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**THE ROLE AND NATURE OF EVANGELICAL DEVELOPMENT  
ORGANISATIONS' INVOLVEMENT IN THE FIELD OF INTERNATIONAL  
DEVELOPMENT AND ITS SIGNIFICANCE FOR DEVELOPMENT  
COOPERATION**

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## **Abstract**

This dissertation explores the role evangelical development organisations play in the field of international development and the nature of this involvement. Specifically, the nature and scope of evangelical development organisations' involvement in the field of international development along with changes that have taken place, the approaches towards development held by evangelical development actors, the role of 'faith' in the organisations' actions and strategies, the skills and qualifications of the development agents, the organisations' partnerships, and funding and donors' attitudes were investigated. A qualitative research approach was employed and an open questionnaire was designed and sent by mail to fifteen of the initially contacted organisations. Subsequently, content analysis of the filled-out questionnaires and textual analysis of annual reports and other relevant information was carried out. The main ideas developed in this dissertation are that: (1) the main advantage that evangelical development organisations have over their secular peers lies in their partnership approach, and, through demonstrating the benefits that partnering with local churches and community-based organisations can bring, they have the potential to bring new perspectives to the development discourse, and that (2) by adopting a multi-dimensional 'holistic' approach different from mainstream conceptions of development, called transformational development, evangelical development actors may nurture the development discourse in the search for new and more adequate approaches to development which focus not merely on economic growth but on multiple aspects of development.

**Keywords:** international development, development cooperation, transformational development, holistic development, integral mission, partnership approach, evangelical organisations.

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## INTRODUCTION

### *Background of the Study*

Over the past decades there has been an increase in awareness by faith-based organisations of the importance of tackling poverty and social issues, accompanied by an increasing engagement in development-related activities. Although up to one-quarter of Northern and international non-governmental overseas development organisations are considered 'Christian', little discussion has been held on the impact of some form of basis in faith on methodologies, organisation and approach. Faith-based non-governmental development organisations seem to excel secular NGOs in number and budget. There is substantial evidence that their growing recognition can be explained in terms of their well-established local alliances and expanding international networks, as well as their steady supply in private funding and voluntary work force (Hofer, 2003).

More specific research still remains to be done to ascertain more fully the nature and scope of the involvement of above mentioned actors in the field of development cooperation, whether it be to define their role and importance for international development, or whether it be to learn from possible innovations or to identify possible shortcomings.

### *Statement of the Problem*

This study is concerned mainly in defining the role and nature of the involvement of evangelical organisations in the field of international development, and the significance of evangelical organisations' involvement in development cooperation, taking into consideration their increasing presence in the field.

Specifically, the investigator was directed to answer seven questions related to the work and importance of international evangelical development actors in the field of international development. First of all, the nature and scope

of evangelical development organisations' involvement in the field of international development is examined, followed by the changes that have taken place over the years in the role of these organisations in international development.

Moreover, the approaches towards development adopted by evangelical development actors are studied and subsequently compared with secular approaches. Another aspect studied is the extent to which faith influences the organisations' actions. Next, information is gathered about the skills and qualifications of the agents involved and the organisations' qualification requirements.

Furthermore, the question is asked to which extent these organisations collaborate with other governmental and non-governmental actors in development on local, national and international level.

Subsequently, this study briefly examines where the main funds come from and whether donors' attitudes have changed over the years.

Finally, the role of evangelical development organisations in international development and development cooperation is discussed.

In the first chapter aspects related to evangelical development organisations' presence, approaches and activities will be studied through literature review. At first, we will study how Christian faith-based organisations are engaged in development and how partnerships between international evangelical development organisations and local faith-based organisations contribute to development. Next, we will discuss the 'faith' identity in development and the concepts and approaches adopted by evangelical development organisations. Lastly, the organisations' partners and donor relationships will be discussed, followed by some challenges and concerns that have been raised related to these organisations' activities in the field of international development.

In order to carry out a qualitative research into the subject (see Annex 1 for Research Methodology), a questionnaire with eleven open questions was



developed and filled out by a contact person from each organisation willing to participate (see Annex 3 for a sample of the questionnaire).

In the second chapter the data analysis and findings of this research will be discussed. Firstly, the nature and scope of these organisations' involvement in the field of international development will be discussed, followed by the changes that have taken place over the years in the role of these organisations in international development. Subsequently, the approaches towards development held by evangelical development actors will be discussed and compared with secular approaches, and the role of 'faith' in the organisations' actions and strategies will be discussed. Following, we will discuss the skills and qualification requirements for staff, the partnerships these organisations have at local, national and international level, and funding and donors' attitudes. Finally, we finish this chapter by discussing the role of evangelical development organisations in international development.

## Chapter 1

### INTERNATIONAL DEVELOPMENT COOPERATION AND EVANGELICAL FAITH-BASED ORGANISATIONS

Evaluation of several decades of development assistance has led to the conclusion that the current system hasn't brought about developments commensurate with the invested resources. Limitations have been found in mainstream conceptions of 'development' and, for this reason, new approaches to development which don't merely define 'development' as economic growth or a rising standard of living measurable in economic terms have been thoroughly explored.

With an increasing presence and importance in the field of international development, evangelical development organisations have carried out substantial research into development-related issues and have adopted a multi-dimensional approach to poverty different from their secular peers.

Through close cooperation with local partners, and a holistic approach to development which recognises that a society is more than its economy and acknowledges that development also has a spiritual dimension, evangelical development organisations both have access to more efficient channels through which their development efforts can be carried out and are culturally appropriate. These advantages and their commitment to impact measurement and accountability make them valuable actors in the development discourse and may feed the search for new and appropriate approaches to development.

The researcher went over a number of literatures and studies relevant to the present study. The literature studies which have bearing to the present day study are herein cited.

### ***1.1 Christian faith-based organisations and development***

Notwithstanding the traditionally neglected role of religion in development, the importance of faith-based organisations for development cooperation has increased significantly. According to Gramby-Sobukwe and Hoiland (2009), among the recent trends that have taken place at the interface of evangelical faith and development are: the rise of evangelical international development organisations and their contributions to the evangelical 'reawakening' to social issues by specific leaders in the international movement, and a shifting paradigm of Christian missions towards a more holistic approach, with an increasing awareness of the importance of such an approach to engagement with society that goes beyond just evangelism. Likewise, the number of evangelical development organisations, focussing primarily on development-related issues, has increased significantly in the last decades as well as their professionalism.

Several factors contributed to the increasing prominence of such organisations. The growing importance of faith-based organisations in development discourse in the United States can be traced to the early 1980s, when Ronald Reagan assumed office as US president and mobilised the Christian right in support of his domestic and foreign policy. The Religious Right's merger with Protestant and Pentecostal congregations and their globally expanding evangelical missionary movement was an important factor for the Religious Right's growing public recognition from the early 80s onwards (Hofer, 2003).

In the same decade, new economic policies, including structural adjustment programmes in developing countries that "linked development aid to reduced government spending, privatisation and market liberalisation" were

promoted both in the US and abroad, in alliance with other right-of-centre governments in Western Europe (Clarke, 2006: 837). As a result of the expansion of economic neo-liberalism, faith-based organisations expanded in both developed and developing countries as a response of the faithful to the growing poverty, inequality and social exclusion. (Clarke, 2006)

In the 1990s an ideological revolution transforming the role of faith-based organisations took place in the US as discrimination against faith-based organisations was ended by the implementation of 'Charitable Choice' provisions in the 1996 Welfare Reform Act and the 2001 Faith-Based and Community Initiatives Act. The award of government contracts and funding did however provoke concerns about the blurring of church-state boundaries and potential discrimination in favour of FBOs. (Clarke, 2006: 837)

Along with the rise of identity politics in the US came the emergence or revitalisation of 'public religion', not only in the US but also apparent in the transition to democracy in Asia, Africa and Latin America. The revitalisation of public religion in the context of international development can be witnessed in the growth of faith-based activism, for instance in the Jubilee 2000 campaign for debt relief (Clarke, 2006). Charismatic Christianity has gained "much common ground in the public realm of both Western and African societies in recent years, by uniting people with similar social and political concerns in a globally expanding evangelic network". Evangelical missionaries can make a lasting impact on social and political formation in sub-Saharan Africa, especially in the domain of education. (Hofer, 2003)

US Aid Policy on engagement with faith-based organisations was radically transformed by the 2004 ruling, which didn't permit discrimination against organisations combining development or humanitarian activities with 'inherently religious activities' such as worship, proselytisation or religious instruction (Clarke, 2007: 82). The significance of faith-based non-governmental organisations in development cooperation has increased significantly as a result of conservative religious groups in American foreign policy and at the United Nations. Moreover, by helping to advance church-planting campaigns in sub-Saharan Africa, evangelical non-governmental organisations have broadened

the international support bases for conservative Christian groups in North America.

Five types of faith-based organisations can be distinguished: faith-based representative organisations, faith-based charitable or development organisations, faith-based socio-political organisations, faith-based missionary organisations and faith-based illegal or terrorist organisations. Representative organisations or apex bodies often include associated development-promoting organisations, which in recent years have become more involved in international dialogue concerned with poverty reduction, debt relief and HIV/AIDS (Clarke, 2006). In this study we only examine faith-based charitable and development organisations, which play a more direct role in tackling poverty by funding or managing programmes that help the poor and by raising awareness of poverty among the faithful, and development arms or ministries of faith-based (representative) organisations.

The Christian mission is essential to understand the services of a faith-based organisation (Berger, 2003). A spiritual perspective derived from Biblical Scriptures is central to Christian involvement in development and social change efforts. Concerning Christian mission Samuel (Sugden apud Samuel, 2000: 17) states:

“Christian mission should include economic development, stewardship of the environment, social and political issues of the public square apart from the focus on proclamation and church planting. So Christians engage in relief and development as part of their calling to Christian mission in the world. They engage in development work as Christians, shaped by the Gospel of the Kingdom and its values. The Bible continues to be the normative source for shaping a Christian’s view on the causes of socio-economic problems of poor and rich communities, the strategies one must adopt in addressing them and the outcomes one must work toward”.

There is increasing evidence among governments and economists of “a rapprochement of religious and secular ideologies in the public sphere, driven

largely by a recognition of limits of a purely secular approach to the solution of the world's economic, environmental and social ills" (Berger, 2003: 2). Besides, development and faith share a common interest in human well-being and could refit each other to function more effectively.

In many developing countries faith-based NGOs are among the few organisations with the capacity to provide services and these services are often of high quality and provided in an ethical manner (Flanigan, 2007:174). Christian faith-based organisations can become connected with and inspire local religious communities, which enhance their effectiveness.

One of the major advantages of Christian faith-based development organisations and agencies lies in their ability to provide development aid through channels not necessarily open to secular agencies. Relief and development efforts can be coordinated through locally based churches and communities in the countries of operation. (Thaut, 2009:323)

Other benefits brought through the partnerships between international development organisations and local faith-based partners are e.g. the ability to gain local knowledge, a greater reach into underserved areas and the employment of local citizens (Berkley Center, 2007).

Furthermore, these organisations are culturally appropriate in Africa, Asia and Latin America. The sensitivity of faith-based organisations to the intersection of spirituality and science in traditional communities can be seen as a comparative advantage that these organisations have over secular agencies in navigating its implications for humanitarian efforts (Bornstein, 2005; Thaut, 2009). It is useful to quote Bornstein's observation that in African Christian culture the "realms of the spiritual and material cannot be easily separated: development is both spiritual and material" (Bornstein, 2005: 49). A paper from the Berkley Center for Religion, Peace and World Affairs (Berkley Center, 2009:33) argues that the lack of sensitivity to local customs and beliefs can hamper secular NGOs' development work on intercommunal violence, health issues, women's rights and other areas.

The Millennium Development Declaration, agreed at the United Nations General Assembly in September 2000, and the associated Millennium Development Goals (MDGs) contributed to the increasing significance of the 'faith and development' interface in development discourse and policy. The Declaration is seen as an inspirational document, generating a moral commitment. A donor-driven agenda, emerging in part from the findings of 'Voices of the Poor', a World Bank study documenting the views and experiences of more than 60 thousand men and women from 60 countries, challenges faith-based organisations to become more actively involved in the fight against global poverty. (Clarke, 2007)

According to the World Bank, faith-based organisations can be "a potent force in the lives of the poor where the focus is on material as well as spiritual poverty, avoid divisive or sectarian agendas, and become more involved in the daily struggles of the faithful" and therefore faith-based organisations should become agents of transformation, which use their influence to demand better governance and public accountability (Clarke, 2007).

Moreover, international evangelical development organisations have become increasingly prominent in UN forums and have adopted a policy of progressively extending their role in shaping international public policy by registering NGOs specifically for the purpose of seeking delegate status with the United Nations (UN) and gaining access to UN conferences. These all have well established links to the Republican Party, causing a spill over of US politics into the NGO community and international arena. (Hofer, 2003)

Examples of UN Conferences addressing a spiritual dimension to development were:

- UN Conference on Environment and Development 1992  
– committed to 'spiritual development'
- Habitat Agenda 1996 – committed to 'initiatives that require a spiritual vision'
- Copenhagen Declaration on Social Development 1995 – committed to 'addressing spiritual needs'

- Platform for Action 1995 – committed to ‘recognising that “religion, spirituality and belief play a central role in the lives of millions of women and men”’.
- (James, 2009<sup>1</sup>:2)

## ***1.2 Evangelical development organisations and local faith-based organisations***

The importance of working with faith-based partners can't be denied by development actors. James (2009<sup>1</sup>) identifies some advantages of working with faith-based organisations in development. Firstly, these organisations are often more efficient than state-run services and, as they are subsidised by the faith-community, cost the state less.

Another advantage is their grassroots presence. They can be found in the most remote areas where government services don't reach. Findings from a World Bank study (James apud Narayan, 2009<sup>1</sup>) led to the conclusion that faith-based institutions are often “the most trusted institutions in developing countries”. Moreover, a close communication with the target population and local community is visible in these organisations' operations, not often present in the case of national NGOs (Delaibuyan, 2007: 14).

A review of international non-governmental organisations' experiences of working with churches, commissioned by World Vision, revealed that churches have the potential to reach the poorest at the grassroots, have a long-term sustainable presence and are valued and trusted by people, while eliciting motivated and voluntary service and articulating a voice of the poor at local and national level (James, 2008: iv).

