and technical issues.

ACT facilitated workshops for people from the local church who were to be 'animators'. These workshops involved training on a number of development issues, and provided an opportunity for the animators to share their experiences and learn from one another. ACT also facilitates four meetings each year where pastors from various local churches can discuss successes and failures, and then pray about them.

The local church has been involved in educating the community about HIV and AIDS. As a result, people's attitudes and behaviour have changed. A pre-school was set up, with 90 percent of the children going on to formal schooling. Relationships have been built between the local church and the community. Many Hindi-speaking people started attending the Tamil-speaking church, and have since established a Hindi-speaking church.

Some thoughts about partnership

Partnership is a relationship between two people or groups, which exists for a common purpose. The groups enter a partnership because they can achieve more together and can fulfil a purpose more efficiently.

True partnership does not involve exploitation. Both partners have something to offer to the relationship and something to gain from it. Sometimes the partnership involves sharing of resources, such as expertise, knowledge, equipment, connections, prayer or volunteers. Unfortunately, where exchange of money is involved, the donor is sometimes perceived to have more power than the recipient. True partnership requires that both partners take part in decision-making. If only one partner has a decision-making role, the other partner becomes more like a contractor who is brought in to carry out a particular task, but has no responsibility for the direction of the work as a whole. That is not partnership.

Partners do not do the same tasks together all of the time. The best partnerships happen because the partners have different strengths in terms of what they can do. They have roles that are complementary to each other. They may only work to their strengths and therefore may not carry out many tasks together at all.

Partnerships require transparency. The intentions and actions of each partner should be made clear to the other. The partners are therefore accountable to each other. Yet partnerships also require trust, so that each partner can trust the other to use their strengths responsibly, for the benefit of the purpose that the partnership is trying to achieve. As partners need to be committed to working with each other, perhaps over a long period of time, the partnership is usually based on shared values. The relationship is as important as the purpose that the partners want to achieve. Otherwise the partnership could fail before the purpose is fulfilled.

Alan Fowler has studied NGOs for many years and has identified some important issues that should be considered when developing successful partnerships³. While his advice is aimed at partnerships between NGOs in the North and South, it also applies to partnerships between Southern NGOs and local churches:

- Be clear about why the relationship exists. Each partner should be clear about why they want the partnership and be realistic about what they can and cannot contribute to it.
- Apply the principle of interdependence – If each partner is not dependent on the other in some way, then they are not really in partnership.
- Adopt a relationship focus rather than a project focus – a project is a vehicle to explore relationships, but it is not a basis for a partnership.
- Create a process for shared control – work against the imbalance of power that often happens in relationships, particularly those involving transfer of funds. Establish joint processes and structures that produce shared control.
- Invest in your own reform – for the partnership to work well, it may be necessary for one partner to invest in the development of the other at the beginning of the relationship. Otherwise there may be a power imbalance in the relationship because one partner is too dependent on the other.

REFLECTION

- What partnerships do we have already, such as with other Christian organisations, government departments, etc?
- What have we learnt from these that could be helpful when seeking to build partnerships with local churches?
- If we already partner with local churches, do we consider this to be true partnership? What currently works well in these partnerships? What does not work well?

³ Source: A Fowler (2002) 'Beyond partnerships: getting real about NGO relationships in the aid system' in Fowler A and Edwards M (Eds) *The Earthscan Reader on NGO Management*, London 2002

Setting up partnerships

Different Christian organisations have different types and depths of relationships with local churches:

- They may have no contact with local churches at all.
- They may have some contact with local churches, but perhaps only in order to raise money from church members.
- They may involve local churches in their work through requesting prayer.
- They may consult with local churches about various issues related to the community.
- They may invite churches to provide volunteers for projects.
- They may support the local church as it carries out integral mission in the community.

REFLECTION

- Which types of relationship mentioned above could be described as a partnership? Why?

In all the types of relationships except the last one, the Christian organisation is in control and sets the agenda. The last type of relationship is a partnership where there is joint ownership and decision-making. This requires a major shift from Christian organisations involving local churches in their work to local churches involving Christian organisations in their work.

Partnerships can take years to be built up and become meaningful. They may need to move through a process of increased interaction. For example, at the start, a local church may be involved in praying for, and possibly funding, the work of a Christian organisation. Gradually the local church may show more commitment to the organisation through providing volunteers for the organisation's work. As the relationship deepens, the church may want to take ownership of the work carried out by the Christian organisation in the community, and ask the organisation to support it.

Partnership is difficult at times, but can be rewarding and fruitful. The box on page 56 outlines some tips to consider when considering partnering with local churches.

Tips on partnering with local churches

- Partnership is not just about working together to change the world outside. It also changes the people who are in the partnership. Be prepared for this and learn from each other. Ensure that the local church understands the implications of working with the community – that the process will transform the church’s own thinking and behaviour and not just that of the community.
- Be prepared for the process to take a long time. It may be many months before the local church is ready to work with the community and some time after that before there is change at community level.
- Try to understand each local church’s culture, structure, ethos and way of working.
- Avoid working with just one group within a local church if it risks causing division. Where possible, try to work with the local church as a whole.
- Avoid working with churches with weak leadership or power struggles. Leadership has been identified as a key factor in churches successfully carrying out integral mission (see Section 4.3).
- Recognise that the local church has more on its agenda than relief and development work.
- Ensure that the focus is on the local church and not the Christian organisation. Christian organisations should be wary of imposing their own agenda. The local church usually knows the community better than the Christian organisation does.
- Be prepared to give financial support where needed. While the church and community should be encouraged to meet needs with their own resources, some needs may require more funds than the community can mobilise.

Practical ideas

Here we give some practical ideas of how Christian organisations can start up partnerships with local churches:

- To start with it may be best to identify local churches in the area which are already carrying out integral mission. This will enable the Christian organisation to observe how churches carry out integral mission, to identify the kinds of support it can provide and to learn about partnership. Later on, when the organisation has gained confidence in this new way of working, it could seek to envision other local churches to carry out integral mission.
- Partnerships should be based on the same core values and a common purpose. Initial discussions with the pastor, and possibly some others in leadership of the local church, should establish whether there are shared values and a common purpose.
- Look at the benefits of the potential partnership for the mission of each partner. The primary focus should be the kingdom of God.
- Consider together the strengths and weaknesses of each partner. Where one partner has a weakness that may limit what the partnership wants to achieve, investigate how to work together to overcome that weakness.
- Discuss what each partner has to contribute to the partnership and what each partner expects of the other. It may then be helpful to write this down in a partnership agreement.

- The partnership may be a simple relationship at the beginning, based around a specific task, but as time goes on the partnership should develop. As partnership is about relationships, both partners should be prepared for a long-term relationship from the start, even if they are initially working towards a simple goal.
- Start off with a pilot initiative to build confidence in the new roles and in the partnership.
- Communicate often. Be open with each other and learn from each other.

Case study

Partnering with the local church in Mumbai, India

The Christian organisation Inter-mission Cares in Mumbai, India, has a strong commitment to working with the local church. It will never start a community development project in an area without local church support. It will map the area, identify the churches, and meet with the pastors.

Once they have found a pastor who is interested in partnering with Inter-mission Cares, they will ask the pastor to write a letter requesting that Inter-mission Cares comes to work with their church. The purpose of requiring this letter is to ensure that the church committee has discussed and agreed to work with Inter-mission Cares, that the relationship is formalised, that the church has ownership of the work and that Inter-mission Cares is accountable.

