



CHURCH AND COMMUNITY MOBILISATION IN AFRICA

'People are the best experts of their situation. They know how best they can solve their problem. It's just that they have not been given the opportunity to look hard at what they have and what they can do, and therefore we began creating that opportunity, and it is empowering.'

FRANCIS NJOROGE, CONSULTANT AND CCMP FACILITATOR

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This booklet is based on an introduction to the church and community mobilisation process (CCMP) by consultant and master facilitator Francis Njoroge, and a Tearfund film of the story of church and community mobilisation in West Africa.

Editor: Helen Gaw

Design: Blue Mango Creative

Tearfund partners with the local church to empower communities to lift themselves out of poverty, live transformed lives and reach their God-given potential.

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INTRODUCTION

The objective of church and community mobilisation is to *empower people to transform their situation using their own God-given resources in a sustainable and holistic way.*

Across Africa, Tearfund is seeing new hope and significant change among poor, marginalised and vulnerable communities, through a new kind of development that begins with the local church. This new way of working grew out of the Participatory Evaluation Process (PEP) and is often known as CCMP – the church and community mobilisation process. It is one approach within a wider strategy of church and community transformation promoted and supported by Tearfund.

CCMP enables people to describe their reality and transform it themselves by designing their own strategies to address their own issues. The process is led by specially trained facilitators who encourage participation from everyone.

The first of the five stages is envisioning the local church. Francis Njoroge, consultant and CCMP facilitator, explains why:

'We begin with the church because the church has an answer that the rest of the world does not have. And that answer is the spiritual component usually ignored a lot by the secular world and yet forming a very critical part, an integral part, in the life of a human being. If the church can go out to talk with the community there is greater sustainability there because the church is there forever. Donors come and go but the church is there for all the time until Jesus returns.'

At the start of the process, the church must understand its identity, purpose and role in the immediate community, learning about and applying its biblical mandate and thus truly becoming 'salt and light' in the community. Kambou Siebou Paul, a CCMP facilitator in Burkina Faso, underlines the point: 'CCMP is based on the word of God. CCMP draws from biblical roots. Every part of the process comes from Bible study.'

After the envisioning stage comes the church and community's description of 'where things are

at', followed by information-gathering, analysis, decision and action. The process takes years and should lead to repeated cycles of reflection and action. Francis Wahome of Tearfund's West and Central Africa team gets to the heart of the matter: 'CCMP is about changing people's attitudes; it's about changing people's minds. Changing the way the church has done things for all its life in that community.'

Paul, a Baptist pastor in Freetown, Sierra Leone, said:

'I used to think things will only happen when people help you. And especially with the Baptist setting, we're used to the sort of system we are in – Europeans, people who come with funds and the support – and so that was what has been part of me. But CCMP changed that concept. Paul can be who he is! It has made something very great out of me, and because of CCMP, many things have changed in my life.'



📷 A woman studies the Bible in Mali
Photo: Jim Loring/Tearfund

THE HISTORY OF CCMP IN AFRICA

PEP – A HISTORICAL BACKGROUND

The Participatory Evaluation Process (PEP) was designed in 1982–1984 by sociologist Dr Judy Hutchinson. Hutchinson first piloted PEP in a few countries, including Kenya. The aim of Hutchinson's curriculum was to equip field staff with skills to facilitate communities to reflect on their current situation in order to determine their future. Three words summarised the theme of this facilitation – participatory, evaluation and process.

- 'Participatory' because the field staff were to change the way they interacted with communities, from doing things for them to enabling them to participate in all areas of development work, from decisions to designing interventions to implementing plans to monitoring and evaluating progress.
- 'Evaluation' because the facilitation was to enable communities to assess their current situation and generate baseline information that they would use to envision a better future and plan how to achieve it.
- 'Process' because facilitators must move at the natural pace of the community rather than the driven organisational pace. They were to listen more than they talked, learn more than they taught, spend more time with the communities, and provide them with the opportunity to express themselves.

Overall, the objective of PEP was expressed as **'to empower people to read into their reality, and take charge of it in order to determine their destiny'**.

FROM PEP TO CCMP

In 1998, Tearfund piloted PEP with one of its partners, the Africa Inland Church of Tanzania (AICT) Diocese of Mara and Ukerewe. It was hoped that PEP would help the Diocese and the target communities to shift from a dole-out development approach to one where people would contribute resources significantly to meet their need. PEP was conducted in three villages over a period of seven months. The results were impressive – communities revived projects that had stalled many years before, and initiated new ones, without any funds from Tearfund. The following year, Tearfund worked with another four villages in the Diocese. Eight months later, the results were similar to those observed in the first three villages.

An evaluation of PEP at the Diocese of Mara and Ukerewe in July 2000 indicated that the objective of the empowerment process had been satisfactorily achieved. Above all, the report concluded that evidence showed communities had begun to take charge of their situation and to bring about change in their lives.