The fact that churches are rooted in local communities whilst having global reach gives them “great potential for international advocacy and voice”. The international links of churches provide ‘layers of binding and understanding’. Another advantage is the powerful motivating force that churches have in development through emphasis on concepts like “compassion



and service; unity and interconnectedness; justice and reconciliation". (James, 2009: 4)

James (2008: 16) identifies five main roles that international NGOs play in working with churches<sup>1</sup>:

- “ 1. **Consulting** with the local church and use their structures and people (but INGO implements);
2. **Mobilising the church** through training church leaders (this may or may not lead to funding). It can also extend to church and community mobilisation;
3. **Funding** the local church to implement (this may only be limited seed funding or be more substantial and on-going);
4. **Capacity Building** - providing training, accompaniment, process consultancy, technical advice, missionaries, exposure visits, and networking amongst other partners for shared learning. It can often include leadership development and organisational change for church structures;
5. **Advocacy** - This may be done jointly; through facilitating local networks; through contact with broader structures; or simply the INGO supporting the church's work in this area. ”

Christian development organisations can engage in ‘church mobilisation’ or ‘church and community mobilisation’. While in the first approach the local church is mobilised to respond to needs in the community in which it is based, in the second the local church is mobilised to act as a facilitator in mobilising the whole community to address their own needs. Due to increased community ownership, the ‘church and community mobilisation’ approach is likely to be more sustainable. Whilst in the ‘church mobilisation’ approach the community’s action is limited, the ‘church and community mobilisation’ approach allows community members to identify their own needs and respond to them with their

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<sup>1</sup> The variety of institutions worked with under the label of ‘churches’ are:

- “ 1. Local church congregations
  2. Development department of the denomination/church,
  3. National denominations or regional dioceses – the religious institution directly
  4. Associations of Churches/Umbrellas – National Councils of Churches; Evangelical Fellowships, Ecumenical Umbrellas,
  5. Theological colleges, bible schools, Christian student unions
  6. International mission agencies or missionary orders
  7. Christian Hospitals
  8. ‘Para-church’ Christian development agencies – independent of the ‘institutional church’ (e.g. Christian NGOs, Mothers’ Unions, or missionary orders)
  9. Associations of Christian NGOs (e.g. Viva with street children’s NGOs) “
- (James, 2008: 13)

own resources where possible, and thus encourages them to value the initiatives. (Tearfund, 2007)

### **1.3 The 'faith' identity in development**

Before discussing the approaches to development adopted by evangelical development organisations, the issue can be raised whether and how 'faith' makes a difference to development programmes in the field. The faith element of a faith-based organisation is an essential part of its activity which informs it completely. It shapes the identity of an organisation and makes it both distinct and yet "also reflecting a broader non-governmental response to poverty and development, sharing many of the same values" (Clarke, 2008:15).

Moreover, the faith identity can affect how organisations operate internally – "the leadership, relationships, culture, and policies of an organisation" – and relate externally – "partners, donors and other interested parties" (James, 2009<sup>1</sup>). In a number of organisational features of Christian faith-based organisations choices can be influenced by faith, namely:

- “ 1. Structural affiliation and governance
2. Values and staff motivation
3. Mission
4. Strategy and theory of development
5. Selection of partners and choice of beneficiaries
6. Faith practices and teaching in programming
7. Staffing and leadership
8. Organisational culture and decision-making
9. Constituency and sources of funding
10. External relationships ”

(James, 2009<sup>1</sup>: 12)

Faith can also affect the ways decisions are made, influence the relationships between staff, contribute to a different sort of team spirit, and encourage a more hierarchical leadership style (James, 2009).

There are clearly differences between how faith-inspired principles shape the organisation and operation of the different Christian organisations. While

some organisations, such as Christian Aid, emphasise the danger of combining faith-based ambitions with humanitarianism, others, such as Samaritan's Purse, have "an express goal to save lives and souls through their humanitarian efforts" (Thaut, 2009: 325).

Faith impacts structure and operations of faith-based organisations. Variations in the role of faith among Christian faith-based organisations are determined by the theological tradition underlying their "theology" and practices of humanitarianism as well as the degree to which they emphasise the spiritual foundation in their development-related work, and these variations have implications for the success of the organisations' actions. (Thaut, 2009; Delaibuyan, 2007)

In her taxonomy of Christian faith-based organisations Thaut (2009: 346) distinguishes three types of organisations: the Accommodative-Humanitarian agencies, which are virtually indistinguishable from secular agencies, the Synthesis-Humanitarian agencies, which clearly inform their mission and desire to serve as a Christian witness through its service although they won't engage in proselytising, and the Evangelistic-Humanitarian agencies, in which evangelism is the most important objective. Delaibuyan (2007) uses the terms 'passive', 'active' and 'persuasive' in her taxonomy and adds that, although these organisations employ faith in their development-related actions in various ways, "the founding belief in transformative capacities of Christianity is generally embedded in their actions".

#### ***1.4 Perspectives on development***

Evangelical development organisations' understanding of 'development' differs from mainstream conventional economics or politics and from political economy due to their acknowledgement of the existence of a spiritual dimension to the human condition, which adds challenge and complexity to the approaches and strategies they adopt (Ridington and Kapp, 2009). A faith-based development perspective takes into account the spiritual factors and "largely includes the kingdom of God values in its approach" (Mugabi, 2003).

In first instance a Christian understanding of development and central concepts such as 'integral mission', 'transformation' and 'holistic' or 'transformational development' will be discussed, followed by a brief summary of the origin and primary aspects of the Transformational Development framework as developed by World Vision and the indicators adopted for measurement<sup>2</sup>. Subsequently, the transformational development approach will be compared to Amartya Sen's capability approach, Nussbaum's list of ten capabilities, the Human Development Index and the Multidimensional Poverty Index.

### *Integral mission and Transformational Development*

During the past two decades Christian faith-based organisations have drawn on theological concepts such as 'holistic mission', 'transformational development' and 'integral mission' (Malone and Belshaw, 2003), terms which are largely interchangeable. Contrary to the conventional secular approach which focuses on economic growth, the faith-based approach "looks at the development of the whole person and hence aims at promoting holistic or transformational development". The key in transformational development is the application of kingdom of God values. Poverty is thus seen as multi-dimensional, including social poverty, political poverty and spiritual poverty (lack of relationship with God through Jesus Christ). A more wholistic, multi-

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<sup>2</sup> It must however be noted that other theological frameworks for international development exist. For instance, a paper published by Christian Aid (Clifford, 2010) positioning a theological framework for international development, presents some aspects of Karl Barth's relational theology as being relevant. A relational theology, rooted in the Trinity, holds that the major issues of development can be formulated in terms of broken relationships between "rich and poor, women and men, people and the environment and so on". Sin lies in the fracturing of relationships and the failure to mend them and, in accordance with the transformational development approach, this theological framework agrees that the work of a Christian development agency is based on exposing where the brokenness lies and demonstrating how those relationships may be healed. (Clifford, 2010)

Christian Aid defends a human rights-based approach to poverty, as opposed to a capability approach – in which poverty is defined as 'capability failure' (Sen), as being consistent with biblical teaching on justice. Certain rights are being denied or abused (e.g. the right to life or health, the right to education, the right to freedom from discrimination), which in turn affects certain relationships, and support from the Bible is sought to advocate the restoration of those rights and relationships. Moreover, it is suggested that relational theology may provide a "theological underpinning for accountability and transparency and for the relationships between the organisation, its partners and beneficiaries, and its supporters" (Clifford, 2010).

dimensional view of poverty and development was already presented in the landmark 'Voices of the Poor' study and the 2000/2001 World Development Report.

A Tearfund document describes 'integral mission' as the church's mission to meet people's need in a multi-dimensional way (Tearfund, 2007). The Micah Declaration on Integral Mission, published by the Micah Network – a coalition of evangelical churches and agencies from around the world committed to integral mission, defines 'integral mission' or holistic transformation as the proclamation and demonstration of the gospel, in which this proclamation has social consequences as people are called to love and repentance in all areas of life and the social involvement has evangelistic consequences as witness is born to the transforming grace of Jesus Christ. (Micah Network, 2001). Moreover, the Declaration states that integral mission is the task of local churches and the future of integral mission is in planting and enabling local churches to transform the communities of which they are part. It is indispensable to state that with 'integral mission' the physical and spiritual are inseparable. In other words, evangelism should include social action and social action should include evangelism. 'Evangelism' may be described as "the proclamation of the Gospel message in word and deed, in an honest and loving way, so that those who receive the message may accept it, reject it or ignore it" (Robinson, 2009). Since the Gospel includes proclamation by deed – personal witness, it's also the Church's duty to engage in this through, for instance, caring for the sick and needy and making a stand for justice.

Three events originally contributed to the Church's concern for social justice and hence its concern for 'integral mission'. The first important event that contributed to the Church's increasing concern for integral mission and thus its own involvement in social justice was the Wheaton Congress on the World Mission of the Church (1966). The Congress was an important event to rethink the mission of the Church globally and urged all evangelicals to 'stand openly and firmly for racial equality, human freedom, and all forms of social justice

throughout the world<sup>3</sup>. Another definite step in affirming integral mission as *the* mission of the church was the International Congress on World Evangelisation (Lausanne 1974). Perhaps the strongest affirmation of the Church's commitment to integral mission was the Wheaton 1983 Statement 'Transformation: The Church in Response to Human Need', which holds that congregations shouldn't limit themselves to traditional ministries, but also need to address issues of social injustice in the local community and the wider society, and that aid agencies should 'see their role as one of facilitating the churches in the fulfilment of their mission'. (Makonen, 2010)

The term 'transformation' brought a solution for the argument over whether evangelism or social action was prior in the mission of God, by assuring those concerned for evangelism that their vision for changing or transforming people would not be lost in the concern to transform the social relationships in which people were set. It became a "significant Christian way of talking about development, promoted not by Christian mission organisations but by Christian development organisations working among the poor" (Sugden, 2003: 71).

'Transformation' is focussed on people: on reorienting their relationships and empowering their choices to develop their character. Furthermore, such personhood takes shape in 'moral' communities (between people in a covenant relationship), marked by freedom, justice, righteousness, order, law, truthfulness, love and grace, through which public good and evil systems can be attacked and people's personhood is built as they engage in public action. Such communities operate through institutions which are rooted in the culture. The church is a mediating institution rooted in the culture of a community. The role of the organisation is to enable the church to be a good civil society institution by encouraging it to be holistic, to build up its life and to be part of it, e.g. by creating opportunities and facilitating the church to undertake its role. (Sugden, 2003)

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<sup>3</sup> The Congress on the Church's Worldwide Mission (1966). The Wheaton Declaration. In *Evangelical Missions Quarterly*, Vol. 2:4, pp. 231-244. Wheaton: Scripture Press Foundation.

### *The Transformational Development-framework*

The most popular Transformational Development-framework (TD-frame) was developed by the non-governmental organisation World Vision. Understanding the nature of poverty, and its causes and effects is fundamental to World Vision's understanding of development (Byworth, 2003). World Vision's framework and policy define transformational development as "a process through which children, families and communities move towards wholeness of life with dignity, justice, peace and hope", "a process from poverty to wholeness", seeking to change "unjust structures affecting the poor". Positive change is sought in the whole of human life, materially, socially, spiritually, etc. Furthermore, "any transformational development that is not guided, empowered and made effective by the Holy Spirit will not prove sustainable" (Myers, 1999:40).

Different perspectives on what development is and which factors are involved in causing it to happen contributed to shaping the TD-frame. The first one was Wayne Bragg's view of development as 'transformation', in which development is understood as going far beyond social welfare by including justice concerns, something controversial for evangelicals before. Another perspective was David Korten's view of 'People-centred development', in which development is defined as "a process by which the members of a society increase their personal and institutional capacities to mobilise and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations" (Myers apud Korten, 1999). Development is seen as a continuing process driven by three principles: sustainability, justice and inclusiveness. Korten's answer to transforming the lives of the poor changes from feeding people to empowering communities, to developing sustainable social systems, and finally to mobilising people's movements. Other perspectives that contributed to the TD-frame were John Friedman's view of 'Alternative development' as "a process that seeks the empowerment of the households and their individual members through their involvement in socially and politically relevant actions" (Myers apud Friedman, 1999), Robert Chambers' view of 'Development as responsible well-

being', in which well-being is understood as quality of life, and Jayakumar Christian's view of 'Development as a kingdom response to powerlessness', in which the powerlessness of the poor is seen as the "result of systematic socio-economic, political, bureaucratic and religious processes (systems) that disempower the poor" (Myers apud Christian, 1999).

Although different definitions and frameworks for Transformational Development along with different indicators are available, we will only focus on the TD-frame and indicators developed by World Vision.

In the TD-frame, as developed by World Vision, five areas of desired change are considered as essential for transformational development: the "Well-being of children" and their families and communities; "Empowered children" to be agents of transformation; "Transformed relationships"; "Interdependent and empowered communities" and "Transformed systems and structures".

A common frame for transformational development was developed which is community-based and sustainable, focussing especially on the needs of children. This common "TD frame", confirmed at the Global Development Forum in Colombo/Sri Lanka in 2002, is recommended to the partnership for adoption as the preferred model of transformational development. In this framework World Vision describes its own role as to "work alongside the poor and oppressed as they pursue their Transformational Development, in partnership with sponsors/donors, governments, churches, and other NGOs". Transformation is understood as "a continuous process of holistic change brought about by God". The principles of Transformational Development are: community ownership, sustainability, holism and mutual transformation. The holistic nature of Transformational Development aims to impact individuals, their community and the physical environment in which they live, seeking the restoration of people, structures and creation (Clarke<sup>2</sup>, 2006: 191). See Annex 4 for the Transformational Development framework, policy and indicators.

Transformational Development programmes include appropriate sectorial interventions – such as agriculture, education and health – which are planned and implemented to build local capacity and accountability. The economic



underpinnings of poverty are addressed by “enabling sustainable access to financial services, markets, technology, information and know-how in ways that increase the economic security and resilience of the whole community” (Byworth, 2003).

### *Measurement of Transformational Development Indicators*

Through rounds of testing and learning World Vision developed a set of Transformational Development indicators (TDIs), with as purpose to “show the status of quality of life of communities, families and children where World Vision is facilitating community based, sustainable, Transformational Development programmes” (Byworth, 2003). These indicators measure improvements related to: water, nutrition, primary education, diarrhoea management, immunisation, household resilience, poorest households, caring for others, emergence of hope, Christian impact, community participation and social sustainability. The measurement of these TDIs on a regular basis aims at contributing towards the creation of an organisational culture of quality and accountability (Byworth, 2003: 104-105)<sup>4</sup>.

While some TDIs measure tangible aspects of well-being through household surveys and well-established quantitative methods of data collection and analysis (water, nutrition, primary education, diarrhoea management, immunisation, household resilience and poorest households), others focus on relationships and empowerment in communities (caring for others, emergence of hope, Christian impact, community participation and social sustainability), applying innovative methods of qualitative data collection and analysis.

### *The capability approach, Human Development Index and Multidimensional Poverty Index*

As already mentioned above, the understanding of ‘development’ by evangelical development actors doesn’t focus merely on income, Gross Domestic Product (GDP) and economic development, but on ‘human’

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<sup>4</sup> See Annex 4 for the list of TDIs.

development in terms of well-being. Likewise Amartya Sen's 'capability approach' and the Human Development Index (HDI) and Multidimensional Poverty Index (MPI) also focus on multiple aspects of well-being.

Amartya Sen's 'capability approach' brought together a range of ideas which were excluded from traditional approaches to welfare economics and subsequently the approach became predominant as a paradigm for policy debate in human development. In contrast to the conventional approaches to welfare economics, which measured social welfare merely in terms of economic activities, the capability approach defends the inclusion of improvements in human well-being and argues that what people are free to do or be should be included in welfare assessments. The approach emphasises the importance of freedom of choice, individual heterogeneity and the multi-dimensional nature of welfare. Sen's approach can be compared to Jayakaran's understanding of poverty as a lack of freedom to grow. Jayakaran was an expert in the use of the Participatory Learning and Action (PLA) methodology<sup>5</sup>.