The minimum involvement that Inter-mission Cares asks of the local church is that it provides a building and that it prays for the work. However, church involvement is usually much more than this.

When Inter-mission Cares begins its work in the community with a local church, it always aims to hand over its work to the local church it is partnering with. This means that the local church has a higher profile in the community than Inter-mission Cares. An evaluation of Inter-mission Cares' community work found that people in one community had not heard of the organisation. They only knew of the local church's involvement in the project.

REFLECTION

- Should we consider setting up partnerships with local churches?
- If so, which local churches in our area would make good partners?
- What issues should we consider before approaching them?

4.3 Good leadership

Good leadership is key to the success of a local church's ability to reach out to the community.

- Since the church leader or pastor has authority within the local church, their support for integral mission can have significant impact on the practice of integral mission among church members. Pastors need to give integral mission their support, even if they are not personally involved in mobilising church members to carry it out.
- If the pastor delegates responsibility for leading the local church's integral mission work to a church member or group of members, it is important that they are chosen on the basis of their leadership ability or potential. Without good leadership, efforts to envision and mobilise church members to carry out integral mission will probably fail, even if they are successful initially.

Initiatives carried out by the local church usually require focused leadership, which, with so many other responsibilities, the pastor may not be able to provide. However, when other church members are leading the work, pastors should be kept informed about progress. Where possible, pastors should be involved in the work, even in a minor way, as a model to others. Pastors play a key role in the church's proclamation of the gospel, and if the church is to show it is serious about integral mission, the pastor should also play some role in demonstrating the gospel. There may be times when pastors need to use their position in a strategic way as the best people to act on behalf of the local church and community. For example, a local church may wish to engage in advocacy work to change government policy. Pastors could use their networks and their influence as a recognised, legitimate moral voice on public issues.

Where local churches are part of a denomination, denominational leaders have a role to play in providing pastoral care for local church leaders, in modelling good leadership and in providing support to local churches as they carry out integral mission.

What is good leadership?

Good leadership is more about character than skills. There are skills that are useful for leaders to possess, such as ability to delegate, facilitation skills and decision-making abilities, but these alone do not make someone a good leader. For example, someone may have skills in delegating, but their character may not command the respect necessary for people to take seriously the responsibilities they have been delegated.

It is important not to confuse leadership with management. The general distinction is that leaders have vision while managers manage tasks to achieve the vision that has been set for them. Not all good leaders are good managers and not all good managers are good leaders.

The Bible passage 1 Timothy 3 outlines the key characteristics of a good Christian leader:

GOOD EXAMPLE (verses 2-8, 11) Leaders have influence, so those they are leading will look to them for guidance. They will be guided as much from a leader's actions as from their words. Paul talks about the qualities of good church leaders within the culture of those times. The rest of the Bible shows us that God desires that all Christians have these qualities – not just leaders. However, Paul mentions these qualities in his letter to Timothy with regard to leaders because he recognises that leaders inspire the people they lead.

ABLE TO TEACH (verse 2) Good leaders should be able to clearly and faithfully teach the Bible to people.

HUMILITY (verses 3 and 6) A good leader serves those around them, including the people they are leading. They recognise their leadership responsibility, but their motivation is service and not personal gain.

FAITH IN GOD (verse 9) Good leaders should keep hold of the truth.

BIBLE STUDY

Servant leadership

It is tempting for leaders to abuse their responsibility. The worldly view of leadership is that leaders should be served by the people they lead. However, a God-centred view of leadership turns this idea upside-down.

- Read Matthew 20:25-28. Jesus knows he is about to die. He has spent the last few years teaching his disciples in order to equip them to make followers of Jesus after he has died and gone to heaven.
- *How should the disciples be different from other leaders?*
- *What should be their motivation (verse 28)?*
- *Think of some real local examples of each type of leadership.*
- *How can we become better servant leaders?*

- *How can we encourage each other to be servant leaders?*
- Read John 13:1-17.
- *What is remarkable about Jesus' leadership style?*
- *How would we feel if we were one of the disciples? The disciples would probably have felt quite overwhelmed because washing other people's feet is not a pleasant job, and Jesus was their Teacher and Lord (verse 13).*
- *What does Jesus command?*
- *Is serving others always a pleasant job? Notice that Jesus washed all his disciples' feet, including those of Judas, who was about to betray him.*
- *In what ways can we lead by example?*

REFLECTION

- **What characteristics do we look for in a good leader?**
- **Is there a danger that we look for characteristics that are not important?**
- **Is leadership a gift that can be developed or a calling from God?**

Jesus is the role model for good leaders. He had more power, wisdom and insight than any leader could hope for, yet his ministry was always one of service and encouragement. Although his disciples made a lot of mistakes and often disappointed him, he continued to encourage, support and challenge them. Among other things, Jesus:

- had deep knowledge and understanding of the Scriptures
- spent time in prayer because he wanted to be guided by God
- shared the burden of leadership through delegation and training others to take on leadership responsibilities.

The most effective Christian leaders take time to identify gifts and potential in people, and then encourage them to develop as individual Christians and put their faith into action. A good leader ensures that everyone is given an opportunity to participate – whether they are male or female and young or old.

Godly leaders

- Godly leaders influence others towards Christ, rather than to themselves (1 Corinthians 11:1).
- Godly leaders influence others to use their gifts, rather than to admire their leader's gifts (Ephesians 4:11-13).
- Godly leaders influence others towards maturity, rather than towards dependence (Ephesians 4:11-13).
- Godly leaders know it is God who influences people, rather than their own abilities (2 Corinthians 12:7-10).
- Godly leaders influence their followers to serve others (Mark 10:42-45).

Adapted from *Servant leadership facilitator manual* by Sila Tuju for the Chalmers Center for Economic and Community Development

Leadership is not always easy, and it is not a gifting that everyone has. People in leadership are in a position of power, which is easy to abuse. With power comes the responsibility to use it wisely, for the good of everyone. Leaders are in danger of taking on too much responsibility and not delegating some responsibilities to others, which can make them less effective through tiredness or illness.

Just because someone is a good leader does not mean that they are the right person to lead a particular initiative:

- Different leaders will have different leadership styles. For example, some might involve people when making decisions, while others may consult people and then make the decision themselves. Some leaders set boundaries to guide the people they lead, while others give them freedom to act. Some leaders may be very vocal while others remain quiet and lead through actions. Different situations call for different styles of leadership. Leaders may need to adapt their style or identify someone else to lead.

- A leader may have commitments that prevent them from taking on new leadership roles. For example, they may already be in a leadership role elsewhere and lack the time or energy to take on other leadership responsibilities. Or at one particular time, they may have personal matters, such as family issues, which they need to prioritise.

To overcome some of these leadership concerns, it can be helpful to ensure that the person leading the work has a team of people to help them. This has the following advantages:

BETTER DECISION-MAKING through discussion of issues by the group, even though the leader may be responsible for making the decision.

BETTER MANAGEMENT OF ACTIVITIES The leader may not have management skills, but team members could provide such skills. Team members may also bring other helpful knowledge and skills to the work.

SUPPORT FOR THE LEADER As leadership is not easy, the team could provide emotional, spiritual and practical support to the leader. The presence of the team provides the leader with an opportunity to delegate responsibilities to people that they trust.