📖 Bible study at a church in rural Uganda
Photo: Ian Parkinson/Tearfund



📖 Discussion outside a church in Hwol Buji, Nigeria, in a remote community of Christians and Muslims where the church and community mobilisation process led to the establishment of a thriving local market
Photo: Andrew Philip/Tearfund

However, the evaluation raised one major concern – although the community had become 'awakened' and was trying to transform its situation, the local church had remained aloof to it all. Therefore, the church had little or no role in the community transformation process. Because of this, the kind of change that was taking place in the community was one-sided – only material poverty was being relieved. It was not possible for whole-life transformation to happen when the focus was on the community only, without empowering the church to become a steering force and motivating factor within the community to transform the local situation.

Consequently, it became necessary to redesign the process, to include a stage that would 'awaken' the church so that it can in turn 'awaken' its immediate community. This 'awakening' comes through group Bible study. As Rev David Klee of Fairfield Baptist Church in Liberia said, 'We instituted Bible studies and began to ask people some questions that will lead them to discovering potential they never knew they had.' The new process was called the church and community mobilisation process or CCMP.

'You do Bible studies, and then, starting from those Bible studies, you put into practice development, which the community shapes and directs. It's them who decide what is a priority. It's them who decide how to resolve something, what resources we need, and how we will access those resources.'

KAMBOU SIEBOU PAUL, CCMP FACILITATOR,
BURKINA FASO





📍 A focus group at Angopet Pentecostal Assemblies of God church in Soroti, Uganda. They are reviewing the strengths and challenges they face. The community has gone through the church and community mobilisation process
Photo: Charlotte Flowers/Tearfund

THE CHURCH AND COMMUNITY MOBILISATION PROCESS EXPLAINED

THE FIVE STAGES OF CCMP

Awakening the church involves motivating the church to understand its role and relationship with the immediate community, starting with Bible study in small groups. This understanding stirs the church to begin engaging its immediate community, steering the community to take action to deal with its poverty, and influencing the life of the community, thus truly becoming 'salt and light' in the community.

Church and community description gets the church and community to 'read' into their reality and desire to transform it. Through self-discovery the church and community explore the entire scope of their lives – physical, spiritual, economic, social – and begin to determine strategies to transform it.

Information-gathering provides the church and community with detailed information about the major aspects of their life. Information is power – the information that the church and community gathers exposes both the issues that they face and the opportunities open to them to address those issues.

Analysis 'opens the eyes' of the church and the community to gain a true and full picture of the situation at a deep level. This gets them sufficiently agitated to 'take action now', from an informed position.

Decision gets the church and community to reach decisions that completely turn their situation around – envisioning a better future, determining the best options for change, designing the most appropriate actions, and actually taking definite actions to go forward.

It is important that facilitators walk the church and community through all of these five stages in turn because they are meant to cascade the church and community in a logical way from the point of 'awakening' to the point where they take action to transform their situation. The use of group Bible study in the 'awakening' stage is foundational because it gives churches vision for the whole process.

PILLARS OF CCMP: PRINCIPLES FOR SUCCESS

These nine 'pillars' guide the facilitators to emphasise the most important aspects of church and community mobilisation, the non-negotiable principles that must be included as the facilitators take the process forward. The pillars are also a set of indicators that are used during the process. The more these indicators are apparent, the greater the success.



Photo: Alex Stewart/Tearfund

1 Transformation of the self

- total change of the person – physical and spiritual
- lasting personal transformation – not just superficial change
- change in perspective – who we are in God's perspective and in relationship with each other

2 Relationships

- understanding that relationship is critical to transforming the self
- relationship with God
- relationship with each other
- relationship with the environment

3 Sustainability

- long-term change
- people-owned, people-driven development
- people learning from successes and failures

4 Empowerment of people

- people discovering for themselves (self-discovery)
- people taking charge of their situation

- people having a voice and expressing themselves freely
- people ultimately determining their destiny
- people being released to use their own resources

5 Process rather than product

- a focus on people rather than things
- walking with the people at their pace rather than driving or dragging them (though this may take longer)
- a step-by-step 'walk' into discovery
- change from within comes first and external things change as a result

6 Reaching God-given potential

- people discovering what the Bible says they can become and what they can do in God's power
- people overcoming fear and other barriers, taking action to transform their situation in faith
- people celebrating achievement by glorifying God

7 Resources

- given by God; therefore, appreciate him and worship him because of this
- available, if we look hard enough
- people using resources properly, increasing their well-being and reducing poverty

8 Local church being transformed and transforming its immediate community

- local church being God's instrument for transformation of the self and whole-life transformation for everyone
- local church stirring its immediate community to change for the better
- each believer playing a key role in personal and community change