Functional capabilities or 'substantive freedoms' are emphasised, such as the ability to participate in political activities, to live to old age, to participate in economic transactions, etc. 'Functionings' are defined as the states and activities constitutive of a person's being, while 'capabilities' are conceptualised as reflections of the freedom to achieve valuable functionings. Capabilities are "the alternative combinations of functionings a person is feasibly able to achieve" (Wikipedia). Formulations of capability consist of functionings and opportunity freedom – the substantive freedom to pursue different functioning combinations. 'Freedom of choice' is a crucial factor and of direct importance to a person's quality of life. Another important concept in the capability approach is 'agency', a concept that focuses on the ability to personally choose the functionings one values even though this choice might not always benefit personal well-being. 'Agency achievement' considers a person's success in

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<sup>5</sup> "Participatory Learning and Action (PLA) is an umbrella term for a wide range of similar approaches and methodologies, including Participatory Rural Appraisal (PRA), Rapid Rural Appraisal (RRA), Participatory Learning Methods (PALM), Participatory Action Research (PAR), Farming Systems Research (FSR), Méthod Active de Recherche et de Planification Participative (MARP), and many others. The common theme to all these approaches is the full participation of people in the processes of learning about their needs and opportunities, and in the action required to address them" (IIED, 2005).

terms of their pursuit of the totality of their considered goals and objectives. In Sen's capability approach the term is used to refer to "an individual's role as a member of society and the public, with the ability to participate in economic, social, and political actions" and is crucial to an assessment of one's capabilities, allowing for an examination of whether or not a person's ability to pursue substantive freedoms is impeded by economic, social, and/or political barriers. Alongside well-being, participation (decision-making), public debate in the public sphere, democratic practice and empowerment are also fostered. Poverty, in this approach, is understood as 'capability failure'.

Based on the basic principles of the capability approach, Nussbaum (Anand et al., 2009) created a list of ten capabilities (by no means meant to be definite or unchanging) which, she claims, should be supported by all democracies (see Annex 5).

Comparing Nussbaum's list of capabilities to the TD-frame we notice that the measurement of those capabilities is very subjective. For instance, meaningful relationships, shelter, bodily integrity, etc. are all evaluated according to the subjects own experience. On the other hand, qualitative data in the TD-frame – such as Community Participation, Social Sustainability, Christian impact, Emergence of Hope, and Caring for Others – are collected from focus group discussions. A number of concerns have definitely been raised regarding Nussbaum's list and methodology. In order to measure people's capabilities and, consequently, to measure multi-dimensional aspects of poverty and of quality of life, the capabilities measurement project was created. The project seeks to operationalise Sen's capabilities approach to welfare economics by developing data-sets that provide capability indicators across a wide range of life domains.

Amartya Sen's work on capabilities and functionings provided the underlying framework for the Human Development Index (HDI) and a number of other new multi-dimensional models. De HDI doesn't evaluate development solely by economic advances but also includes improvements in human well-being. In the 2010 report the HDI combined three dimensions:

- A long and healthy life: Life expectancy at birth;

- Access to knowledge: Mean years of schooling and Expected years of schooling;
- A decent standard of living: GNI per capita (PPP US\$).

Likewise, the HDI combined three dimensions up until its 2009 report:

- Life expectancy at birth, as an index of population health and longevity;
- Knowledge and education, as measured by the adult literacy rate (with two-thirds weighting) and the combined primary, secondary, and tertiary gross enrolment ratio (with one-third weighting);
- Standard of living, as indicated by the natural logarithm of gross domestic product per capita at purchasing power parity.

In contrast to the calculation of the HDI, which comprises measuring three dimensions of well-being through qualitative data-collection methods, the measurement of the TDIs requires, alongside the measurement of the indicators in TD Frame Domain of Change 1 (see Annex 4) for which quantitative data is available, that methods of qualitative data collection and analysis are applied in order to study improvements related to community participation, relationships and empowerment in communities, Christian impact, values, etc.

In 2010 three new indices were added to the UNDP's Human Development Report, which included the Multidimensional Poverty Index (MPI), incorporating factors in living standards ranging from sanitation and the composition of household flooring to child mortality and years of schooling, the Inequality-adjusted Human Development Index (IHDI), which adjusts the Human Development Index (HDI) for inequality in distribution of each dimension across the population, and the Gender Inequality Index (GII), reflecting women's disadvantage in three dimensions—reproductive health, empowerment and the labour market—for as many countries as data of reasonable quality allow. Nevertheless, income-based measures like GDP and per capita income still dominate discussions of poverty measurement. (Morrell, 2011)

### *Development practitioners in a Transformational Development perspective*

Evangelical international development organisations have since long realised the importance of the skills and abilities possessed by their human capital for their missions' effectiveness. Investments are also made in the capacity of organisations' staff and community leaders with whom they work, in order to enhance their commitment, character, competence, critical thinking and care. In his book 'Walking with the Poor' Myers (1999) describes the characteristics of a holistic practitioner as: being Christian, having Christian character, being professional, and always learning. "Expecting and praying for supernatural interventions by the Spirit must be part of the spirituality of Christian development workers" (Myers, 1999: 40). According to Myers (1999), the starting point for being professional is the challenge to become truly holistic. Myers (1999:155-156) states that,

“ Holistic practitioners need to develop a deep understanding of the complexity of poverty and its many dimensions and expressions. They need to be able to use the lessons of the social sciences and of Scripture to understand the causes of poverty – material, spiritual, cultural, and socio-political. They need to be able to develop sophisticated understandings of the local socio-political-economic-religious context and how this context works for and against the well-being of the poor. All of this needs to be done with the profound understanding that the community understands its reality in ways that are often deeper and more accurate than those of any outsider. ”

Moreover, Christian development practitioners need to understand the basics of community-based healthcare, sustainable agriculture, water management and micro-enterprise development, and need to be able to develop sustainable development systems linking families and communities with local government, business and religious institutions so that life-enhancing relationships are formed. (Myers, 1999)

### **1.5 Partners and donor relationships**

Faith-based organisations can be distinct from secular organisations in their choice of partners. While some organisations partner exclusively with organisations of the same faith, others are more inclusive and work with secular organisations and organisations of other faiths as well. (James, 2009)

Faith can affect a faith-based organisation's external relationships in a variety of ways, e.g. if and how they choose to work with other faith groups. According to James (2009), a significant increase has taken place in the number of interfaith partnerships. The question remains in how far this affects evangelical organisations.

An increased donor interest in faith in Europe and North America, and a donor context elsewhere in the world which is becoming more open to faith can be observed. James (2009: 1) states that "official aid departments in North America and Europe are now actively trying to understand and engage with the faith dimension to development".

Over the past two decades, a number of multilateral and bilateral donors have been actively seeking dialogue and partnership with faith-based organisations, and some of them have even established specialist units to promote engagement with faith groups. Donors have started to challenge faith-based organisations to become 'agents of transformation', "by shedding their traditional focus on charity and by galvanising their moral authority to demand better governance and public accountability". (Clarke, 2007)

A significant shift in thinking has taken place in the discourse of major donor agencies such as the World Bank. In 2003, a meeting aimed at strengthening dialogue between the worlds of faith and development, hosted by Jim Wolfensohn, president of the World Bank, and George Carey, led to the conclusion that more needed to be done to translate into practical reality the great potential lying in closer collaboration between these two above-mentioned worlds in confronting major development issues (Marshall, 2003).

Funding and the faith of the funders play a major role in determining the character and agenda of institutions (Berger: 2003). Funders may opt to restrict

funds to particular purposes. While the faith base of the funder may influence how faith is operationalised in an organisation, secular sources of funding, on the other hand, may have greater reluctance about integrating faith in development. (James, 2009: 18)

### **1.6 Challenges and concerns**

The need has been identified to map the presence and nature of Christian development work in the global South (Samuel, 2003: 69). Therefore, the Berkley Center, in conjunction with the World Faiths Development Dialogue (WFDD), is undertaking a global mapping exercise to capture the activities of faith-inspired organisations across world regions, and has published a report by geographical region.

Some issues existing within churches and within international NGOs may make it difficult for the relationships between such NGOs and churches to work effectively. On the Church's part, findings of the survey commissioned by World Vision identified a weakness in their approach to development, as some churches tend to separate the spiritual from the material and adopt a paternalistic or welfare-oriented approach, helpful in the short term but which in the long term may undermine people's own responsibility for addressing their problems. Churches also tend to get involved in development in a top-down manner. Other challenges that may occur in the Church are: hierarchical leadership and organisational culture, unprofessional staffing when facing the issue whether they should or should not choose their own members first, weak systems (particularly financial), and a 'competitive' or 'entitlement' attitude to resources.

On the NGOs' part, challenges identified were: the need to spend resources quickly, short-term project funding mechanisms that don't fit the pace nor rhythm of a church, secular funding sources creating a dualism and separation within the organisation, and attitudes of superiority and dominance. (James, 2008)

Another challenge faced concerns impact measurement. While a number of organisations such as World Vision and Compassion International have made significant progress in measuring impact, representatives of other organisations admitted having done a poor job (James, 2008: 19). Findings of a survey commissioned by World Vision point out that churches are poor at managing short-term results oriented projects, but when the impact is defined by longer-term attitudinal change (the crux of Transformational Development) they perform better (James, 2008).

Practically all international evangelical development organisations offer assistance regardless of race, gender, belief, nationality, ethnic origin or political persuasion. On the other hand, development programmes are often implemented through local partners, which “may have a different view about the value of targeting benefits to members of the faith” (James, 2009).

For international NGOs to partner effectively with churches, James (2008: 26) identified the following ten principles linking the critical questions of why, who and how to work with churches:

- “
1. Be clear to yourself *why* supporting churches.
  2. Identify *who* to work with based on purpose and values
  3. Listen and let the church lead
  4. Start with vision for church mobilisation
  5. Ensure leadership shares the vision
  6. Take a church-specific approach
    - build on church strengths
    - no funding (or limited)
    - encourage other relationships
    - phase support
    - diversify and cluster
  7. Develop and support local facilitators
  8. Invest in capacity building/organisation development
  9. Adjust your own systems
  10. Pray
- ”

Although greater engagement with faith-based organisations is sought by official aid donors, there is still residual ambivalence towards faith in development due to risks involved (James, 2009). Clarke (2007) observes that, although the UK Department for International Development (DFID) has begun to



change its policy for engagement with faith-based organisations, it remains cautious about promoting this engagement. Particularly,

“ it raises the prospect of donor support of organisations committed to active proselytising and/or the denigration of other faiths in some of the poorest and most culturally sensitive countries in the world, generating faith-based tensions which undermine, rather than support, the pursuit of the MDGs”.

(Clarke, 2007: 90)

Although multilateral and bilateral donors may be concerned about the use of public money for spiritual activities or directly promoting a particular faith and thus establish donor conditions which need to be upheld, in terms of witness the Christian Church’s activity in these situations doesn’t differ much from other faith-based or secular organisations, as all civil societies witness to something (Robinson, 2009). Values witnessed to by staff of both faith-based and secular organisations may be creditable to some and confrontational or offensive to others.

According to Clarke (2007) European donors must change conceptually, by revising their secular and technocratic vision of development and overcoming analytical blind-spots, and operationally, by e.g. developing a more coherent corporate position on faith and development and promoting faith literacy among staff.

Consistency in an organisation’s choices about operationalising faith in different areas and a consensus on these choices among staff will bring more strength and efficiency to European faith-based organisations. Moreover, James (2009) expresses the belief that sensitive and inclusive clarification of faith will benefit these organisations.

Evidence from a research carried out by Flanigan (2007) indicates that faith-based organisations were able to maintain their freedom of expression rights when accepting public funding. However, concerns were raised regarding

the fact that “staff members of publicly funded NGOs reported they personally were engaged in overt evangelism of their clients”.

Concerns have been raised related to the importance given by faith-based organisations to proselytisation. In the case of persuasive NGOs in Mongolia, for instance, Delaibuyan (2007: 14) suggests that the proselytisation component of their actions isn't taken seriously in terms of the impact on local communities' or target population's values, and that if proselytisation is an objective their services and activities can be taken as means to attract non-believers, hence implying that their development activities may have hidden objectives with an aim to convert those receiving help.

However, notwithstanding evangelism may be an inherent objective of their actions, it must be emphasised that those who receive the message of the Gospel are free to accept, reject or ignore it. In addition, evangelism may be described as

“ a response to what God has already put into effect. In light of this, evangelism cannot be defined in terms of its results or effectiveness, as though evangelism has only occurred where there are 'converts'. Rather, evangelism should be perceived in terms of its nature, as mediating the good news of God's love in Christ that transforms life, proclaiming by word and action, that Christ has set us free.”

(Robinson apud Bosch, 2009: 39)

Furthermore, in the case where the religious aspect is promoted as the only identity that counts, the certainties held by staff about right and wrong places clear limits about what is regarded as acceptable development. (De Kadt, 2009)

Other possible dilemmas of development in practice that can be identified – focussing on the ideas of participatory development and empowerment – turn around two axes of tension: the idea that by empowering a 'community' a development project can disempower groups or individuals within that community. According to Kelsall and Mercer (2003),

“A methodology which elicits ‘strengths’ by means of ‘participatory’ appraisal, and which eschews any kind of language of structured power relations, runs an obvious risk of reproducing existing inequalities and perpetuating patterns of development which date from the colonial period if not earlier” (Kelsall et Mercer, 2003: 302).

Notwithstanding these concerns, with the worldwide increase and expansion of evangelical actors in the field of international development, their ability to provide services at a local level through their close ties with local churches, their wholistic view of development and their increasing emphasis on methodology and impact evaluation, evangelical development organisations occupy an important role in the field of international development.

## Chapter 2

### DATA ANALYSIS AND FINDINGS

Fifteen out of the thirty organisations contacted participated in the survey (see Annex 2).

However, it must be noted that two of the participating organisations can't really be considered 'evangelical'. The first organisation, CitiHope International, is a Christian development organisation linked to the Episcopal Church. The second organisation, Christian Aid, noted in their answers to the questionnaire:

“ Christian Aid, in the British and Irish context would not refer to itself as an 'evangelical organisation' as this would suggest a greater emphasis on witnessing through spreading the gospel. We are totally comfortable with being an explicit Christian organisation but do not describe ourselves as evangelical”.

#### ***2.1 The nature and scope of evangelical development organisations' involvement in the field of international development***

Evangelical development organisations are active in a wide area of fields. Their approaches are normally consistent with their core beliefs. The 'faith' component usually has an important role in their work, as well as the concept of 'transformation' and 'integral mission'. Development issues are tackled through sustainable and holistic replicable models.

Most evangelical Christian development organisations seek to transform the communities in which they operate through local Christian partners. The local church has a prominent role and where possible should be resourced and equipped to facilitate social change, which includes economic empowerment, justice, equity and peace.

A great emphasis is put on capacity-building of local partners. The capacity-development of local churches, non-governmental organisations, civil-society organisations and governments is aimed at, and churches are mobilised at local level to respond to needs in the community in which they are based. Pastors are envisioned to carry out integral mission and subsequently envision their congregations.

The fields in which these organisations develop their programmes and projects can be categorised in:

- Sustainability programmes, including rural development (agricultural programmes, water-sanitation-hygiene, environment) and economic development (micro-credit services, income generation activities, livelihoods);
- Community outreach and development – often overlaps with the former and other categories;
- Educational programmes;
- Provision of basic necessities (feeding programmes, ...);
- disaster relief / response, including risk-reduction;
- refugee resettlement and replacement;
- evangelistic outreach (specifically or included in other programmes);
- medical mission, including food security programmes;
- HIV/AIDS-focussed projects;
- advocacy and lobbying;
- raising awareness and support, including development education in home country;
- anti-human trafficking projects;
- networking;
- and, peace building and conflict-resolution.