Leadership development for integral mission

Christian organisations that wish to work with local churches should be aware of the need for good leadership and seek to support the church in leadership development. There are a number of leadership development needs or options which may be relevant:

TRAIN PASTORS WHILE AT BIBLE COLLEGE so they are equipped to mobilise churches and support practical initiatives carried out by the church. This involves educating and empowering pastors to understand, teach and implement integral mission. In addition to teaching the theology of integral mission, practical training might include envisioning and facilitation skills, and development methodologies. Leadership development is another area in which students should be trained. Pastors need to be able to identify potential leaders in their congregations and provide them with training and leadership opportunities.

ENVISION AND TRAIN PASTORS WHO ARE ALREADY WORKING IN LOCAL CHURCHES Pastors may first need to be envisioned so they understand the need for the church to demonstrate the gospel.

- Often church members have a vision for integral mission, but they struggle to take action because the pastor does not understand the need for integral mission.
- Where neither church members nor the pastor are aware of the need for integral mission, pastors are the best people to envision for practical and strategic reasons. Pastors can be easiest to target, since they often meet regularly to discuss other issues in the local area, district, region or country. One envisioning meeting or workshop for pastors can have a far-reaching impact, since they will often return to their churches and pass the training on. Strategically, pastors are the best people to envision because they hold authority within the local church and are key in influencing the values and

beliefs of others. Once convinced of the need for integral mission, they are likely to convince church members, and initiatives are more likely to happen.

- If local churches are part of a denomination, it can be useful to also envision denominational leaders, since they can provide valuable support to local churches carrying out integral mission.

Once pastors are envisioned, they may envision church members through:

- envisioning church members themselves using sermons, meetings and example
- bringing in a facilitator from a Christian organisation
- sending potential leaders off for training in integral mission, who then come back and envision and train other church members.

SUPPORT THOSE WHO LEAD INITIATIVES Whether it is the pastor or other members of the church who lead initiatives, they will require considerable training and support. Training could include leadership-related skills, such as effective team working, motivating others and delegating responsibilities. Training may be needed in issues related to initiatives, such as fundraising, needs assessment and monitoring and evaluation. When delivering training, Christian organisations should avoid being too technical because some church members may have received little school education. The content of the training should be based on a biblical framework and be supported by materials that are relevant to the audience. For example, written materials may not be appropriate if people are not literate. Materials should be produced using the local language. The training should include opportunities for personal reflection and opportunities to learn by seeing and doing. This could involve visits to other local churches that are carrying out integral mission. Leaders should be given ongoing mentoring by the Christian organisation and church pastor, where applicable.

Case study

Union Biblical Seminary Intern Programme, India

Many Bible colleges in India only train pastors to teach the Bible. They do not necessarily train pastors in pastoral care for church members and in social action in the community. Most theological students do not come from poor families and therefore may not have been directly exposed to poverty issues.

The Union Biblical Seminary wanted to enable students to understand what integral mission is about. To do this it set up a programme to offer students a seven-month placement with a Christian organisation. These placements aim to develop the skills, vision and understanding of the students. The students may find themselves working with people such as commercial sex workers, children who live on the streets, or slum communities. The activities that students carry out may include giving basic education to children who live on the streets, counselling people with HIV and AIDS, and doing basic administration in slum clinics.

**AIMS**

To provide theological students with the opportunity to work in poor communities in order to encourage them to adopt an integral mission approach to their future Christian ministry.

**STEPS
IN THE
PROCESS**

- 1 Between nine and fifteen of the second year students are selected by Seminary staff. The number of students selected is based on the interest and capacity of local Christian organisations who offer placements.
- 2 Students are then allocated to an organisation with whom they live and work for the next seven months. Students are encouraged to keep a daily journal of their experiences and learning.
- 3 Every month the students meet together with a mentor for half a day to share their experiences and to reflect on how their placement is shaping or challenging their theological understanding. The sessions are also used to provide further input on the biblical basis for integral mission.
- 4 At the end of the placement, the students return to the Seminary where they share their learning with the other students through devotions and presentations.

IMPACT

Students involved in the programme have reported changes in their attitudes and thinking. On graduating, many want to motivate their church to engage in integral mission. One student went to work for their placement organisation in a role specially created to encourage churches in Mumbai to carry out integral mission. Another student is actively involved in a network of churches in Mumbai responding to HIV and AIDS.

After the placement, the influence of the students on the faculty and other students has also been very positive.

The host organisations have also benefited from the programme. Having volunteers for seven months has enabled them to expand their work and they have benefited from the theological knowledge of the students.

**LESSONS
LEARNED**

PLACEMENTS SHOULD BE CAREFULLY SELECTED AND MATCHED TO EACH STUDENT Sometimes students lack appropriate skills for working with the organisation they are placed with. For the placement to work to the advantage of both the student and host organisation, there should be thorough consultation with students and host organisations before students are allocated placements. Before the placement, orientation should be given to the student by the college and the host organisation.

THE ROLE OF THE MENTOR IS VITAL Some mentors want to do too much teaching in their mentoring sessions. Students need good support and space to raise personal concerns and identify key issues that will need exploring on return to the college.

THE PLACEMENT SHOULD BE STRUCTURED TO ENABLE BOTH THE STUDENT AND THE HOST TO GAIN REAL BENEFIT FROM THE PROGRAMME For example, at the beginning of the placement the host organisation should develop with the student a set of goals and a timetable of activities. They should provide supervision through regular review meetings to assess progress and reflect on learning. The host organisation could ask the student to carry out a small piece of applied research that can benefit the work of the organisation.

FORMAL ASSESSMENT OF THE PLACEMENT SHOULD BE AN IMPORTANT ASPECT OF THE PROGRAMME

Both the student and the host organisation should produce a written report after the placement. This encourages both personal and organisational learning that can shape the future development of the programme.

STAFF SHOULD BE GIVEN OPPORTUNITIES TO GAIN EXPERIENCE OF WORKING WITH POOR PEOPLE THEMSELVES

, such as through working alongside the students in their placements for a week or two. This can greatly increase the ability of staff to support the students before, during and after the placements.

REFLECTION

- Can we think of local church leaders who model good leadership? In what ways are they good leaders?
- What aspects of leadership need to be developed in churches in our local area?
- Are local church leaders committed to integral mission? In what ways could we envision and train them?

4.4 Envisioning for integral mission

Envisioning is the process of passing a vision to other people. The result is that the other people begin to own the vision. This encourages them to pass the vision on further and to take action.

The difference between envisioning and mobilisation

Envisioning is about changing hearts and minds through motivating and inspiring others.

Mobilisation usually comes after envisioning and is about people acting on the vision and making it happen.

Christian organisations that seek to work with local churches will usually find that local churches are at different stages in their attitude towards, and practice of, integral mission. A few local churches may already be practising integral mission successfully and may not feel they need to work with a Christian organisation. However, most churches have yet to consider the need for integral mission, and those that understand it may lack the confidence to carry it out. In order for relationships with local churches to be worthwhile, Christian organisations may therefore need to envision them.

Identifying the current vision

Before any envisioning process, it can be helpful to find out what the current vision is. This will enable the envisioning process to be tailor-made to the church's current situation. It is possible that a local church has no vision at all, or has never identified a jointly-owned vision. Or its vision may be about inward change, with little consideration of the church's mission in the community. The vision could be limited by what the church thinks it can achieve, given its current resources.

The exercise below could be carried out with only the pastor or the church leadership team. However, since successful integral mission involves the commitment of the whole church, this exercise should, where possible, be carried out with all church members. Church members could discuss the vision together or each member could be asked to complete a simple questionnaire. The method used to identify the vision should be chosen according to the age and literacy of the members and their attitude towards gender issues.