9 Changed change agents

- training quality facilitators passionate for whole-life transformation
- facilitators who are themselves changed and passionate to change others
- facilitators who multiply themselves by training others

THE FIVE STAGES: THE CHURCH AND COMMUNITY MOBILISATION PROCESS STEP BY STEP

STAGE 1 AWAKENING THE CHURCH

Objective: *The church understands its biblical mandate for holistic ministry and begins to apply it, and thus truly becomes 'salt and light' in the community.*

Step 1: Envisioning the church leadership and the local church

- leaders and the local church committing to integral mission
- leaders selecting target sites
- leaders selecting facilitating teams

Step 2: Training the team on church awakening

- understanding integral mission
- skills to conduct Bible studies
- facilitation skills

Step 3: Conducting Bible studies with the church

Step 4: Facilitating the church to take action (critical step: going out to build relationships with community)

STAGE 2 CHURCH AND COMMUNITY DESCRIPTION

NB: People are the best experts regarding their situation!

Objective: *People 'read' into their reality and desire to transform it themselves, using the resources available.*

Step 1: Facilitating the church to describe its situation

Step 2: Facilitating the community to describe its situation

Step 3: Facilitating the church and community to understand the general situation they are in (they may decide to work together to address it)

STAGE 3 INFORMATION-GATHERING

Objective: *The church and community have accurate information that truly describes their situation, and when analysed, will enable them to make informed decisions.*

Step 1: Facilitate church and community to determine the need for additional information

Step 2: Facilitate church and community to select teams of information gatherers

Step 3: Facilitate teams to gather and compile the information gathered

Step 4: Facilitate church and community to validate the information

STAGE 4 ANALYSIS

Objective: *The church and community deeply understand their situation and are motivated to transform it positively and holistically.*

Step 1: Facilitate church and community to analyse all the information compiled – get them to become 'angry' about their situation so they will want to change it!

Step 2: Facilitate the church to make conclusions from the analysis – this will include identifying the most feasible solutions to the emerging issues

Step 3: Facilitate church and community to write the baseline from analysis

STAGE 5 DECISION

Objective: *The church and community make informed decisions that, if implemented, will cause their situation to be transformed in a holistic and God-honouring manner.*

Step 1: Facilitate church and community to reach informed decisions to transform their situation

- desire to change – do we want to change or not, in the context of the baseline above?
- vision for the desired future – what change do we want to see in our situation?
- priorities – where should we begin?
- goals – what shall we specifically aim to achieve in terms of targets?
- action plans – what specifically should we do to achieve each target, and who should do what, when, using what resources?
- indicators and monitoring systems – how will we know we are achieving our targets/desired changes and what methods shall we use to track the changes?

Step 2: Church and community take action to change their situation

ACTION

EXPECTED OUTCOMES

Outcomes that a well-facilitated church and community mobilisation process produces usually impact people at all levels – spiritually, economically, socially, intellectually – beginning with changing their attitudes about themselves, God, and their neighbour. These outcomes can be seen at church level, at community level and in individuals and groups within the community.

The church...

- understands and is applying its biblical mandate
- builds a vision for holistic ministry
- commits to engage in holistic ministry
- improves internal relationships
- improves relations with neighbouring denominations
- builds relationships with community
- understands it has resources and begins small projects using the resources
- influences the life of the community to change positively
- demonstrates love to the community continuously and holistically
- stirs up the community to change
- becomes relevant to the immediate community

The community...

- identifies and uses its resources sustainably
- builds good internal relationships
- builds good relations with the church
- perceives the church as relevant to its life
- joins hands with the church to meet needs holistically
- improves quality of life, following the church as an example
- fully understands its situation and takes steps to transform it
- conserves and cares for the environment
- becomes more accountable about use of resources
- becomes an example to the neighbouring communities
- addresses cross-cutting issues holistically
- worships God more consciously

Individuals in the community...

- perceive themselves to be of value – appreciate God and themselves as those made in his image
- take responsibility for their lives and begin initiatives to meet their needs, improving their own quality of life
- build relationships with one another
- become examples of transformation to their neighbours

People join hands to form groups where members...