Sustainability is an important aspect and goal of the development projects carried out, not only for the rural and economic development programmes, but also for other programmes and activities being developed by the organisations.

All but one organisation develop projects and/or programmes that promote rural and/or economic development. Water, sanitation and hygiene (WASH) are one kind of programmes. Water filters are installed, wells are drilled and local water well committees are created and made responsible for educating their communities about maintenance and water borne disease.

Another important kind of rural development programmes are those focussing on nutrition and agriculture. Vegetable seeds, farm animals and tool loans are provided to rural communities. In most cases these loans are repaid to other families in the same community 'as sort of a pass-it-on approach'. Environmentally sustainable and improved farming practices are taught in order to improve the soil and increase production. Apart from training in farming and sewing techniques, relevant educational literature may also be provided.

Programmes promoting economic development often stimulate economic empowerment by providing access to credit, saving and other services. People are assisted to rebuild or create secure livelihoods. Through small business training, loans and farming programmes, access is provided to meaningful work. Micro-finance institutions are established to facilitate access to capital for small businesses, and training in income generating activities is provided.

Another example of a loan-based sustainability programme, which promotes gender equality, is a woman-to-woman sponsorship programme that supports and empowers women.

Almost all organisations focus their work on communities. Two-thirds of the respondents explicitly mentioned the terms 'community development' and/or 'community outreach'. While in many cases churches are made responsible for the projects, in other cases communities are made responsible. Village development committees are trained and given responsibility to implement and monitor community projects. In the case of trusts, community ownership of the trust is aimed at.

Thirteen out of fifteen respondents reported developing programmes/projects which focus on education. That includes promoting literacy through training and educational programmes, improving access to and

quality of education, providing infrastructure and teacher training, promoting children's development in different areas, orphan care and feeding programmes with an educational aspect, vocational programmes and pharmaceutical training. Many of the organisations have child sponsorship programmes which also focus on child education.

According to five respondents, their organisation provides basic necessities by meeting physical needs, giving food and shelter, providing care packs, etc.

Disaster response and preparation, often including risk-reduction programmes, is provided by eleven organisations. Four of these respondents reported working in refugee resettlement and replacement. Support is given to returning refugees, looking at livelihoods, education, women's empowerment, and land rights.

Moreover, a medical mission is carried out by six of the participating organisations. Health is promoted by preventing diseases, by providing cure to rural and underserved populations and by providing medical supplies and nutritional and development resources. Additionally, pharmaceutical management training is provided. Other programmes focus on improving food security of communities or on reducing child mortality. Moreover, preventative health, nutrition and hygiene lessons are provided.

Six respondents reported that their organisation focuses on HIV/AIDS. Communities are educated to care for their orphans and vulnerable children and people living with HIV/AIDS. Long-term partnerships are established between vulnerable communities, local health centres, churches, government entities, and other organisations to increase access to treatment.

Another category of activities listed is 'advocacy and lobbying'. At least three organisations do advocacy work, on issues such as HIV, water-sanitation-hygiene, governance and corruption, justice and climate change. Partners are also equipped for advocacy.

Support and awareness is often raised in the home country and development education may be given. At a local level, people are encouraged

to know their rights and to participate in decision-making (accountable governance).

Furthermore, four organisations combat human trafficking. Community leaders, law enforcement officials and volunteers are trained to prevent trafficking.

Some respondents mentioned that hope is provided through evangelistic outreach. Other activities Christian development organisations are engaged in are networking and, increasingly, peace building and conflict resolution.

## ***2.2 Changes that have taken place in the role of these organisations in international development***

When observing the changes that have taken place in the role of international evangelical development organisations in international development, the most prominent change mentioned was the shift from a model primarily based on doing mere charity or providing basic necessities and direct relief response to a more progressive model with professional development programmes, more emphasis on local civic engagement, local ownership of the development interventions and sustainability.

More value is put on 'sustainability' and long-term results. There has been a shift from short-term to long-term goals. This aspect is in line with the general changes that have taken place in the field of non-governmental development work.

Moreover, a shift has taken place over the years from an 'implementing' to a 'partnership' approach. Respondents refer to a greater ability to partner, an increased focus on working through or in conjunction with local churches, and an intensification of the partnership approach. In what concerns the partnership approach, our Christian aid respondent adds that there has been a shift from relationships uniquely built on trust towards relationships of mutual accountability. One respondent mentioned more work being done through alliances.



A process of increased decentralisation of programme direction and funding can be observed. The locus of decision-making has shifted from the North to the global South. Along with this, local stakeholders have increasingly been made part of a continuum of development. Furthermore, a shift from sectorial approaches to a community-owned development strategy was mentioned.

A greater importance is given to efficiency and the measurement of results. Improved monitoring and evaluation has become a necessity. “Quality assurance” is needed to meet donors’ requirements and keep up with best practices. According to our Christian Aid respondent there is a “greater drive at professionalism through adherence to international standards or achieving certification (e.g. SPHERE, HAPI, etc.)”.

Another important change identified is the emphasis now put on ‘Transformational Development’ and capacity-building. Furthermore, it was mentioned that the number of cross-cutting themes has grown, now including justice and peace-building, HIV/AIDS, and disaster-preparedness and risk-mitigation.

### ***2.3 Approaches towards development held by evangelical development actors and comparison with secular approaches***

In order to study the approaches adopted by evangelical development organisations, the emphasis is laid on those aspects that separate these organisations from secular organisations. Their approaches normally have to be consistent with their core beliefs.

All but two organisations follow approaches based on a partnership model. Through partnerships with (Christian) NGOs and local and national churches, needs are assessed and poverty is addressed. Local churches are generally better equipped to tackle community issues because of their grassroots presence and they are tremendous agents of transformation.

Tearfund, as well as other evangelical development organisations, concentrates on the role of the church in development and how to mobilise

churches to serve their community. According to our Tearfund respondent, the effectiveness of faith communities is important, “both because they’re often highly motivated to serve, and in many places faith communities are the only or the most effective organisation”.

As a Malawian pastor put it:

“The church can do more for a struggling African village than any other organisation, because it is with the people all of the time. Organisations come and visit, but the church is here not only on Sunday, but every day of the week.”

(TEARFUND, 2010)

Evangelical development organisations generally develop long-term relationships with churches, individuals and donor organisations, which contributes to the sustainability of the work carried out.

Accordingly, thirteen of the fifteen participating organisations stressed the importance of their work being sustainable. Long term results, impact and viability are aimed at in their programmes and projects. Projects should be sustainable to the community from spiritual, social and economic perspective. Projects being developed by many of the organisations that should contribute to such sustainability are: water, sanitation and hygiene (WASH) programmes (including water filtration and drilling programmes), micro-finance initiatives, agricultural projects, education and capacity-building, etc.

Another important aspect is the emphasis put on local ownership of the development process and on community based / community driven strategies. Eleven out of fifteen organisations stressed this aspect. Some respondents also describe their approach as ‘participatory’ since the participation of the local community is seen as essential.

Three important strategies mentioned that contribute to local ownership of the development process are “capacity-building” of local NGOs or community leaders, “empowerment”, and encouraging policy level changes at local level

through “advocacy”. All but one organisation emphasised empowerment or capacity-building in their approaches. Church and community mobilisation processes help local churches to take responsibility within their own communities. Local churches, church-leaders and other key figures in the communities are trained and equipped to facilitate social change, which includes economic empowerment, justice, equity and peace.

Injustice is also tackled through advocacy. Communities are mobilised to analyse their own context and they are empowered to become involved in political processes and defend their human, social, economic and political rights.

Nine out of fifteen organisations explicitly raised the concept of ‘transformation’ as their goal. Transformation of communities, individuals, relationships, systems and structures is aimed at. As mentioned before, the principles of Transformational Development are: community ownership, sustainability, holism and mutual transformation. Faith is regarded as an essential element of transformation.

Eight out of fifteen organisations described their approach as ‘holistic’ or in one case as ‘integral mission’. Not only physical needs are addressed, but also spiritual. The focus is on the ‘whole’ – body, soul and spirit, which can be understood in the context of ‘transformational development’. One of the respondents pointed to the holistic nature of the work as an important difference between faith-based and secular development organisations: “Faith-based organisations” tend to recognise the needs of the whole person (mental, physical, spiritual, emotional) and so the work tends to be more holistic” (World Hope International).

Another aspect related to the organisations’ approaches is their focus on efficiency and/or impact measurement/evaluation.

When questioned about the main differences between evangelical and secular development organisations, a number of aspects were raised. One of the main differences is definitely their faith identity, motivation and vision.

Evangelical organisations put prayer central in their work. Christian belief and prayer influence strategies and decision-making.

Four organisations wrote that, because of their 'faith' identity, evangelical organisations have a greater affinity and ability to resonate with people who express a faith orientation, creating a greater foundation for trust. In secular organisations faith issues are not addressed.

"Faith-based organisations are generally working in areas where there is a faith background, and this gives them a language of the sacred and the divine which they can discuss with other faiths, consequently FBOs can be viewed with less distrust".

(CORD, 2010)

Two organisations indicated that one of the differences between evangelical and secular organisations lies in the fact that the first stay for a longer period of time in a certain area, building a long-term commitment with deeper relationships and trust.

Their 'partnership' approach is another important characteristic of evangelical development organisations. Three respondents pointed out the benefits that evangelical organisations have through their partnerships with local faith-based organisations or institutions. According to our CitiHope respondent, secular organisations avoid partnering with those organisations due to political correctness, sensitivities or their own secular values.

According to some respondents, one of the main differences lies in the holistic nature of the work as faith-based organisations tend to recognise the needs of the whole person (mental, physical, spiritual and emotional).

While some organisations reported avoiding proselytising and/or evangelism, others, such as Samaritan's Purse, suggested that one of the main differences between evangelical and secular development organisations is that all of their efforts are designed to reach as many people as possible with the gospel. As will be discussed further on in this chapter, it must be noted that

there exists a difference between the concepts of 'evangelism' and 'proselytism', the latter often having negative connotations.

Other differences mentioned were that evangelical organisations work for an eternal purpose and that the choice of partners differs from secular organisations.

#### ***2.4 The role of 'faith' in the organisations' actions and strategies***

Several factors were mentioned when questioning how and to which extent 'faith' influences the organisations' actions and strategies. Eight out of fifteen organisations described 'faith' as the motivating factor for what they do. 'The love of Christ' is what inspires them. In Jesus' life and ministry, his response to others in need stemmed from His love for others. Thus the primary driving force for a Christian organisation needs to be a response out of the love for others, with total 'unconditionality', and only through this unconditional love will 'transformation' take place.

As quoted previously, "the Bible continues to be the normative source for shaping a Christian's view on the causes of socio-economic problems of poor and rich communities, the strategies one must adopt in addressing them and the outcomes one must work toward" (Sugden apud Samuel, 2000: 17).

Social involvement is rooted in the character of God. Biblical scriptures such as Matthew 4:23; 5:13-13; 9:35-38; 14:14, Mark 12:28-34, Luke 4:18-19; 10:25-37; 12:33, Galatians 6:10, Proverbs 31:8-9, Isaiah 1:10-17, and Micah 6:8, provide motives to engage in developmental activities, programmes and projects, by indicating God's call to mirror his concern for the oppressed and care for people across social and cultural divides, doing justice, and thus demonstrating the kingdom of God as a visible sign of his kingdom in the world.

In the survey, the majority of the respondents described faith as the major component that drives their actions and strategies. In other words, the concept of sharing one's faith guides their directions. Faith permeates everything as it is a starting point for the organisations' visions and strategies, influences their decision-making processes, project development, fundraising

activities, and drives their actions. The ‘faith’ identity influences direction, organisational culture and staffing (including recruitment procedures). Quoting Citihope International:

“It is the compass by which we guide our direction, the source from which we gain internal ethics, and the hope we have in being successful in all we try. We believe our actions should reflect our faith”.

The ‘hope’ factor was also mentioned several times by other organisations.

Moreover, the faith identity impacts how these organisations envision the end of development, as they strive for an eternal purpose in contrast to secular organisations, which focus primarily on material and physical goals.

World Hope, on the other hand, reported that faith and action “go hand in hand”.

Their work and strategic framework is in many, but not all, cases based on the Gospel and/or biblical principles. A few organisations stated explicitly that theological reflections are prepared on major issues or that their actions are grounded on their theology. Gender, justice, equity, environment and other policies are also openly based on Biblical principles.

Most organisations have their beliefs expressed in their ‘statement of faith’ or their core documents. ZOA, for instance, has its biblical foundation translated in its core documents in four core values: stewardship, justice, human dignity and faithfulness (which come back in its strategies and actions). World Relief, on the other hand, follows the Statement of faith as outlined by the National Association of Evangelicals.

Although not all of the participating organisations partner exclusively with Christian partners, some did affirm that their faith influences their strategy of working primarily with Christian partners. The Church is God’s agent of

transformation in communities and is called to “meet people’s needs through loving them in the way that God loves them” (Tearfund, 2007).

Faith influences their holistic approach, as the concern is for the whole person – body, soul and spirit.

Moreover, an important aspect that distinguishes evangelical development actors from their secular peers is the belief in the power of prayer. For a vast majority of the organisations prayer is an essential part of the work and has a major influence on their work. Prayer on a regular basis for correct decision-making and the running-well of the work are present in most of the organisations. One of the respondents mentioned that faith has a bigger influence on the ‘how’ than the ‘what’ of what they do.

Another aspect, as mentioned in the former section, is the greater ease with which faith-based organisations deal with issues of reconciliation and religious conflict resolution.

When it comes to the question whether the organisations participating in this study are or aren’t engaged in overt evangelism, it is necessary to mention that these organisations are not churches but Christian development organisations or arms of church organisations focussing on development issues. Quoting Christian Mission Aid:

“ CMA is not a church and it does not have a church doctrine. CMA works with Bible believing churches and trains Christian leaders so that they can teach the Word of God, strengthen their witness to Christ and empower their evangelism. The same Christian leaders implement the children’s ministries, aid & relief and community development projects, that help all community members regardless of religious belief, ethnicity or gender. ”

While six organisations indicated doing Christian outreach, three others stressed that they “don’t proselytise” and another reported that it doesn’t always evangelise. For the four remaining organisations no information was available on their point of view concerning this topic. It should however be noted that

there is a difference between the concepts of 'evangelism' and 'proselytism' and that the word 'proselytism' often has negative connotations. Whereas, as already mentioned, 'evangelism' can be described as the proclamation of the Gospel message in word and deed, and those receiving the message can either accept it, reject it or ignore it, the concept of 'proselytism' is ambiguous and can be understood as including services and material benefits. Whilst evangelism has an indicative aspect, proselytism can be seen as imperative. In accordance with Thaut's terminology, we may conclude that the majority of organisations which expressed their views on the subject may be classified as 'synthesis-humanitarian'.

Nonetheless, it must be firmly stated that none of the organisations uses faith as an indicator for whom they serve. In fact, all are served equally without respect to sex, race, creed, lifestyle, or political affiliation.