In most cases, the best method may be to divide members into small discussion groups to answer the questions and then to write down and present their conclusions. However, children or people who are not literate could be asked to draw their understanding of the church's vision on large sheets of paper and then explain it to the other members. In churches where women's views are not given so much priority as those of men, it may be necessary to divide groups according to gender and ensure that women are given the same opportunities as men to feed back their conclusions. When analysing the conclusions, take time to consider the similarities and differences in vision between the groups. The similarities are likely to represent the church's current vision as a whole.

Key questions to ask

- 1 What do we want our church to be like in five, ten or twenty-five years' time? Issues to consider include people (such as number, gender, age), worship, unity, mission (what the church does) and spiritual maturity.
- 2 What do we want our community to be like in five, ten or twenty-five years' time?

The purpose of asking the second question is to understand the church's attitude towards integral mission:

- If the response to this question **does not** include material and spiritual improvements in people's lives, the envisioning process should focus on the importance of integral mission.
- If the response to this question **does** include material and spiritual improvements in people's lives, check to see whether the church sees its role in this. If the church does not see its role in transforming the community, the envisioning process should focus on the importance of integral mission.

If the responses to questions 1 and 2 are in line with integral mission, it may still be helpful to look briefly at integral mission as part of the envisioning process as it is important that all church members are committed to the vision. However, this will probably not be the focus of the envisioning process. At this stage, identify the extent to which the local church has put its vision for integral mission into practice.

- If the church identifies barriers to taking action, such as perceived lack of resources and capacity, the envisioning process should encourage the church to discover the gifts and potential that exist among church members.
- If the church is already carrying out integral mission, the envisioning process should help members to identify the successes and failures, and strengths and weaknesses. Find out whether the church might benefit from working with a Christian organisation. Envisioning may not be necessary in this case, but working together may be helpful.

Envisioning is not only about motivating the local church to take action by helping members to consider the need for integral mission. It also involves inspiring the church about the approaches it will use when carrying out integral mission. The envisioning process could therefore encourage the local church to consider biblical values that can improve the quality of its work in the community. These may include:

- **Valuing people as made in God's image, regardless of gender, age, ability, ethnicity, etc.** This results in inclusive initiatives that may have a powerful impact on people who have not been treated as equals in the community before.
- **Communicating with God.** Prayer should support the whole process. We need to ask God for his grace, strength and guidance. It is also important to listen to God through studying his Word and reflecting on what we are learning about God as he works in the lives of church members and community members throughout the process.
- **Releasing people to use their gifts.** This relates to discovering gifts within the church's membership. It also relates to releasing potential in the community. Otherwise there is a risk that people will become dependent on outside help and they may be denied opportunities to reach their God-given potential.
- **Unity.** Reaching out to the community is very demanding. If there are splits already within the church, these may become wider during implementation of initiatives in the community. Yet in order for the work to have a positive impact, the church needs to be seen as a model. Therefore churches need to be united, both within each individual church and between churches in a local area.

The envisioning process should model these values. Often, people need to experience the values themselves to understand their importance, before they use and promote them in the community.

Envisioning methods

First, it is necessary to consider who needs to be envisioned and who should facilitate the envisioning process.

- Rather than starting the process at local church level, if the local church is part of a denomination, it may be beneficial to first envision leaders at district, diocesan or even national level. Unless such leaders give their support to integral mission, local churches may be unable or reluctant to take action when envisioned. This envisioning could be carried out by a Christian organisation.
- At local church level, it can be helpful to envision pastors first, since without their commitment, church members' efforts to carry out integral mission may fail. Pastors from a local area could be brought together for an envisioning workshop facilitated by a Christian organisation or by committed staff and senior leaders of the denomination.
- It is important that all church members are envisioned as they should all be encouraged to own and be involved in integral mission. Social action needs to be part of what churches exist to do. This envisioning could be facilitated by denominational leaders, the pastor or a Christian organisation.

Tearfund has produced a PILLARS Guide called *Mobilising the church*. This Guide contains discussion-based material for church groups and could play an important part in envisioning local church congregations and mobilising them for action. The Guide covers 23 topics, such as the role of the church, servant leadership, the value of small Bible study groups, facilitation skills and planning for growth. Use of the Guide does not require trained leaders. See Section 5 for details of how to access the Guide.

It is vital that envisioning processes with the local church involve Bible study. If work carried out by the church is to be fruitful it needs to be motivated and informed by God's Word. The Bible studies in Section 1 of this book may be helpful. The following Bible passages may also be helpful in addressing a number of envisioning needs: Unity (1 Corinthians 12:12-31); Gifts (Romans 12:3-8); Valuing people (John 4:1-26); Communicating with God (Luke 11:1-13).

BIBLE STUDY

Salt and light

- Read Matthew 5:13-16. This is a passage from Jesus' 'Sermon on the mount'.
 - What are the natural characteristics and uses of salt?
 - What did Jesus mean when he said, 'You are the salt of the earth'? (verse 13)
 - In what ways could we lose our 'saltiness'?
 - What does it mean for the church to be 'the light of the world'? (verse 14)
 - If we are salt and light, what impact should we be having in our community and church?
 - What things could we do to have more impact on our community and church?

Different people have different learning styles. Some learn by listening, others learn by seeing and others learn by doing. It is important to consider these different learning styles during the envisioning process:

- When looking at what the Bible says:
 - It can be helpful for the pastor to teach about integral mission in sermons, because pastors have authority and are generally well respected. However, there is no guarantee that all church members will allow what the pastor has to say, to sink in and speak into their lives.
 - It is important that church members themselves are able to discover and discuss what the Bible says. Bible study in groups, which enables all participants to discuss the passage, is therefore a good idea. This can be a more effective method than sermons if people are to apply what the Bible says to their own lives. This method may need to be adapted if working with church members who are not literate. For example, one member of the group could read the passage out loud two or three times. They could then ask a question which leads to discussion, re-reading the relevant verses to the group where appropriate.
- Some people may not fully engage with the envisioning process until they can see its impact. It can therefore be helpful to set up meetings with, or visits to, other local churches that are already involved in integral mission.
- At the end of the envisioning process, some church members may still not be convinced about the need for their church to demonstrate the gospel. It may be only when the church is mobilised and takes action that they begin to understand the church's important role.

At the end of the envisioning process, bring church members together to identify a new church vision. It is important that all church members know and understand the church's vision. The pastor can refer to the vision when necessary, as there may be times in the future when the church needs to be re-energised.

Case study

Envisioning local churches in Kyrgyzstan

Christianity is quite young in Kyrgyzstan. Many churches place the main emphasis on preaching the gospel and are less concerned with the needs of poor people. Until the collapse of the Soviet Union in 1991, the approach of the political system was to prevent people from taking initiatives to improve their lives. This affected the process of decision-making, the ability of people to take part in public life, the quality of leadership, and the well-being of the people. The church did not participate in social and political matters because it did not have the motivation, skills or knowledge to do so.

Suiuu Bulagy (Centre of Initiatives), a Christian organisation, encourages and equips local churches to play a bigger part in society. This involves envisioning local churches, and providing training, information and networking opportunities.

It was difficult at first to make links with local churches. They were not interested in interacting with each other because they did not trust the teaching of the other churches. At the first training

workshop there were only ten people from different churches. When the participants went back to their churches, the pastors and church members would not support their wish to carry out initiatives in the community. The pastors only wanted them to pay attention to spiritual growth.