- support each other to undertake interventions that they cannot do as individuals
- have access to affordable credit
- start projects that enable them to overcome their material poverty in a sustainable way
- build networks that provide them access to services otherwise difficult to access
- start strong fellowship/prayer times that leave them more spiritually strengthened



CCM timeline

Church and community mobilisation is now happening in 41 countries around the world. Here's how it grew from a pilot to a global phenomenon:

1999

CCM IN ITS INFANCY

- Small-scale CCM pilots were run by Tearfund partners in Kenya and Tanzania
- 10 local churches
- Evaluation showed promising results but found that the local church was only on the fringe of the work and yet was vital to its success
- The approach was revised to put the local church at the centre

2001-04

SCALING UP

- CCM gradually spread throughout East and Central Africa, including Uganda
- Significant early results led CCM to pick up a good reputation in wider Tearfund

2009

SHARING LEARNING

- Tearfund developed the Umoja training manual to share CCM more widely, including Bible studies and technical skill training
- CCM pilots began in West Africa, Southern Africa and Asia
- A CCM gathering in Kenya catalysed the widespread adoption of CCM by the Anglican Church across Africa
- Shifts were seen in the development approaches of a number of development organisations who increasingly adopted the CCM model themselves

2011

GOING GLOBAL

- 18 contextually adapted variations of CCM are supported by Tearfund around the world today
- CCM is contributing to the transformation of around 10 million people across 41 countries around the world

2016

EVIDENCE OF IMPACT

HOW PROGRESS IS MEASURED

Unlike traditional development projects, with set activities, in CCM the church and community decide and lead their own initiatives, meaning that change is more organic and can be challenging to measure at an organisational level. However, the church and community mobilisation process generates information, structures and systems at a community level that make it possible to track and measure progress, and this is very useful for the design of development projects. Some examples:

- Baseline information – this helps the church or community to determine where they are at as they begin to design the change that they desire to see in their situation. Baseline information enables people to plan. It also helps people to reflect later and determine the change that they have experienced, and to redesign new strategies.
- Church and community vision (or 'dream') – the vision/dream enables the church/community to determine the overall purpose and roadmap to their progress.
- Priorities – the church and community determine what to focus on first.
- Goals – the church and community determine the specific targets to focus on at a particular time, according to priorities.

- Action plans – the church and community plan what to do and when, so as to achieve their vision/dream using the resources that they have.
- Structures to oversee implementation of the action plans – these may include committees, task forces, boards etc.
- Indicators – the church and community identify indicators that they will use to check if they are achieving the goals, and if they are creating the intended impacts.
- Monitoring systems – the church and community determine simple systems that they will use to regularly gather and record information about the indicators, and therefore they can easily track progress.

EVALUATIONS AND RESEARCH

Evidence tells us that relationships are strengthened by churches that are envisioned through church and community mobilisation:

Tearfund has been supporting CCM work in Zimbabwe since 2009, with four partners implementing CCM projects. An evaluation in 2015 compared the approaches of these four partners and found that the impact on the social connectedness and personal relationships of the communities was most significant across the four projects. One participant said, 'CCM has taught us a lot about unity, so now we are much more united than we were before; we learnt to love each other a lot more.'



A community meeting in Niger
Photo: Richard Hanson/Tearfund

Tearfund partner Church of Christ in Nations (COCIN) has been implementing CCM in Nigeria since 2007 in 18 local church congregations. An evaluation of the programme found that the process of organising to plan and implement projects in the community enhanced personal relationships within families and between neighbours. This was said to be because CCM allows for people from different cultural and religious backgrounds to come and work together towards action and community empowerment.

Research has also given us evidence that CCM is leading to whole-life transformation:

In 2013, evidence-based research on the impact of CCM in Tanzania used a wide range of indicators covering a holistic understanding of

poverty – material, well-being and spiritual – and improvements across the range of indicators were linked to participation in CCM.

In order to measure the holistic impact of CCM in a robust way, Tearfund trialled a new methodology in 2016 in three districts of Uganda where two Tearfund partners, Pentecostal Assemblies of God and the Anglican Church of Uganda, had trained households in CCM. The church and CCM came out as the most significant drivers of holistic change in people's lives, demonstrating the continuing success of the CCM process and the importance of engaging with churches and faith leaders in development work.

'USING THE CHURCH TO IMPLEMENT DEVELOPMENT INTERVENTION HAS BEEN A REAL SUCCESS FOR US; IT HAS BEEN TREMENDOUS IN TERMS OF TRANSFORMATION. WE HAVE NOT ONLY AFFECTED THE COMMUNITY BUT WE HAVE EVEN HELPED TO TRANSFORM THE PERCEPTION OF CHURCH LEADERS WITH REGARD TO DEVELOPMENT. WE HAVE HELPED THEM TO REALISE THAT THE MESSAGE THAT THEY ARE PREACHING, THE MESSAGE THAT JESUS PREACHED, WAS HOLISTIC: HE FED, HE PREACHED, HE HEALED.'

GADIRU BASSIE, EVANGELICAL FELLOWSHIP OF SIERRA LEONE



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learn.tearfund.org

100 Church Road, Teddington, TW11 8QE, United Kingdom
Joseph Haydnlaan 2a, 3533 AE Utrecht, Netherlands

T United Kingdom +44 (0)20 3906 3906 Netherlands +31 (0)30 69 69 600 E publications@tearfund.org

Registered Charity No. 265464 (England & Wales) Registered Charity No. SC037624 (Scotland)



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