Moreover, quoting Robinson (2009: 52):

“ The witness and proclamation of the Gospel message are demands on the Christian, while the aid offered to the poor remains totally unconditional. At the end of the day, whatever the reaction of the person to the Gospel message, the aid should always be there for them, whatever their beliefs. God's love for all people is never diminished.”

## ***2.5 Skills and qualifications of the development agents***

When studying the qualification requirements for staff, the gathered information can be classified in the following categories: the qualifications or educational level of staff, experience requirements for applicants, internal or external training provided by the organisation, faith requirements, and changes that have taken place in staff's professional qualifications.

Being asked about the qualification requirements for employees, six respondents mentioned that the job requirements depend on the position that the applicant is applying for. Eight out of fifteen responded that they require a college degree in a related area to where they'll be serving, of which one



reported requiring that all applicants had or were working on an advanced degree in International Development or a related field. Another respondent answered that all directors need to have at least a Master's degree and members of the executive team ought to have a high level of education. Still another affirmed that when the staff are managing a project they need to have some education in that speciality. One organisation, Christian Reformed World Relief Committee, responded that, although they don't require a Master's degree, many of their staff have one. What they do require is 'an understanding of community-owned development and of organisational development, and at least one speciality – either in a sector or in a cross-cutting theme'.

What concerns the experience requirements for staff, eight out of fifteen respondents answered that the applicants need to prove field experience or international/cross-cultural experience. Another reported requiring that its Directors and executive team have many years of experience.

Almost all organisations demand that applicants adhere to their statement of faith or Christian belief and values. While for some it's just an aspect that can be considered in the requirement process, others may ask for a spiritual or pastoral reference. Three organisations didn't explicitly mention anything concerning the importance of applicants adhering to their mission and values, of which one was CitiHope, being Episcopal.

When asked whether the organisation provides any specific training courses, eight respondents indicated that their organisation provided some training, including orientation courses, and on-going training for staff. One organisation said they provide training when an applicant has the vocation but has insufficient training in that particular area. Initial and on-going orientation support may or may not be temporary. Five organisations reported sending their staff on professional development training courses (or hiring them in) provided by outside sources (such as BOND, INTRAC ...).

One organisation, the Salvation Army, mentioned that it encourages its staff to participate in profession development courses to stay updated in the field, but didn't mention whether those are provided internally or externally.

Another option, provided by organisations such as Christian Reformed World Relief Committee, World Concern and Tearfund, are online learning tools and web pages with practical information concerning working with churches and policy and research documents.

“We are developing a set of online learning pods for key competencies needed by staff. There are resources for self-directed learning rather than specific online courses required for all.”

(Christian Reformed World Relief Committee)

Cord is also developing training for staff members in conflict sensitive areas.

One respondent, World Hope, reported not providing any specific training courses.

When inquired about the changes that have taken place over the years with regard to the employees' professional qualifications, all participating organisations indicated some changes except for two, of which one claimed that no changes had taken place and the other didn't give an answer to the specific question. Four respondents observed that staff are *more specialised*. A respondent commented that there has been a shift from more generic tasks and staff requirements to more specialised positions. The Christian Reformed World Relief Committee responded that in the home office they have increased the number of people who need specific technical qualifications in order to backstop their field staff, who generally are community and organisational development generalists.

Furthermore, one organisation, ZOA Refugee Care, reported that between expat staff a shift has taken place from a focus on technical competencies and experience to competencies in the field of general management and organisational development and capacity-building, because very often positions requiring such technical competencies – and partially also managerial positions – can be filled locally or regionally. Another respondent

mentioned that more staff in director level roles come from the country where they work.

One third of the participating organisations answered that there has been an increase in the amount of *more strongly qualified candidates*, although this is an aspect that can be witnessed in secular and other faith-based organisations as well.

“As development becomes more popular, especially in Washington D.C., the more competitive the jobs are and so the people applying seem more experienced and qualified than, say, 10 years ago.”

(World Hope International)

Four organisations stated that the standards for international interventions have increased, bringing along a *need for greater professional capacity*. International evangelical development organisations have become *more demanding* in terms of education and professional experience. One of these organisations commented that before humanitarian work wasn't seen as a professional field.

## ***2.6 Partnerships and collaboration at local, national and international level***

When studying the partners of the participating organisations we can conclude that at least thirteen out of fifteen organisations partner with churches and Christian denominations, and in less extent other faith-based organisations. The Salvation Army works through its own local Salvation Army churches.

In the work carried out overseas, local and national church partners are the most important partners. Along with other Christian organisations they play an important role in the life of the local population and can be used as a reliable vessel through which international development organisations can coordinate their development efforts. They are more efficient than state-run services (James, 2009<sup>1</sup>), can be found in the most remote areas (James apud Narayan,

2009<sup>1</sup>) and due to their sensitivity they are culturally appropriate (Bornstein, 2005; Thaut, 2009), as the “realms of the spiritual and material cannot be easily separated” in development.

In the organisations’ involvement with their church partners, we can identify the five main roles played by international NGOs, as defined by James (2008: 16): consulting with the local church, mobilising the church through training, funding the local church to implement, capacity building and advocacy.

Evangelical development organisations also partner with national churches. Activities carried out by church partners in their home country can go from awareness-raising of development-related issues to fund-raising. Organising campaigns for a specific purpose is an example of this.

Some organisations are related to a specific Christian denomination, such as the Christian Reformed World Relief Committee (to the Christian Reformed Church), or a specific ministry, such as Global Aid Network is related to the Campus Crusade for Christ Ministries and World Concern is part of CRISTA Ministries. Most organisations, however, aren’t linked to any specific denomination.

At the local level eleven out of fifteen organisations answered that they also partner with community or civil society organisations or local NGOs. Local communities not only contribute at the executive level, but also identify and report needs and propose actions, plans or projects. They are active partners in assessing and transforming their own conditions. One respondent mentioned that there has been a slight shift away from local NGOs towards national NGOs, which in their turn partner with local NGOs.

Other partners at the local level mentioned were local government agencies, local schools, missionaries, private donors, faith-based community businesses and business ambassadors.

At an international level, eleven organisations reported that they also partnered with other international non-governmental organisations, of which the majority explicitly referred to Christian NGOs, such as Save the Children, World

Vision, World Concern, Healing Waters International, Engineering Ministries International, Tearfund UK, and TEAR Australia.

At least six organisations also partner with multilateral organisations, such as UNDP, FAO, UNICEF, WFP, UNHCR and the EU.

Moreover, respondents frequently named some national or international alliances, umbrella organisations, networks and coalitions, such as:

- AERDO – Association of Evangelical Relief and Development Organisations (now ACCORD);
- the Micah Network – a global evangelical network;
- the Micah Challenge;
- Integral Alliance;
- Viva Network;
- Interaction (a secular association of relief and development groups);
- ACT – Action by Churches Together;
- Faith Alliance against Slavery and Trafficking;
- International Bible Society.

At a national level, in addition to Christian faith-based organisations and private sector organisations, nine respondents also indicated that they partner with national government agencies or departments, such as USAID (US Agency for International Development), Canadian Foodgrains Bank and the Dutch Ministry of Foreign Affairs.

## ***2.7 Funding and donors' attitudes***

The question where the organisation's main funds come from was studied partly through textual analysis of the answers provided on the questionnaire and partly through relevant information gathered from the organisations' annual reports<sup>6</sup>.

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<sup>6</sup> In addition, statistical information from the organisations Evangelical Council for Financial Accountability (ECFA), Charity Navigator and MinistryWatch.com was gathered. ECFA provides accreditation to Christian non-profit organisations that provide compliance with their standards for financial accountability, fundraising and board governance. In order to evaluate financial accountability,

All in all, we can distinguish two main categories of funding sources: private funding and funds received from institutional donor agencies. The proportion of funds received from private and institutional donors differs from organisation to organisation.

The main private donors are churches (including denominations) and individuals, but respondents also mentioned private donor agencies, other national and international NGOs, foundations, schools, businesses, funds acquired through special fundraising activities, legacies and investments, donated goods and services, and miscellaneous revenue. The percentage of the funds acquired through private funding can be as low as seven per cent, e.g. in the case of CORD UK, but it can also constitute a hundred per cent of the funding, in the case of Compassion Netherlands, where due to their explicit Christian identity they are not entitled to government subsidies. In contrast to, for instance, the US and the UK where faith-based organisations are allowed to claim public donations, a number of countries don't allow the donation of government grants to organisations with an explicit faith-basis.

The institutional donors can be classified in government departments and agencies, and multilateral agencies. Government agencies mentioned were the UK, Irish and US government, the European Union, the Dutch Ministry of Foreign Affairs, USAID, embassies and other western government institutions. Multilateral agencies mentioned were DFID, UNHCR, UNDP, UNICEF, WFP and CAFOD.

Following, an approximate distinction is made between funds received from private and institutional donors.

**Table 1 – Percentage of private and institutional funds received per organisation**

<b>Organisation</b>	<b>Private funds</b>	<b>Institutional funds</b>	<b>Other revenues</b>
Convoy of Hope	n.a.	n.a.	

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ECFA developed Seven Standards of responsible stewardship. Available figures from the above mentioned sources show that between 81.7 per cent and 98.9 per cent of the total expenses were spent on programme expenses.

Citihope International	n.a.	n.a.	
The Salvation Army	n.a.	n.a.	
Tearfund	62.5 %	33.5 %	4 % investments and other income
World Hope International	57 %	27 %	16 % other grants (unspecified), donated goods and services and misc. revenue
World Relief	66 %	33 %	
GAiN International <sup>7</sup>	n.a.	n.a.	
World Concern	91.5 %	7.5 %	1 % investments and other income
CORD	7 %	90 %	3 % smaller trusts in the UK
CRWRC	47 %	38 %	15 % investments and other income
Samaritan's Purse	97 %	3 %	
Compassion Netherlands	100 %	–	
ZOA Refugee Care	66.5 %	26.5 %	7 % other income
Christian Aid	60 %	40 %	
Christian Mission Aid	n.a.	n.a.	

Source: Data gathered from the filled-out questionnaires and annual reports

When studying the changes that have taken place in donors' attitudes, the main trends observed are an increased knowledge, increased involvement with the programmes and a higher demand for accountability.

Donors have become more knowledgeable about development issues. They are more aware of international poverty and also pay more attention to the need to finance the transition from emergency relief to long-term development efforts.

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<sup>7</sup> Development and relief ministry of Campus Crusade for Christ

Secondly, they want to be more involved. They want to follow up the actions of the development agents and know how their money is being used. They focus on effective involvement of work carried out at all levels.

Moreover, more and more donors want to be directly involved with the programmes and projects they're financing. Some even want to go on donor trips to see the work that is being carried out.

Six respondents pointed out that donors have become more demanding. Donors demand proof of efficiency or impact and want to see the results of the work in which they invested. They have become more critical and expect transparency and detailed reporting. Greater accountability and high touch is required. One responded, Christian Aid, noted that, while historically relationships between donors and receiving organisations were largely built on trust, now 'accountability' has become a crucial factor. The Christian Reformed World Relief Committee on the other hand still maintains a core of very loyal donors whose attitudes have not changed.

Furthermore, some respondents stated that there now is more recognition of the role of faith communities in international development, consequently affecting funding policy, and donors are now more interested in what faith-based organisations can uniquely bring to the table.

Another change mentioned is that now more emphasis is put on cooperation and harmonisation inside the sector and that "technical and government agencies emphasise coverage as a key measurement, are more likely to fund consortia of agencies, and are increasingly decentralising funding decision to country level" (World Concern, 2010).

## **2.8 The role of evangelical development organisations in international development**

International evangelical development organisations have played an important role in development cooperation for some decades and the importance of their presence in the field has been increasing significantly. Through close cooperation with local churches and communities, international



Christian development actors have access to more efficient channels through which their development efforts can be carried out, can gain local knowledge, and can reach into remote areas where government services don't reach.

An important role of evangelical development organisations in the field of international development lies in demonstrating the importance and benefits of partnering with local churches and community-based organisations. Their main advantage, as previously mentioned, concerns their community-based approach. Churches and communities organisations are efficient channels through which development efforts can be coordinated. As the community members themselves are involved in their own needs assessment, proposed initiatives are generally better adapted and more consistent with the community's needs than if they were designed and implemented through third party actors. Churches empowered to perpetuate the growth of the Christian faith are able to lead the social and economic development of their communities.

Active involvement or participation of the local community is essential to the delivery of effective development initiatives. Through 'church and community mobilisation' local churches are mobilised to act as facilitators in mobilising the whole community to address their own needs. The involvement of the local community in the process of needs assessment and project proposals makes that they attribute more value to the initiatives. Churches have the advantage that they are close to the people and thus generate trust. By resourcing local churches and equipping them to facilitate social change, not only local civic engagement is promoted but culturally more appropriate views to development are explored. By empowering the local church to carry out their mission, Christian organisations are able to influence community transformation to a greater extent than if they work directly in the community, isolated from the local church (Tearfund, 2007). Their close ties with local churches also enable them to provide efficient services at a local level in poorly served areas. Furthermore, the social resources that evangelical development organisations have through contact with a globally expanding evangelical network facilitate partnerships.

Local churches are generally better equipped to tackle community issues because of their 'grassroots presence'. Through capacity-building and empowerment evangelical development organisations strengthen church and community-based organisations promoting development. Emphasis is also put on local ownership of the development process. Additionally, the fact that local employment opportunities are created, along with income generation opportunities, provides economic benefits for the local community.

Evangelical development organisations generally develop long-term relationships with churches, individuals and donor organisations. This includes that they often stay for a longer period in the communities where they develop their activities, and thus contribute to the sustainability of the outcomes of their efforts.

Due to their focus on sustainability and long-term results, evangelical development organisations also play an important role in creating sustainable development initiatives and making progress in the long run. Through agricultural programmes, water, sanitation and hygiene initiatives, and environmental programmes, sustainable development is promoted in rural areas. Agricultural and microfinance programmes create opportunities and help communities become self-sustainable. Environmental sustainability is also promoted.

In addition to their long-term focussed programmes, disaster response, medical aid, education and basic necessities are provided. It is estimated that between 30-60 per cent of health care and educational services in many developing countries are provided by faith-based organisations (UNFPA,2009). When addressing the HIV/AIDS pandemic, faith-based organisations often partner with organisations within the UN system.

International evangelical development organisations also play an important role in promoting the Millennium Development Goals (MDGs). Millennium Development Goal 8, which calls for the development of a global partnership, can be considered to be a key strategy to meeting the remaining targets of the other MDGs. Community-based partnerships are essential for the creation of such a global partnership for development (McGilchrist, 2010).

Through their close partnerships with local churches and community-based organisations and their expanding global evangelical network evangelical development organisations bring a vital contribution towards the attainment of this goal and thus also towards the achievement of the other seven goals. What is more, through their programmes focussed on sustainability, their health-care and educational programmes and their programmes to combat HIV/AIDS, the organisations also contribute more directly to the achievement of the other goals.

An important aid in promoting the MDGs is the Micah Challenge, a global coalition between the World Evangelical Alliance and the Micah Network, a group of over 550 Christian organisations including development organisations. The coalition's aim is "to establish a global movement to encourage deeper Christian commitment to the poor and hold governments to account for their pledge to halve extreme poverty by 2015". This is done essentially by advocating on the MDGs, asking leaders to take seriously their responsibility.