Suiuu Bulagy decided that the local church pastors needed to be envisioned about integral mission. They held a conference for the pastors and invited a well known person to speak. This person could speak with authority and their presence at the conference encouraged the pastors to attend. The pastors started to understand Suiuu Bulagy's work and wanted to cooperate with it.

The following year, there was a pastors' conference about the church's role in protecting human rights. A well known speaker came to the conference and helped Suiuu Bulagy to conduct training in advocacy with the pastors. The pastors were so excited that they established an alliance. Another conference is planned, and Suiuu Bulagy is now able to mobilise the local churches to participate in events, such as cleaning the streets of the city.

Case study

Mobilising pastors in Mozambique

HIV and AIDS are of increasing concern in Mozambique. Yet many local churches did not want to respond. They thought it was immoral to talk about HIV and AIDS because many considered HIV and AIDS to be a punishment from God.

Kubatsirana, a Christian organisation, was set up in the town of Chimoio to mobilise and train pastors to respond to HIV and AIDS. Since Kubatsirana was started by pastors, it has been relatively easy to envision other pastors. In the local culture, people are more likely to listen to messages from their peers. A pastors' committee was set up in order to envision other pastors in the area. They visited local churches on Sundays and presented Kubatsirana's vision, mission and programmes. This encouraged pastors and church members to attend training. Kubatsirana has encouraged mobilised churches to visit initiatives implemented by other local churches so that they can learn and strengthen their own activities.

As a result of Kubatsirana's work, many churches are now working together to address issues related to HIV and AIDS. Local churches are caring for those who are sick. There is less discrimination by local churches against those living with HIV and AIDS. More church members are now going for voluntary testing and counselling. Churches are providing home-based care for the sick and finding foster families to care for orphaned children. Some churches are offering vocational classes for those affected by HIV and AIDS, such as carpentry, tailoring and literacy.



Volunteers from a local church run this community garden in order to provide vegetables for people living with HIV and AIDS

Photo: Jorge Cambinda

Envisioning the community

The church and community mobilisation process involves the church envisioning and mobilising the community. In order for sustainable change to happen, the community needs to own and contribute to the process. Envisioning is therefore very important. Communities usually need to be envisioned in two key areas:

- helping community members to understand that they themselves are agents of change
- helping community members to understand that they have the capacity and resources to transform their community.

The exercises on page 70 and 71 can be used to envision community members in relation to these issues.

A secret in a box

AIM To encourage community members to realise that they have the best knowledge about their local area.

Find a large cardboard box without holes. Place a number of different items in the box that have been found in the local area. These could include a bag of seeds, some stones, a hammer and some nails. Close the box so nobody can see inside.

At a meeting with local people, divide participants into four groups and set them each a different method of identifying what is in the box (see below). Start with group A and finish with group D. They must be clear about the details, such as colour, shape and size. Each group should carry out their assigned activity in front of the meeting. They should decide what they think is in the box as a group and share their ideas with everybody.

- Members of group A are allowed only to walk around the box before deciding what they think is inside.
- Members of group B are allowed only to pick up the box and smell or shake it.
- Members of group C can blindfold one person who can put their hand in and feel the objects inside without taking them out of the box. The others must not look inside.
- Members of group D are allowed to take out the objects one at a time and describe them.

Then ask participants what happened in the exercise:

- Why did group A know so little about what was in the box? What helped each of the other groups to understand more about the 'secret'?
- If the 'secret' in the box is made up of all the important knowledge and resources in the local area, who knows most about the 'secret' and who knows least?



Source: *Mobilising the community* PILLARS Guide

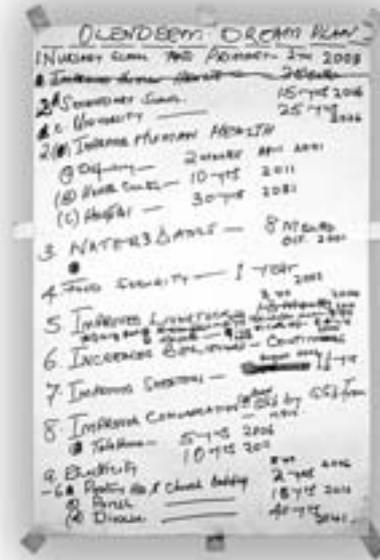
Dream plan

This exercise is usually used after the community has had an opportunity to discuss the problems it faces. Ask whether they want to continue in this situation. The answer will usually be 'no'!

Ask the question: what should our better future look like? Encourage people to close their eyes and dream about what they would like their community to be like in 10 years' time, then 20 or even 30 years' time. After five minutes bring everyone together and discuss what people saw in their dreams. List some of the aspects. Then ask community members to draw the dreams on a very large piece of paper or a sheet. This might involve drawing a map of the community with pictures of all the changes they want, such as a dam, vegetable gardens, a school or even a university! This picture is a dream which is owned by the whole community.

The picture can be referred to during the rest of the mobilisation process, both for encouragement and to identify which issue to next address. Alternatively, encourage community members to make a list of the key issues raised in the picture. This list can then be referred to while planning.

Based on *Mobilising the community* PILLARS Guide



REFLECTION

- Which of the envisioning ideas in this section excite us most and why?
- Try some of the tools in this section as a group. Could these be used effectively with pastors and local church congregations in our area?

4.5 Facilitating mobilisation

Facilitators play a vital role in developing relationships between Christian organisations and local churches, and in the outworking of integral mission. They have a role in the following areas:

At Christian organisation level:

- envisioning staff within a Christian organisation and church leaders about the benefits of working together
- building relationships between Christian organisations and local churches

- providing ongoing facilitation and support.

At local church level:

- envisioning pastors about the importance of integral mission
- envisioning church members about the importance of integral mission
- training church members in relief, development and advocacy methodologies
- training church members in facilitation skills
- building relationships between the local churches and the community
- providing ongoing facilitation and support.

At community level:

- envisioning community members
- facilitating community mobilisation.

Facilitators could belong to a Christian organisation, they could be external consultants or they could be local church members.

The role of a facilitator

The role of a facilitator is different from that of a teacher. A teacher explains new concepts and ideas, while a facilitator is an enabler and does not have all the answers.

A facilitator can be compared to a midwife, who helps to bring into being something that is new and wonderful. They do not create life but provide support and help at a crucial stage.

The facilitator's role is to help a group to work smoothly and effectively towards their goal. Everyone should participate in working towards the goal as this can improve the quality of the work. Participation does not always happen naturally, since some people are dominant and others are shy or unconfident. The facilitator therefore has an important role in empowering others and ensuring that everyone is able to participate in discussions, decision-making and carrying out tasks. The facilitator values everyone's knowledge and opinions and encourages others to do the same. The facilitator draws out knowledge and ideas from the group, enabling members to learn from each other and to think and act together. This may involve introducing group exercises, and asking questions to start discussions and to encourage new ways of thinking about situations. The facilitator should avoid giving answers and solutions because the group should be in control rather than the facilitator. However, a facilitator may offer ideas or information to the group when it is felt necessary.

In the case of envisioning, a facilitator may give the group exercises to do (such as those on pages 70 and 71) or a Bible passage to study, to provide them with a platform for discussion. The facilitator may then facilitate discussions and other meetings in order to

help the church come to jointly-owned decisions. In the case of mobilising a church or community, a facilitator may be required to facilitate participatory methodologies to help the participants understand their situation and identify areas for improvement.

Sometimes a facilitator needs to take on a training role. For example, a facilitator could provide training in development methodologies to church members who have no development knowledge or experience. The facilitator may therefore have to provide quite a lot of knowledge and information. However, this can be done in a facilitatory and empowering way. While the facilitator's role becomes more like that of a trainer, it can be helpful to call them a facilitator to ensure the control remains with the participants. The training should be interactive and take account of different learning styles, including learning by doing. Facilitation skills are therefore just as relevant to training sessions as they are to participatory group discussion. Experienced facilitators who are brought in at the envisioning stage, may have an important role in identifying and training potential facilitators among the church membership and in the community, since during the mobilisation stage it may be beneficial to have more grassroots facilitators.

Identifying facilitators

Good facilitation is as dependent on the attitudes and character of the facilitator as on their skills.

CHARACTER	SKILLS
<ul style="list-style-type: none"> ■ Humility ■ Willingness to learn ■ Compassion ■ Values others – focus on others and their situation rather than own. ■ Sociable ■ Flexible ■ Patient ■ Accepting, affirming and inclusive ■ Confident 	<ul style="list-style-type: none"> ■ Ability to ask appropriate questions ■ Conflict resolution ■ Listening skills ■ Ability to quickly gain an understanding of the local situation ■ Ability to summarise others' ideas ■ Encourager, motivator, enabler ■ Good communication skills

Those who have the necessary attitude and character are potential facilitators and often have a natural ability to facilitate. However, it can be helpful to provide them with training to ensure they have the range of skills needed to make them good facilitators.

People who have some of the necessary skills but do not possess the right attitudes and character may not make good facilitators.

Do not assume that confident people will make good facilitators. They may be tempted to talk too much and take control. Neither should it be assumed that school teachers or

church pastors will make good facilitators. It may be hard for them to change their approach from instructive to facilitative. However, those who show interest in participatory learning may make good facilitators.

Facilitation skills

Training could be provided in the skills mentioned in the table above. There is not space in this book to look at them in detail, but here we provide some tips for facilitators and address a few challenges that facilitators may face. For more details, see Tearfund's *Facilitation skills workbook*.

Tips for facilitators

BE PREPARED When good facilitators are at work, it looks as though they do it effortlessly and without preparation. However, they have spent considerable time on planning, researching and practising. They should think about how the topic will be introduced, what questions should be asked to guide group discussions, how the discussions will be recorded and how to encourage people to apply what they have discussed and learned during discussions.

BE FLEXIBLE Although facilitators need to be prepared, they also need to be open to changing their plans if necessary. The needs and interests of the group members should guide the discussion so it is relevant.

BE ENERGETIC If facilitators want others to be excited, they have to be enthusiastic themselves.

ENCOURAGE HUMOUR Humour can help to create a relaxed and productive environment.

BE CLEAR If the facilitator is confused, the group may also be confused and quickly lose interest. The facilitator needs to communicate clearly and check that individual group members have understood.

EMBRACE YOUR OWN MISTAKES AND LIMITATIONS Facilitators will make mistakes and wrong assumptions. If these are acknowledged by the facilitator, they can be turned into valuable learning opportunities.

BE SENSITIVE A facilitator needs to observe people's moods and feelings. Watch how people behave with each other, and their verbal and non-verbal communication. If necessary, talk to individuals in private who are looking upset or distracted, or those who are not respecting others.

USE A VARIETY OF TECHNIQUES, METHODS AND ACTIVITIES Each person has a different learning style. Variety keeps everyone involved and reinforces learning.

Addressing challenges

Adapted from *Facilitation skills workbook*, Tearfund

Difficult questions

- During preparation, anticipate questions that people might ask and think of possible responses. However, it is not possible to anticipate every question.
- Draw on the wisdom of other group members.

- Suggest where to go to get information to answer the question, such as publications and government or NGO offices.
- Do not be afraid to say that you do not have all the answers. Suggest that you will try to find out the answer to the question in time for the next session.

Managing conflict

- Be sensitive to possible differences and tensions. These may already exist among group members, or they may arise as a result of the discussions.
- Encourage people to work together through their differences, keeping their common goals in mind.
- If the differences are not related to the topic of discussion, ask them to resolve the differences after the session.

- If the differences are related to the topic of discussion, help the participants to identify the issues about which they do agree. Then encourage mutual respect and lead the participants to a place of agreement, even if this means that they agree to disagree.



Handling dominant people

To stop someone dominating the discussion, the following techniques could be used:

- Invite other people to speak by name.
- Split the group into smaller groups.

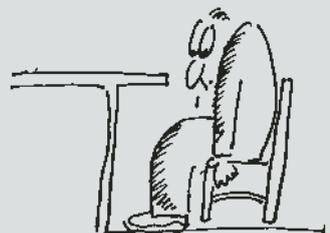
- Introduce a quota system where each person can only contribute a certain number of points to a discussion.
- Introduce an object which is easy to hold. The only person who is allowed to speak is the person holding the object. Ensure that the object is passed around frequently.
- Give the dominant person responsibility within the group. For example, ask them to write notes of the discussion. This will help them to listen more and talk less.



Working with shy people

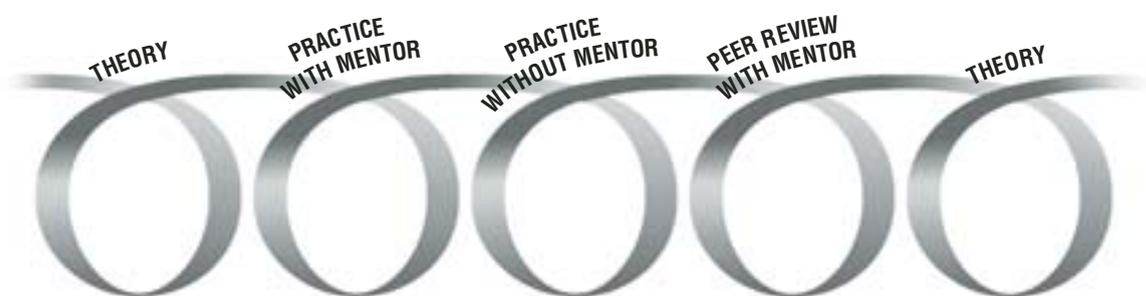
- Put them into smaller groups where they are likely to feel more confident to contribute.
- Ask the group to discuss questions first in pairs.
- Refer back to and use the ideas that shy people have contributed to the discussion so that they know they are important and of value.

- Give them responsibility for note-taking as this role can involve giving feedback.
- If necessary, talk to them in private to establish reasons for their silence.



Facilitators who are trained as part of a church or community mobilisation process should be given ongoing training and support.

During the Participatory Evaluation Process in East Africa (see page 36), support for facilitators took the following form:



For example, training was given to facilitators in envisioning local churches. They then went to envision two pilot local churches under the guidance and supervision of the mentor. They then envisioned further local churches on their own. All the facilitators then came together with the mentor to reflect on their progress and to receive new training.

REFLECTION

- Can we think of potential facilitators in our organisation or in local churches?
- Could we use the information in this section to train them to envision and mobilise local churches?
- What other support could we give to them?

4.6 Encouraging use of local resources

Many people see Christian organisations as simply a source of funding and other resources for community initiatives. This may be because their only experience of Christian organisations is receiving hand-outs from them during a crisis. Or it may be because projects run by Christian organisations in the local area do not require any contribution from community members.

It is good to encourage local people to contribute to local initiatives. People's willingness to contribute is linked to ownership and sustainability because it shows that they value an initiative. If they are not willing to contribute, they are probably not very interested in the initiative and it is not relevant. As a result, the initiative may fail if it is carried out and is probably not worth doing. The tool in the box below can be used to help local people to identify local resources that can be used for the benefit of the whole community.