In addition to their role in demonstrating the benefits of partnering with local organisations in development, evangelical development organisations also brought an important contribution to the development discourse by introducing an understanding of and approach to development different from mainstream conceptions of development. Their holistic approach to development looks at the development of the whole person and aims at promoting holistic or transformational development. Substantial research into development-related issues and the holistic approach may nurture the development discourse in the light of alternative and innovative approaches to development, focussing not merely on economic growth but on a sustainable and participative development process.

Moreover, evangelical organisations' acknowledgement of the existence of a spiritual dimension to the human condition makes them culturally appropriate in the countries in which they develop their activities. Because of their faith identity, evangelical development organisations have a greater ability to resonate with people who express a faith orientation. The faith dimension gives them a language of the divine which can be discussed with other faiths,

creating a foundation for trust. In many of the contexts that development organisations work in, religion has a major force which influences politics, culture and economy of those countries. It also generates social cohesion and stimulates community spirit.

Furthermore, through the development of a set of indicators linked to a holistic approach, a focus on viability and impact measurement, and an emphasis on creating an organisational culture of quality and accountability, international evangelical development organisations may contribute to the discourse on measuring development and impact of development efforts. Indicators aimed at measuring community participation and social sustainability, for instance, could contribute to the measurement of progress not only in a faith-based midst but also in secular circles.

Evangelical development organisations also play an important role in shaping international policy by lobbying in important events and UN forums and through advocacy. Moreover, community members are encouraged to take part in decision-making and awareness about development-related issues is often raised in the home country.

Lastly but not least, through churches and/or other Christian partners evangelical development organisations also play a role in evangelism – a role inherently related to the organisations' 'Christian mission'. 'Witness' is the first form of evangelism and is considered to be the means to reach the ultimate goal of Christian mission, which is to make God known to all people and nations so that "they may have the opportunity to enjoy fullness of life as God intended" (Robinson, 2009).

As already mentioned, in integral mission social action includes evangelism, hence transparent witness is considered part of integral mission.

Robinson (2009) adds that in integral mission the proclamation of the Gospel has social consequences as people are called to love and repentance in all areas of life and the social involvement has evangelistic consequences as witness is born to the transforming grace of Jesus Christ.

In a nutshell, international evangelical development organisations owe their importance for development cooperation largely to their partnership approach, their close ties with local churches and communities along with the emphasis put on participation and local ownership of the development process, their extended global network, their mobilisation and capacity-building initiatives, the emphasis put on sustainability and their recognition that there is more to development than economic growth, adopting a holistic, multidimensional approach and developing corresponding measurement indicators. Furthermore, they play an important role in promoting the Millennium Development Goals, shaping international policy through lobbying and advocacy, and in evangelism.

## CONCLUSIONS

For the past decades a worldwide increase and expansion of the presence of evangelical development organisations in the field of international development have taken place. Christian development organisations make up to one quarter of the Northern and international non-governmental development organisations active in field and their increase in number is largely due to the expanding presence of evangelical development organisations.

To conclude, the main advantage that evangelical development organisations have over their secular peers lies in their partnership approach, and, through demonstrating the benefits that partnering with local churches and community-based organisations can bring, they have the potential to bring new insights and fresh perspectives to the development discourse. Longstanding relationships are built with local and national churches and community-based organisations, which are efficient channels through which needs can be assessed and development efforts can be carried out at grassroots level, even in remote areas. Because of their grassroots presence, local churches are generally better equipped to tackle community issues and they are mobilised to act as facilitators in subsequently mobilising the whole community to address their own needs. Thus, great emphasis is put on local involvement and ownership of the development process.

International evangelical development organisations aim to build local capacity and accountability. Local organisations and church and community leaders are empowered and, through advocacy, policy level changes at local level are encouraged.

Evangelical development organisations have an advantage that they are culturally appropriate in many developing countries, since their faith gives them a greater ability to resonate with people expressing a faith orientation, creating thus a greater foundation for trust.

The organisations focus on sustainability and help create sustainable development initiatives. Projects need to be sustainable to the community, not only from economic, but also from social and spiritual perspective. Agricultural and microfinance programmes help communities become self-sustainable. In addition, evangelical development organisations often stay for a longer period in the communities where their activities are developed than their secular peers, contributing thus to the sustainability of their development efforts.

Moreover, by adopting a multi-dimensional 'holistic' approach different from mainstream conceptions of development, evangelical development actors may nurture the development discourse in the search for new and more adequate approaches to development which focus not merely on economic growth but on multiple aspects of development. The holistic nature of transformational development looks at the development of the whole person and aims not only at impacting individuals, but also communities and environment. Evangelical development organisations have also carried out substantial research into development-related issues.

The organisations' commitment to impact measurement and accountability, and the development of a set of indicators for measurement may contribute to the discourse on measuring development and impact of development efforts.

Furthermore, through their partnership approach evangelical development organisations contribute to the promotion of the Millennium Development Goals, and through lobbying in UN forums and important events they play an important role in shaping international policy.

Staff and candidates for job openings nowadays tend to be more strongly qualified than before. In what concerns the skills and qualifications required from candidates, the requirements don't differ much from secular organisations, generally including an advanced and/or relevant degree and sufficient experience in the field. The great majority of organisations do however require that applicants adhere to their statement of faith or Christian belief and values.

Faith – or in other words, the Gospel and the love of Christ – is the major component that drives the organisations' actions, strategies, decision-making and organisational culture.

Finally, evangelical development organisations' commitment to 'integral mission' contributes to the proclamation of the Gospel as witness is born to the transforming grace of Jesus Christ.



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### **Other resources**

Questionnaires received from the participating organisations

## **ANNEXES**



## **Annex 1**

### **RESEARCH METHODOLOGY**

In order to answer the questions posed in the Statement we make use of a qualitative research design. Both data gathering and analysis will be embraced.

The participants for our research will be minimum fifteen out of thirty primarily defined evangelical development organisations, and they will be represented by one of their staff members. All of the chosen development organisations have been active in the field of international development for several years, in more than one developing country, and their work has been widely recognised.

The instruments that will be used to conduct our research are a survey and textual analysis. The primary tool is a questionnaire with eleven open questions, which permits content analysis as well as discourse analysis of the received answers. A limitation might be that these instruments permit a certain bias due to representatives' own personal opinions. Therefore, content analysis of the organisations' annual reports, relevant information available on their websites, and other related literature are also of great importance.

The data-gathering will be done by e-mail, and in case this is not possible by mail. Organisations will be contacted in advance in order to check their availability and will to collaborate. Questionnaires are only sent when a representative (board or staff) confirms their participation.

After all the filled-out questionnaires have been received they will be analysed against the related literature and similarities will be sought between the answers given by the respondents.

## **Annex 2 : List of participating organisations**

Convoy of Hope

CitiHope International

The Salvation Army

Tearfund

World Hope International

World Relief

Global Aid Network (GAIN) International<sup>8</sup>

World Concern

Christian Outreach Relief and Development – CORD

Christian Reformed World Relief Committee – CRWRC

Samaritan's Purse

Compassion Netherlands

ZOA Refugee Care

Christian Aid (Britain and Ireland)

Christian Mission Aid

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<sup>8</sup> Development and relief ministry of Campus Crusade for Christ

## Annex 3

Organisation: .....

Name: ..... Function: .....

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### QUESTIONNAIRE<sup>9</sup>

1. How does the organisation contribute towards international development?
2. In your view, have any changes taken place over the years in the role of the organisation in international development?
3. Which programmes and projects in the field of international development have you been involved in?

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<sup>9</sup> This questionnaire was developed as part of a dissertation project for the Masters programme in International Development and Cooperation at the School of Economics and Management, Technical University of Lisbon, Portugal, with the purpose to define the role and nature of evangelical organisations' involvement in the field of international development and its significance for development cooperation.

4. What approaches towards international development are adopted by the organisation?
  
  
  
  
  
  
  
  
  
  
5. According to your understanding, which are the main differences between the methods used and the approaches adopted by evangelical and secular development actors?
  
  
  
  
  
  
  
  
  
  
6. How and to which extent does faith influence the organisation's actions and strategies?
  
  
  
  
  
  
  
  
  
  
7. How would you describe the qualification requirements for staff (degrees, courses, specialisations, etc.)? Does the organisation provide any specific training courses for its employees?

8. Have the employees' professional qualifications changed over the years?

9. Who are your main partners (state and non-state actors) on local, national and international level?

10. Where do your main funds come from?

11. Have there been any changes in donors' attitudes over the years?

Annex 4

# TRANSFORMATIONAL DEVELOPMENT

## THE FRAME, POLICY, INDICATORS & MARKETING CASE



**JANUARY 2003**

**WORLD VISION**

**International Partnership Office**  
800 West Chestnut Avenue  
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# TRANSFORMATIONAL DEVELOPMENT

## THE FRAME, POLICY, INDICATORS & MARKETING CASE

Through a participative, partnership-wide process and in keeping with the Partnership's Mission Statement, Core Values, Statement of Faith, and the Covenant of Partnership, the TDNet<sup>1</sup> developed a common frame for Transformational Development that is community-based and sustainable, focused especially on the needs of children. The Global Development Forum 2002, held in Colombo, Sri Lanka, confirmed the common understanding of Transformational Development. The TD Frame is now recommended to the Partnership for understanding and adoption as the preferred model of Transformational Development for the World Vision Partnership. The new TD policy approved by the WVI Board in September 2002 reflects this preferred model of Transformational Development.

### CONTENTS

THE TD FRAME

THE TD POLICY

THE TD INDICATORS

MARKETING CASE FOR TD

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<sup>1</sup> The TDNet is a partnership-wide network of colleagues representing frontline teams, regional and support offices with a unique mix of development practitioners and marketers. The purpose of the TDNet is to provide strategic leadership to the continuing improvement of World Vision's understanding and practice of Transformational Development.

## 1. TRANSFORMATIONAL DEVELOPMENT FRAME

Transformational Development that is community-based and sustainable, focused especially on the well-being of all girls and boys<sup>1</sup>.

As followers of our Lord Jesus Christ, we celebrate God’s vision for all people from all cultures and we believe that the preferred future for all boys and girls, families and their communities is

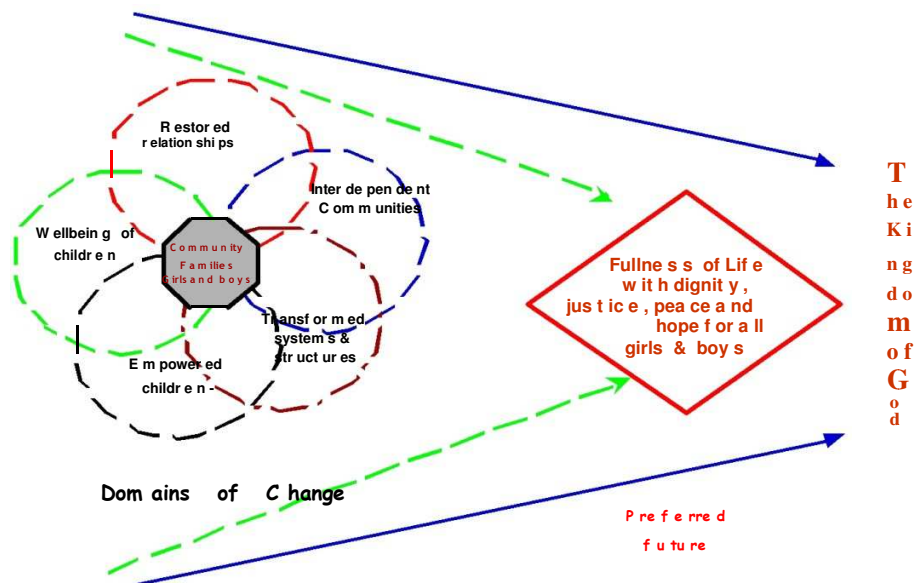
**“fullness of life with dignity, justice, peace and hope.”**

<b>Domains of Change</b> (Areas of desired change) (boldface corresponds to titles of the impact section of the TD Policy)	<b>Scope of change</b>
I. <b>Well-being of children</b> , and their families and communities.	Capacities of families and communities to: Ensure the survival and growth of all girls and boys Enhance access to health and basic education Provide opportunities for spiritual and emotional nurture Develop a sustainable household livelihood with just distribution of resources, and enhancing the capacity of children to earn a future livelihood Protect girls and boys from abuse and exploitation. Reduce risks and to prevent, cope with, mitigate and respond to disasters, conflicts and HIV/AIDS
II. <b>Empowered children</b> to be agents of transformation.	All girls and boys participate in the development process in an age-appropriate manner, becoming agents of transformation in their families and communities, in the present and future.
III. <b>Transformed relationships</b>	Restored relationship with God through faith in Jesus Christ. Equitable, just, peaceful, productive and inclusive relationships within households and communities that impact spiritual, economic, social, political, and ecclesiastical aspects of life. Responsible relationship with the environment. Includes all who participate in the process of Transformational Development (donors, sponsors, churches, organisations, staff and their families, boards, the poor, the non-poor) changing their values, and lifestyles to be consistent with Christ’s concern for the poor as well as an enhanced relationship with God.

<sup>1</sup> See section in this document titled ‘Definition of terms’ to understand the background to the TD frame



<b>IV. Interdependent and empowered communities</b>	Presence of a culture of participation with families and whole communities empowered to influence and shape their situation through coalitions and networks at local, national, regional and global levels, based on mutual respect, transparency, and ethical/moral responsibility.
<b>V. Transformed systems and structures</b>	Includes institutional (culture, tradition, marriage etc.), structural, systemic, and policy constraints and contributors to Transformational Development including access to social services, citizen participation, means of production, and just distribution of resources in the state, civil society and private sectors. Impacts social, religious, economic, and political domains at the local, national, regional, and global levels.
<b>World Vision's role:</b> Work alongside the poor and oppressed as they pursue their transformational development, in partnership with sponsors/donors, governments, churches and other NGOs.	



**Transformational Development that is community based, and sustainable, focused especially on the well-being of all children**

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## II. BOARD POLICY

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MINISTRY AREA: **TRANSFORMATIONAL DEVELOPMENT**  
APPROVAL DATE: SEPTEMBER 18, 2002

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### **Preamble**

Transformational Development is one of the ministries in the World Vision Mission Statement and therefore is a required core competency of World Vision. World Vision intends its Transformational Development to be fulfilled in an integrated and holistic way in relation to the other ministries in the Mission Statement. Transformational Development programmes and processes are carried out in a way that is consistent with World Vision Core Values.

### **Definition and Approach**

1. *Call for humility:* World Vision engages in Transformational Development programmes accepting that transformation is a continuous process of holistic change brought about by God. People need to be free to discover God's work among them for themselves.
2. *Definition:* Transformational Development is a process and actions through which children, families and communities move toward fullness of life with dignity, justice, peace, and hope, as the Bible describes the Kingdom of God.
3. *Approach:* World Vision's approach to Transformational Development is Christ-centered, child-focused, community-based, value-based, sustainable, and holistic.