In very poor communities, some Christian organisations will not even think of encouraging local people to contribute because they are so poor. However, this attitude can be disempowering in a place where people already feel that they have nothing to offer. It can cause local people to think that ‘development’ comes from outside the community and that there is little they can do except wait for help to come. Even in times of crisis, community participation is extremely important.

Community resources

Each community has a number of different resources. It is important to help people to understand and to value these resources, which may sometimes be overlooked. When community members are aware of the abundance of resources they possess, they may be able to address problems in the community with new confidence.

There are six main types of resources:

NATURAL resources include land, trees, forests and water.

HUMAN resources include health, skills, knowledge and mobility.

FINANCIAL resources include money, access to loans, savings opportunities and government support.

SOCIAL resources include culture, traditions, organisations, local groups, extended family, access to external contacts and networks.

PHYSICAL resources include buildings, tools, roads, water pumps, transport and power supply.

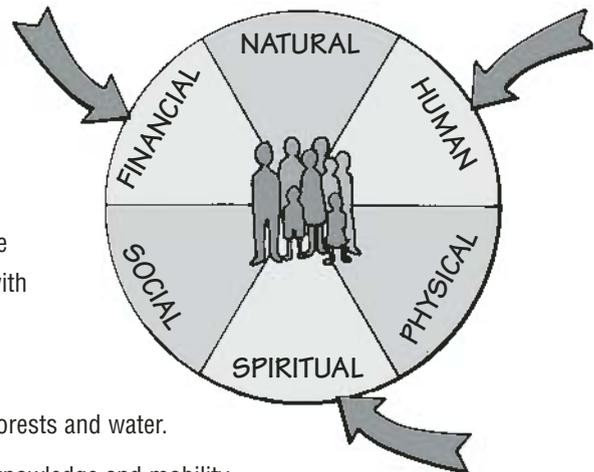
SPIRITUAL resources are the strength and encouragement that people gain from their faith. For Christians, spiritual resources include belonging to a local church, having access to a Bible and freedom to pray.

Explain the different types of resources to community members. Then for each type, ask people to identify the specific resources that exist in their own community.

Once the resources have been identified, find out:

- which of the resources members had not considered before
- which resources the community is rich in
- which resources the community is poor in. Many communities are poor in financial resources but may be rich in terms of their human, social and spiritual resources. Sometimes, one kind of resource can be used in place of another resource which is lacking.

Adapted from PILLARS Guide *Mobilising the community*



Poor people may not have money that they can contribute. However, there is usually something they can contribute, such as materials, labour or time. The contributions do not have to cover all the costs of an initiative. Instead, they should be appropriate to people's ability to contribute:

- There is no point in people contributing many days of labour to an initiative if their own livelihoods are to be negatively affected in the long-term as a result. Likewise, if people are to contribute financially, they should not be expected to use all of their savings. Otherwise, if a crisis happens, the community may not be able to cope and people may be pushed further into poverty.
- On the other hand, if people are not encouraged to contribute enough, ownership of the initiative may be lacking, and the work may not be sustainable.

Christian organisations should encourage self-resourcing of activities by local churches and their communities. Church and community members should be encouraged to provide the bulk of the inputs, rather than expecting the Christian organisation to provide them. It is important that local churches and communities start with what they have before asking for support from Christian organisations. Church members in particular should be made aware of the biblical principles of giving generously and sacrificially.

Of course, there may be some inputs which are expensive and beyond the capacity of the local church and community to fund. Christian organisations should provide support in this situation. However, only when the local church and community have proved that it can contribute to some activities should the Christian organisation step in to fund the remainder of the initiative.

Christian organisations should consider what form such funding should take. It may not always be appropriate for Christian organisations to give support in the form of money. Churches and community structures do not necessarily have good financial management systems, and may be tempted to divert funds to other needs, such as to build or maintain church buildings or fund funerals. It may therefore be more appropriate for the Christian organisation to buy expensive inputs such as roofing sheets and deliver them to the community. Or the Christian organisation may provide access to equipment such as a water well rig or cement mixer that would otherwise need to be bought or hired by the local church and community.

A 'match funding' approach can be used to reduce over-dependency of local churches and communities on Christian organisations. The aim of the approach is to promote local ownership while at the same time not stretching the local church and community too much financially. The approach involves Christian organisations making financial support available for community initiatives, but communities can only access the funding if they can match it. For example, if an initiative costs US \$5,000, the church and community must contribute US \$2,500 if the Christian organisation is to contribute the remainder. Or a Christian organisation could agree to pay for the roof of a community building, but will only provide it once the community has paid for and built the building itself. In Ethiopia, Urban Ministries funds one community worker to envision and mobilise the community, and the local church funds the other.

It is important to beware of turning local churches into Christian organisations. Local churches and Christian organisations are not the same thing. As we saw in Section 2, they have different strengths, weaknesses and roles. Although great things can happen when local churches and Christian organisations work together, these different roles are important in themselves. There will always be a need for a local church, with integral mission at the heart of its agenda. There will always be a need for Christian organisations to support local churches in their outworking of integral mission. Christian organisations will also be needed to work directly in the community where there is no local church.

REFLECTION

- Are local churches and communities often dependent on external funding in our local area?
- Could we use the tool on page 77 with a local church or community and help them to identify their resources?
- How can we encourage local people to contribute more to initiatives in their community?

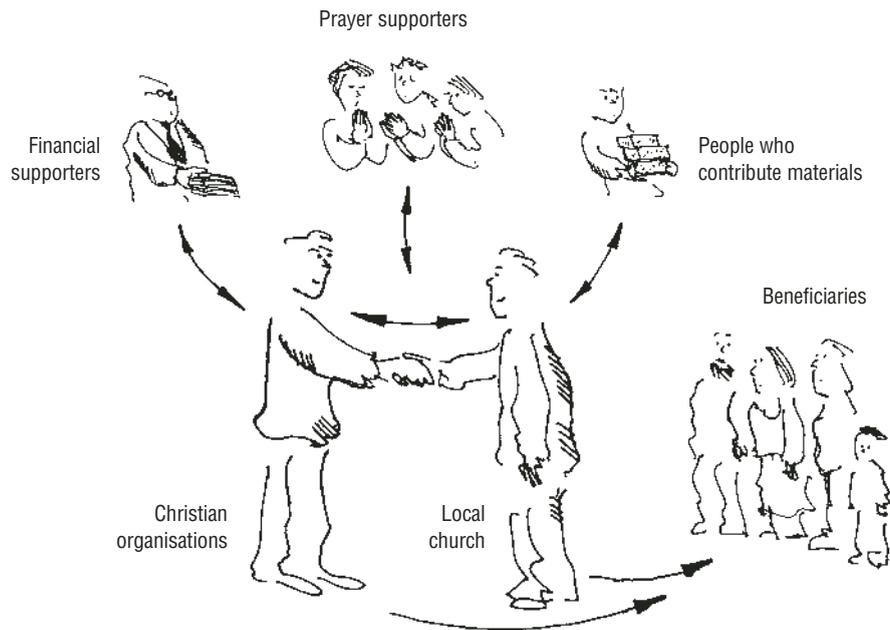
4.7 Monitoring and evaluation

It is important to assess performance for the following reasons:

ACCOUNTABILITY We should be good stewards of the resources God has blessed us with.