### **Principles**

4. *Community ownership:* Because Transformational Development is the responsibility of the people themselves, actions are taken that empower the community and all of its members to envision, plan, implement, monitor and evaluate the programme in an interdependent relationship with World Vision, local governments, businesses, churches and other NGOs. World Vision provides technical support, funding and technical oversight.
5. *Sustainability:* Transformational Development programmes are designed with the expectation that the changes are sustainable economically, environmentally, socially, psychologically and spiritually.
6. *Holism:* Transformational Development programmes reflect an integrated physical-spiritual understanding of human beings; the world they live in and the way people develop.
7. *Mutual transformation:* World Visions involvement in Transformational Development seeks the continuing transformation of all partners, including World Vision staff, boards, donors as well as communities, churches, NGOs, businesses and governments.

## Impact

8. *Well being of children:* The well-being of children is most enhanced by healthy family life. Transformational Development programmes employ processes, actions and sectoral interventions that enhance the capacities of families and communities to a) ensure the survival and growth of girls and boys, b) enhance access to health and basic education, c) provide opportunities for spiritual and emotional nurture, d) develop sustainable household livelihood and enhance the capacity of children to earn a future livelihood, and e) protect girls and boys from abuse and exploitation.
9. *Empowered children:* Transformational Development programmes employ processes and actions that enable girls and boys to participate in the development process as agents of transformation in age- and culturally appropriate ways.
10. *Transformed relationships:* Transformational Development programmes employ processes and actions that 1) invite a restored relationship with God, 2) promote both just and peaceful relationships within individuals and families and among households, communities and social systems, and 3) encourage a responsible relationship with the environment.
11. *Interdependent communities:* Transformational Development programmes employ processes and take actions that mobilise people, communities, and churches to influence and shape their surroundings by forming coalitions and strategic alliances at local, national and international levels for mutual cooperation and action for change.
12. *Transformed systems and structures:* Transformational Development programmes intentionally address policy, systemic and structural constraints on development by promoting change in systems and structures in accordance with the Ministry Policy on Promotion of Justice.
13. *Transformed donors:* World Vision's relationship with donors and sponsors results over time in changes in values, giving patterns and lifestyles that are consistent with Christ's concern for the poor as well as an enhanced relationship with God.

## Transformational Development Programming

14. *Design, monitoring and evaluation:* The partnership programme design, implementation, monitoring and evaluation framework is used to plan and manage Transformational Development programmes. Appropriate impact measures are established and measured to help the community and World Vision assess programme effectiveness. Reports are made on the partnership Transformational Development indicators every three years.
15. *Witness to Jesus Christ:* Transformational Development employs processes and actions that integrate intentional Christian witness without proselytism. This witness is consistent with the requirements of the Ministry Policy on Witness to Jesus Christ.
16. *Churches:* Transformational Development programming builds inclusive ministry partnerships with local churches that meet the requirements of the Ministry Policy on Strategic Initiatives.
17. *Technical interventions:* Transformational Development programmes include appropriate sectoral interventions, such as education, health, agriculture, and others. These interventions are planned and implemented to build local capacity and accountability. Technical interventions meet internationally accepted sector-specific standards and guidelines.
18. *Sponsored children:* Transformational Development programmes using sponsorship-funding impact sponsored children and their families in identifiable ways, in accordance with the World Vision Sponsorship Policy.

19. *Child Protection*: Transformational Development programmes employ processes and actions that equip families and the community to identify and respond to the needs of vulnerable girls and boys in a manner that is in the best interest of the child. Transformational Development programmes meet the requirements of World Vision's Child Protection policies and guidelines.
20. *Gender & Family*: Transformational Development programmes intentionally reveal the social situation and potential of women and girls as well as men and boys, and strengthen families and communities to empower girls and women as well as boys and men for participation, equal access and equal opportunity, consistent with the policy on Gender and Development.
21. *Resilience to crises*: Transformational Development programmes aim for peace and reconciliation and employ processes and actions that reduce risks and enhance capacities of families and communities to cope, mitigate and respond to disasters, conflicts and HIV/AIDS. Emergency responses meet the requirements of the Ministry Policy on Emergency Relief.
22. *Economic development*: Transformational Development programmes address the economic underpinnings of poverty by enabling sustainable access to financial services, markets, technology, information and know-how in ways that increase the economic security and resilience of the whole community.
23. *Rights and responsibilities*: Transformational Development programmes increase awareness of human rights and international conventions and promote just practices for all, regardless of gender, ethnicity, caste, disability, religion or age.
24. *Marketing*: The marketing strategies and messages about Transformational Development programmes are consistent with the principles and practices contained in this policy, and are consistent with the Ministry Policy on Public Awareness.
25. *Integrated resourcing*: Integrated use of child sponsorship, major donor gifts, government grants, food, monetised food and GIK is essential to providing the resources necessary to fully deliver on our vision of Transformational Development.
26. *Accountability*: Resources invested in Transformational Development match the purposes for which they were given. Regular reports on impact and use of resources are made. Customer service for sponsors meets requirements of Customer Service Handbook.
27. *Building capacity*: The quality of Transformational Development programmes, including our Christian witness, depends on the lives of our staff and their relationships with one another and with the poor. Regular investment is made to enhance the commitment, character, competence, critical thinking and care of staff teams. This is equally true for community leadership with whom we work.

## TD FRAME & TRANSFORMATIONAL DEVELOPMENT INDICATORS<sup>1</sup>

Title	Indicator	Definition	Data Source	Measurement process
<b>Well Being of Children</b> and their families and communities ( <i>TD Frame Domain of Change 1</i> )				
<b>Water</b>	Proportion of households who have year round <i>access to an improved</i> water source.	<i>Access to an improved</i> water source means 15 or more litres of water per person per day, from a potable source within 30 minutes of the household. Potable source means a tap, protected well or other protected water source.	Primary data from household survey.	Primary data: 30 cluster random household survey, verified by principal caregiver report.
<b>Nutrition</b>	Proportion of boys and proportion of girls, aged 6 – 59 months <i>stunted</i> .	<i>Stunted</i> means the child has a Z-score below minus 2 standard deviations (SD) from the median height-for-age of the NCHS/WHO standard (moderate & severe).	Primary data from household survey.	Primary data: 30 cluster random household survey, verified by age, height and weight measurements.
<b>Primary Education</b>	Proportion of boys and proportion of girls, who are <i>enrolled</i> in or have <i>completed</i> the first six years of formal education.	<i>Enrolled</i> means currently enrolled in the appropriate year of formal education for the child's age. <i>Completed</i> means successfully passed the sixth year of formal education while of the recommendation age for that level. Appropriate level and age as determined by the country's Ministry or Department of Education. These first years of formal school are often identified as primary or elementary school.	Primary data from household survey.	Primary data: 30 cluster random household survey, verified by principal caregiver report.

<sup>1</sup> Developed by Ministry Standards Testing Centre. The purpose of Transformational Development Indicators (TDI) is to show the status of the quality of life of communities, families and children where World Vision is facilitating community based, sustainable, Transformational Development programmes. The process and results of measuring these indicators are designed to be valuable to communities, development programmes, World Vision national offices (field and funding), the wider World Vision partnership and key external stakeholders. The indicators reflect World Vision's understanding and ethos of development, as expressed in the Transformational Development frame and policy. The measurement of TDI in all WV community development programmes is one contribution toward creating an organisational culture of quality and accountability.

**Note:** 1. There are no TD Indicators that explicitly measure the status of communities in relation to "*Empowering girls and boys as agents of transformation*"(Domain 2). However, there are references to this area of change in two TD indicators (i.e.. Community Participation and Emergence of Hope), as indicated. 2. There are no TD Indicators that explicitly measure the status of communities in relation to "*Transformed systems and structures*"(Domain 5). However, there are references to this area of change in the TD indicators on Caring for others as indicated and work has been initiated to develop an indicator relating to this domain for field-testing.

Title	Indicator	Definition	Data Source	Measurement process
<b>Diarrhoea Management</b>	Proportion of children 0 – 59 months, with <i>diarrhoea</i> in the past two weeks, whose disease was <i>acceptably managed</i> .	<i>Diarrhoea</i> means more than 3 loose stools passed in a 24-hour period. <i>Acceptably managed</i> means the child received increased fluids (preferably ORT or recommended home fluid) during the disease and while recovering.	Primary data from household survey.	Primary data: 30 cluster random household survey, verified by principal caregiver report.
<b>Immunisation</b>	Proportion of children aged 12 – 23 months <i>fully immunised</i> .	<i>Fully immunised</i> means the child has received all National Ministry of Health (MOH) <i>recommended</i> vaccines before 12 months. Must include immunisation against diphtheria, pertussis, tetanus, measles, poliomyelitis and tuberculosis.	Primary data from household survey.	Primary data: 30 cluster random household survey, immunisation status verified by MOH individual vaccination cards.
<b>Household Resilience</b>	Proportion of households adopting <i>coping strategies</i> within the past year.	<i>Coping strategies</i> means an adaptive coping strategy, sale of a liquid or productive asset, so as to mitigate the impact of external shocks and / or environmental stress factors in order to provide the household's basic necessities.	Primary data from focus group discussions & household survey.	Primary data: Focus group discussions around the local context of coping identify coping strategies, specific to the communities, to be used in a survey. 30 cluster random household survey, verified by principal caregiver report.
<b>Poorest Households</b>	Proportion of <i>poorest households</i> .	<i>Poorest households</i> mean those households identified to be the most socially and / or economically disadvantaged within a community.	Primary data from wealth ranking exercises.	Primary data: Series of wealth ranking exercises involving community leaders and community members from sample communities.

<b>Transformed Relationships (TD Frame Domain of Change 3)</b>				
<b>Caring for Others</b>	Community members <i>care for each other</i> .	<i>Care for each other</i> means that men, women, boys and girls perceive that they care for others, and others care for them, in their community. <i>Care for each other</i> is defined around dimensions of use of community resources, gender relations, valuing and protection of children, well-being of vulnerable persons and conflict prevention/ resolution.	Primary data from focus group discussions.	Primary data: Guided focus group discussions with men, women, boys and girls. Information analysed and indexed by a rating committee using specific rating guidelines.
<b>Emergence of Hope</b>	Communities' <i>emergence of hope</i> in their future.	<i>Emergence of hope</i> means that men, women, boys and girls perceive and demonstrate hope in their future. Dimensions of this <i>emergence of hope</i> include peoples' perceptions of the past and the present, attitude towards the future, self-esteem and spirituality.	Primary data from focus group discussions.	Primary data: Guided focus group discussions with men, women, boys and girls. Information analysed and indexed by a rating committee using specific rating guidelines.
<b>Christian Impact</b>	<i>Christian capacity &amp; intentionality</i> of programme teams.	<i>Christian capacity and intentionality</i> means active staff spiritual nurture, strong church relations, and appropriate witness to Christ.	Secondary data from document review.  Primary data from focus group discussions.	Secondary data: Review of programme documents. Primary data: Guided focus group discussion with Christian staff of the programme. Information analysed and indexed by two consultants using specific rating guidelines.

<b>Empowered and Interdependent Communities</b> (TD Frame Domain of Change 4)				
<b>Community Participation</b>	<i>Community participation</i> in development.	<i>Community participation</i> means that men, women, boys and girls perceive they actively participate in all aspects of their development, with particular focus on programme planning, implementation, monitoring and evaluation.	Primary data from focus group discussions.	Primary data: Guided focus group discussions with men, women, boys and girls. Information analysed and indexed by a rating committee using specific rating guidelines.
<b>Social Sustainability</b>	<i>Social sustainability</i> of community development.	<i>Social sustainability</i> is defined as the capacity within local community organisations to sustain the long term viability and impact of development processes. This capacity is focused on how conditions for social sustainability are created through the character, functioning, resource mobilisation, and networking skills of community organisations.	Secondary data from document review.  Primary data from focus group discussions.	Secondary data: Review of documents from development programmes and community organisations. Primary data: Guided focus group discussions with office bearers and members of community organisations. Information analysed and indexed by a consultant using specific rating guidelines.



## IV. MARKETING CASE FOR TRANSFORMATIONAL DEVELOPMENT<sup>1</sup>

	<b>TRANSFORMATIONAL DEVELOPMENT FRAME</b>	<b>MARKETING CASE</b>
	<b>Preferred Future</b>	<b>General Marketing Case Statement</b>
	<p>Transformational Development that is community-based and sustainable, focused especially on the well-being of all girls and boys.</p> <p>As followers of our Lord Jesus Christ, we celebrate God's vision for all people from all cultures and we believe that the preferred future for all boys and girls, families and their communities is "fullness of life with dignity, justice, peace and hope."</p>	<p>World Vision is a Christian organisation that seeks to express God's unconditional love for all people through emergency relief and Transformational Development. Our programmes partner children, their families and their communities as they pursue the fullness of life, dignity, justice, peace and hope that God intends for them.</p> <p>We work with donors and the poor and oppressed, to create opportunities for people to work together in ways which fulfil the needs in their own lives, and which build sustainable, hope-filled, peaceful and productive futures.</p>
	<p><b>Domains of Change</b> (Areas of desired change) Corresponds to titles of the impact section of TD Policy. Also includes the <i>scope</i> of each domain</p>	<p><b>Marketing Case Statements by Domain</b> Summary of the key elements of the marketing case for each domain.</p>
Domain I.	<p><b>Well-being of children, and their families and communities</b></p> <p>Capacities of families and communities to:</p> <ul style="list-style-type: none"> <li>Ensure the survival and growth of all girls and boys</li> <li>Enhance access to health and basic education</li> <li>Provide opportunities for spiritual and emotional nurture</li> <li>Develop a sustainable household livelihood with just distribution of resources, and enhancing the capacity of children to earn a future livelihood</li> <li>Protect girls and boys from abuse and exploitation.</li> <li>Reduce risks and to prevent, cope with, mitigate and respond to disasters, conflicts and HIV/AIDS</li> </ul>	<p>Communities able to fight, avoid, disease and death of children, and against lack of the basics of life.</p> <p>Health care and education. Not only for survival, but for decent quality of life, God-given potential</p> <p>Right to be loved, cared for and taught, seeing God's love in the lives of World Vision people</p> <p>Dependable, lasting incomes are essential to the well-being of children. Children's future ability to earn income, breaking the cycle, self-reliance</p> <p>Protecting children, precious to God. Abuse is abhorrent, damages children's development</p> <p>Protecting children from negative effects of disasters</p>

<sup>1</sup> The Marketing case was developed by a cross functional working group of marketers and TD programming staff. A detailed case statement is also available.

<p>Domain II.</p>	<p><b>Empowered children to be agents of transformation</b></p> <p>All girls and boys participate in the development process in an age-appropriate manner, becoming agents of transformation in their families and communities, in the present and future.</p>	<p>Potential of girls and boys to contribute to community's development, improve their lives, and build poverty-resistant futures. Actively encouraging children to participate (age appropriate). Building children's skills and confidence.</p>
<p>Domain III.</p>	<p><b>Transformed relationships</b></p> <p>Restored relationship with God through faith in Jesus Christ.          Equitable, just, peaceful, productive and inclusive relationships within households and communities that impact spiritual, economic, social, political, and ecclesiastical aspects of life. Responsible relationship with the environment. Includes all who participate in the process of transformational development (donors, sponsors, churches, organisations, staff and their families, boards, the poor, the non-poor) changing their values, and lifestyles to be consistent with Christ's concern for the poor as well as an enhanced relationship with God.</p>	<p><b>Among Target Communities, and Among Donors</b></p> <p>Lasting changes in relationships among children, families and communities. World Vision works <i>alongside</i> the people. Transformed relationships, for better, fulfilled lives. People working together, with new skills and abilities. Relationships united with God, ourselves and our environment are the foundation. Relationships must be transformed if communities are to meet their needs and resolve conflict.</p> <p><b>Specific Elements of Donor Transformation</b></p> <p>Changed relationships among donors, churches, organisations and other groups, in developing and in affluent countries. Note that relationships between the people in our programmes and our donors also result in transforming experiences for donors. The ultimate source of transformation is God's spirit and obedience to His call to reach out to the poor and oppressed. It increases people's awareness of the issues in the struggle for development, and often helps donors' spiritual development as they experience God working in the midst of the development process.</p>

<p>Domain IV.</p>	<p><b>Interdependent and empowered communities</b></p> <p>Presence of a culture of participation with families and whole communities empowered to influence and shape their situation through coalitions and networks at local, national, regional and global levels, based on mutual respect, transparency, and ethical/moral responsibility.</p>	<p>Releasing communities' potential. People taking control of their lives, providing care and opportunity for their children, through healthy, ethical relationships at all levels. Communities forging their own networks with other groups and organisations who can help them realise their vision.</p>
<p>Domain V.</p>	<p><b>Transformed systems and structures</b></p> <p>Includes institutional (culture, tradition, marriage etc.), structural, systemic, and policy constraints and contributors to Transformational Development including access to social services, citizen participation, means of production, and just distribution of resources in the state, civil society and private sectors. Impacts social, religious, economic, and political domains at the local, national, regional, and global levels.</p>	<p>Potential for people to improve their own lives when opportunities are present. Creating opportunities for people who once were trapped. Requires far-reaching changes in social structures, systems and institutions. Examples include access to local agricultural or job training, credit, local markets, national government's minimum labour standards, national children's education, more open international markets, families becoming enabled to provide a decent living standards for themselves and their children.</p>
<p>Impact 6 from TD policy (a donor "domain of change")</p>	<p><b>Transformed Donors</b></p> <p>World Vision's relationship with donors and sponsors results over time in changes in values, giving patterns and lifestyles that are consistent with Christ's concern for the poor as well as an enhanced relationship with God.</p>	<p>World Vision offers donors a partnership with children, families and communities working to develop better lives. Donors experience relationships, which have real potential to benefit, transform, and spiritually enrich their own lives.</p>

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## Annex 5: Nussbaum's list of capabilities

Table 1. Capabilities, survey questions and variables.		
Nussbaum's capability	Survey questions	Variable
<i>Life</i>		
Being able to live to the end of a human life of normal length; not dying prematurely, or before one's life is so reduced as to be not worth living.	Given your family history, dietary habits, lifestyle and health status until what age do you expect to live?	Life expectancy
<i>Bodily Health</i>		
Being able to have good health,	Does your health in any way limit your daily activities compared with most people of your age? Yes = 0, No = 1	Health limits activities
including reproductive health;	Are you able to have children? Yes = 0, No = 1, No because of my age = 0, No I have had a vasectomy/hysterectomy = 0	Reproductive health
to be adequately nourished;	Do you eat fresh meat, chicken or fish at least twice a week? Yes = 1, No, I cannot afford to = 0, No I am vegetarian, vegan = 1, No I do not like eating fresh meat chicken or fish that often = 1, No I do not have time to prepare fresh food = 1, No some other reason = 1	Adequately nourished
to have adequate shelter.	Is your current accommodation adequate or inadequate for your current needs? More than adequate = 1, Adequate = 1, Inadequate = 0, Very inadequate = 0	Adequate shelter
	Are you prevented from moving home for any reason? Yes lack of money/finances prevents me = 0, Yes the council would be unlikely to re-house me = 1, Yes family responsibilities and/ or schooling = 1, Yes for some other reason = 1, No = 1	
<i>Bodily Integrity</i>		
Being able to move freely from place to place;	Please indicate how safe you feel walking alone in the area near your home DURING THE DAY time Completely safe = 7, Very safe = 6, Fairly safe = 5, Neither safe nor unsafe = 4, Fairly unsafe = 3, Very unsafe = 2, Not at all safe = 1	Safe during day
	Please indicate how safe you feel walking alone in the area near your home AFTER DARK Completely safe = 7, Very safe = 6, Fairly safe = 5, Neither safe nor unsafe = 4, Fairly unsafe = 3, Very unsafe = 2, Not at all safe = 1	Safe during night
to be secure against violent assault,	Have you ever been the victim of some other form of violent assault or attack — i.e. an assault other than sexual or domestic? Yes = 1, No = 0, Prefer not to answer	Previous violent assault
	How likely do you think it is that you will be a victim of violent assault or attack in the future? Extremely likely = 7, Very likely = 6, Fairly likely = 5, Neither likely nor unlikely = 4, Fairly unlikely = 3, Very unlikely = 2, Extremely unlikely = 1	Future violent assault

<b>Table 1. Capabilities, survey questions and variables.</b>		
<b>Nussbaum's capability</b>	<b>Survey questions</b>	<b>Variable</b>
including sexual assault	Have you ever been a victim of sexual assault? Yes = 1, No = 0, Prefer not to answer	Past sexual assault
	Please indicate how vulnerable you feel to sexual assault or attack — using a scale of 1-7 where 1 means 'not at all vulnerable' and 7 means 'very vulnerable'	Future sexual assault
and domestic violence;	Have you ever been a victim of domestic violence? Yes = 1, No = 0, Prefer not to answer.	Past domestic assault
	Please indicate how vulnerable you feel to domestic violence in the future — using a scale of 1-7 where 1 means 'not at all vulnerable' and 7 means 'very vulnerable'	Future domestic assault
having opportunities for sexual satisfaction	Do you have sufficient opportunities to satisfy your sexual needs and desires? Yes = 1, No = 0, Prefer not to answer	Sexual satisfaction
and for choice in matters of reproduction.	Even if you don't need or have never needed any of the following, are you prohibited from using any of the following for any reason (e.g. religious beliefs, family pressure)? Contraception = 1, Abortion = 1, Infertility treatment = 1, I am not prohibited from using any of the above = 0	Reproduction choice
<i>Senses, Imagination, and Thought</i>		
Being able to use the senses, to imagine, think, and reason — and to do these things in a 'truly human' way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training.	Educated to A-level and above = 1, Others = 0	Education
Being able to use imagination and thought in connection with experiencing and producing works and events of one's own choice, religious, literary, musical, and so forth.	How often do you use your imagination and or reasoning in your day to day life? All the time = 7, Very often = 6, Fairly often = 5, Occasionally = 4, Rarely = 3, Very Rarely = 2, Never = 1	Uses imagination
Being able to use one's mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech,	I am free to express my political views. Agree strongly = 7, Agree moderately = 6, Agree a little = 5, Neither agree nor disagree = 4, Disagree a little = 3, Disagree moderately = 2, Disagree strongly = 1	Political expression
and freedom of religious exercise.	I am free to practice my religion as I want to. Agree strongly = 7, Agree moderately = 6, Agree a little = 5, Neither agree nor disagree = 4, Disagree a little = 3, Disagree moderately = 2, Disagree strongly = 1	Exercise religion

Being able to have pleasurable experiences and to avoid non-beneficial pain.	Have you recently been able to enjoy your normal day-to-day activities? More so than usual = 4, Same as usual = 3, Less so than usual = 2, Much less than usual = 1	Enjoy activities
<i>Emotions</i>		
Being able to have attachments to things and people outside ourselves;	How difficult do you find it to make friendships which last with people outside work? Extremely difficult = 1, Very difficult = 2, Fairly difficult = 3, Neither difficult nor easy = 4, Fairly easy = 5, Very easy = 6, Extremely easy = 7	Makes friends
to love those who love and care for us;	At present how easy or difficult do you find it to enjoy the love care and support of your immediate family? Extremely difficult = 1, Very difficult = 2, Fairly difficult = 3, Neither difficult nor easy = 4, Fairly easy = 5, Very easy = 6, Extremely easy = 7	Family love
to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude, and justified anger.	Do you find it easy or difficult to express feelings of love, grief, longing, gratitude, and anger compared with most people of your age? Extremely difficult = 1, Very difficult = 2, Fairly difficult = 3, Neither difficult nor easy = 4, Fairly easy = 5, Very easy = 6, Extremely easy = 7	Express feelings
Not having one's emotional development blighted by fear and anxiety. (Supporting this capability means supporting forms of human association that can be shown to be crucial in their development.)	Have you recently lost much sleep over worry? Not at all = 1, No more than usual = 2, Rather more than usual = 3, Much more than usual = 4	Lost sleep
	Have you recently felt constantly under strain? Not at all = 1, No more than usual = 2, Rather more than usual = 3, Much more than usual = 4	Under strain
<i>Practical Reason</i>		
Being able to form a conception of the good;	My idea of a good life is based on my own judgement. Agree strongly = 7, Agree moderately = 6, Agree a little = 5, Neither agree nor disagree = 4, Disagree a little = 3, Disagree moderately = 2, Disagree strongly = 1	Concept of good life
and to engage in critical reflection about the planning of one's life. (This entails protection for the liberty of conscience and religious observance.)	Please indicate how strongly you agree or disagree with the following statement; 'I have a clear plan of how I would like my life to be'. Agree strongly = 7, Agree moderately = 6, Agree a little = 5, Neither agree nor disagree = 4, Disagree a little = 3, Disagree moderately = 2, Disagree strongly = 1	Plans life
	How often, if at all, do you evaluate how you lead your life and where you are going in life? All the time = 7, Very often = 6, Fairly often = 5, Occasionally = 4, Rarely = 3, Very rarely = 2, Never = 1	Evaluates life
	Outside work, have you recently felt that you were playing a useful part in things? More so than usual = 4, Same as usual = 3, Less so than usual = 2, Much less than usual = 1	Useful role

<i>Affiliation</i>		
Being able to live with and toward others, to recognize and show concern for other human beings,	I respect, value and appreciate other people. Agree strongly = 7, Agree moderately = 6, Agree a little = 5, Neither agree nor disagree = 4, Disagree a little = 3, Disagree moderately = 2, Disagree strongly = 1	Respects others
to engage in various forms of social interaction;	Do you normally have at least a week's (seven days) annual holiday away from home? Yes = 1, No because of lack of money/finances = 0, No because of lack of time, = 1 No because I did not want to = 1, Some other reason = 1	Takes holidays
	Do you normally meet up with friends or family for a drink or a meal at least once a month? Yes = 1, No because of lack of money/finances = 0, No because I do not have the time = 1, No because I choose not to = 1, No for some other reason = 1	Meets friends
to be able to imagine the situation of another.	Do you tend to find it easy or difficult to imagine the situation of other people? ( i.e. 'to put yourself in others' shoes'). Extremely easy = 7, Very easy = 6, Fairly easy = 5, Neither easy nor difficult = 4, Fairly difficult = 3, Very difficult = 2, Extremely difficult = 1	Thinks of others
Having the social bases of self-respect and non-humiliation;		
being able to be treated as a dignified being whose worth is equal to that of others.	Have you recently been thinking of yourself as a worthless person? Not at all = 4, No more than usual = 3, Rather more than usual = 2, Much more than usual = 1	Feels worthless
This entails provisions of non-discrimination on the basis of race, sex, sexual orientation, ethnicity, caste, religion, and national origin.	Outside any employment or work situation, have you ever experienced discrimination because of your; race, sexual orientation, gender, religion, age? Yes = 1, No = 0	Past discrimination:
		- racial
		- sexual
		- religious
		- age
		- sexual orientation
	Outside any work or employment situation how likely do you think it is that in the future you will be discriminated against because of your; race, sexual orientation, gender, religion, age? Extremely likely = 1, Very likely = 2, Fairly likely = 3, Neither likely nor unlikely = 4, Fairly unlikely = 5, Very unlikely = 6, Extremely unlikely = 7	Future discrimination :
		- racial
		- sexual
		- religious
		- age
		- sexual orientation

<i>Other Species</i>		
Being able to live with concern for and in relation to animals, plants, and the world of nature.	Please indicate to what extent you agree or disagree with the following statement: I appreciate and value plants, animals and the world of nature? Agree Strongly = 7, Agree moderately = 6, Agree a little = 5, Neither agree nor disagree = 4, Disagree a little = 3, Disagree moderately = 2, Disagree strongly = 1	Concern for other species
<i>Play</i>		
Being able to laugh, to play, to enjoy recreational activities	Have you recently been enjoying your recreational activities? More so than usual = 4, Same as usual = 3, Less so than usual = 2, Much less than usual = 1	Enjoys recreation
<i>Control Over One's Environment</i>		
Political — being able to participate effectively in political choices that govern one's life; having the right of political participation, protection of free speech and association.	I am able to participate in the political activities that affect my life if I want to. Agree strongly = 7, Agree moderately = 6, Agree a little = 5, Neither agree nor disagree = 4, Disagree a little = 3, Disagree moderately = 2, Disagree strongly = 1	Participate in politics
Material — being able to hold property (both land and movable goods), and having property rights on an equal basis with others;	For which of the following reasons, if any, have you not bought your home? I cannot afford to buy = 0, I cannot obtain a mortgage = 0, I think it is a bad time to buy = 1, Some other reason = 1	Owens home
having the right to seek employment on an equal basis with others,	When seeking employment in the past, have you ever experienced discrimination because of your; race, sexual orientation, gender, religion, age? Yes = 1, No = 0	Past discrimination (work):
		- racial
		- sexual
		- religious
		- age
	- sexual orientation	
Do you intend seeking work in the future? Yes = 1, No = 0	Expect to work	
When seeking work in the future how likely do you think it is that you will experience discrimination because of your; race, sexual orientation, gender, religion, age? Extremely likely = 7, Very likely = 6, Fairly likely = 5, Neither likely nor unlikely = 4, Fairly unlikely = 3, Very unlikely = 2, Extremely unlikely = 1	Future discrimination:	
	- racial	
	- sexual	
	- religious	
	- age	
- sexual orientation		



having the freedom from unwarranted search and seizure.	How likely do you think it is that within the next 12 months you will be stopped and searched by the police when it is not warranted? Extremely likely = 7, Very likely = 6, Fairly likely = 5, Neither likely nor unlikely = 4, Fairly unlikely = 3, Very unlikely = 2, Extremely unlikely = 1	Expect stop and search
In work, being able to work as a human being, exercising practical reason	To what extent does your work make use of your skills and talents? All the time = 7, Almost all the time = 6, Most of the time = 5, Some of the time = 4, Rarely = 3, Very rarely = 2, Never = 1	Skills used at work
	At work, have you recently felt that you were playing a useful part in things? More so than usual = 4, Same as usual = 3, Less so than usual = 2, Much less than usual = 1	Useful role at work
and entering into meaningful relationships	Do you tend to find it easy or difficult to relate to your colleagues at work? Extremely easy = 7, Very easy = 6, Fairly easy = 5, Neither easy nor difficult = 4, Fairly difficult = 3, Very difficult = 2, Extremely difficult = 1	Relate to colleagues
of mutual recognition with other workers.	At work are you treated with respect? All the time, = 7, Almost all the time = 6, Most of the time = 5, Some of the time = 4, Rarely = 3, Very Rarely = 2, Never = 1	Respected by colleagues

Source: Anand et al. (2009: 132-137)