- Those who carry out the work (local churches or Christian organisations) should be accountable to those whom the work seeks to help – community members. If there is no accountability to beneficiaries, the initiative could just exist for the pleasure of the local church or donors and have minimal relevance and impact. The higher the degree of accountability to beneficiaries, the higher the quality of the initiative and the more empowered they become.
- People who have been entrusted with resources should show those who provided the resources that they have used them wisely and that they have produced fruit. These resources include money, time, materials and prayer. Those who provide such resources include local church members, community members, churches overseas and institutional donors.
- A Christian organisation and a local church working in partnership should assess their performance as a partnership. Each should contribute what they said they would, and should have opportunities to speak to the other partner if they feel they are not performing well. If the partners are not accountable to each other, the whole partnership could fall apart and its work could fail.

Lines of accountability



LESSON LEARNING By measuring, analysing and reflecting on our performance we can learn lessons that will help us to improve our current plans and enrich our work in the future.

In order to assess performance, it is necessary to have objectives to work towards. Indicators show us when we have met these objectives. The methods used to assess performance are monitoring and evaluation. Monitoring is done continuously, such as every month to make sure work is on track. Monitoring achievement against indicators will tell us about the changes we expect to see. Evaluation is carried out at the end of an initiative to assess its impact. Evaluation provides an opportunity to assess positive and negative changes that we did not expect to see. For details about setting objectives and carrying out monitoring and evaluation, see *Project cycle management* (ROOTS 5).

When mobilising local churches to carry out integral mission, performance should be measured on a number of levels:

A CHRISTIAN ORGANISATION MONITORING AND EVALUATING ITS WORK One of the problems for Christian organisations wishing to encourage church and community mobilisation is that it can be difficult to find donors willing to fund such work. Many donors like to know what the impact in the community will be, yet until the Christian organisation has mobilised the church and community, it is impossible to know even what kind of initiative will happen at community level.

Christian organisations might seek funds from donors solely for envisioning and mobilising local churches. The main expenditures would be fees for facilitators and venues for training. However, they may also require some funds from donors to support the local church in the work it does in the community, such as providing technical expertise, equipment, and materials that the local church and community cannot afford to pay for themselves. At the proposal stage the amount of such funding will be unknown, since the types of initiative that will be carried out and the amount of support

that the Christian organisation will need to provide is unidentified. Some donors may be prepared to meet these financial needs through an extended proposal at a later stage.

The following table looks at two potential levels of objectives for a Christian organisation wishing to encourage church and community mobilisation. The outcomes are the higher level objectives. The outputs are more specific objectives that should lead to achievement of the outcomes.

Potential objectives for church and community mobilisation

PHASE	OUTCOME (higher level objectives)	OUTPUTS (specific objectives that lead to the outcome)
1	Capacity of the Christian organisation to support local churches carrying out integral mission developed.	<ul style="list-style-type: none"> • Knowledge of the biblical mandate for the engagement of the local church in integral mission increased within the Christian organisation. • Appropriate structures and processes for developing the capacity of local churches to carry out integral mission formed.
2	Local churches envisioned and prepared to engage in integral mission.	<ul style="list-style-type: none"> • Appropriate structures and processes for developing capacity for integral mission within the local church formed by the local church's leadership. • Knowledge of the biblical mandate for the engagement of the local church in integral mission increased in the local congregation. • Knowledge and skills to engage in integral mission increased in the local congregation. • Knowledge of the causes and consequences of poverty within the community (including the needs, vulnerabilities, and capacities of the community) increased in the local congregation.
3	Local churches (and communities) mobilised to identify and address specific causes and consequences of poverty and to respond to a crisis.	<ul style="list-style-type: none"> • Appropriate structures and processes for engaging in integral mission to address the specific causes and consequences of poverty in the community formed by the leadership of the local church and the community. • An action plan to address the agreed specific causes and consequences of poverty in the community developed. • A disaster-related action plan which can be implemented before or when a hazard hits a community drawn up. • Resources to implement the action plan mobilised by the local church and the community.
4	The specific causes and consequences of poverty addressed in the community.	<ul style="list-style-type: none"> • Specific targets in the action plan achieved.

A LOCAL CHURCH MONITORING AND EVALUATING ITS INTEGRAL MISSION WORK Local churches should monitor and evaluate their work for the following reasons:

- If an organisation gains donor funding for envisioning the local church, the donor may require reports of the initiatives that the church carries out in, or with, the community to show that the envisioning phase had an impact.
- If the donor funds inputs for the initiative in the community, the Christian organisation and local church will be required to assess their performance.
- If a church goes ahead after the envisioning process and carries out integral mission without any external support, it should be encouraged to monitor and evaluate its work. There will be people that the local church should make itself accountable to, even if they do not ask the church to report on its work. For example:
 - church members who are highly involved in initiatives should report to the wider church and other churches who are providing financial and prayer support. This helps them to feel involved in what is happening and encourages them that God is working in the lives of those in the community
 - local churches that are part of a denomination could report on progress and impact to the leadership and at annual conferences. This may help to envision and encourage other local churches to engage in integral mission.

It is important to remember that local churches are not organisations. They have a wider agenda. Christian organisations therefore need to think carefully about the extent to which they should expect church members to become 'development professionals' in terms of the monitoring and evaluation expected. They should consider the areas in which the Christian organisation has the comparative advantage and can be more efficient. There are three main options:

- The Christian organisation could take on most of the responsibility for assessing performance. This option could be a good one where the Christian organisation is accountable to institutional donors and therefore has an interest in good reporting. It may also be appropriate when working with a church that is carrying out integral mission work for the first time.
- The Christian organisation could work with the local church to monitor progress and evaluate impact. They could take joint ownership and work together, dividing up tasks as appropriate.
- The local church could be trained to assess performance itself. The Christian organisation could train two or three local church members, and perhaps a few community members, in monitoring and evaluating performance. This means that they have capacity to carry out initiatives in the future without technical support from the Christian organisation. This can be beneficial for churches that are showing potential to carry out integral mission without external support. However, there is a danger that people who are trained might leave the church in the future. It is important that the training they have received is passed on to other church members.

MONITORING AND EVALUATING WORK CARRIED OUT JOINTLY BY A CHRISTIAN ORGANISATION AND A LOCAL CHURCH It can be helpful for Christian organisations to meet with each local church they are working with to review their work together one or twice each year.

Issues to explore could include:

Reviewing achievements

- What has been achieved since the last review? Remember to celebrate these achievements!
- Did everyone do what they said they would do? If not, why not?
- Did anyone contribute more than they said they would to the work?
- Do you think the work done together has had more impact than if the Christian organisation and local church had worked separately? Discuss strengths and weaknesses.

Reviewing the partnership itself (if a partnership exists)

- Does each partner feel there is mutual accountability?
- Does each partner feel that their contribution has been valued by the other partner?
- Do the partners still share the same values? If not, it may not be worth continuing the partnership.
- Are communication methods adequate, or should these be expanded?
- What issues since the last review have affected the partnership positively or negatively?

The future

- Are there ways in which the Christian organisation and local church could expand their work together, and therefore increase their impact?
- Are there skills or knowledge relevant to the success of the work that neither the organisation nor the church possesses? If so, how could their capacity be developed?
- In what ways could the relationship be deepened in the future, if appropriate?
- Are there new strengths that the organisation or local church could offer to the work?

REFLECTION

- If we think church and community mobilisation is an appropriate objective for our organisation, do we know of funding organisations that might provide support for this?
- How can we support local churches as they monitor and evaluate their integral mission work?